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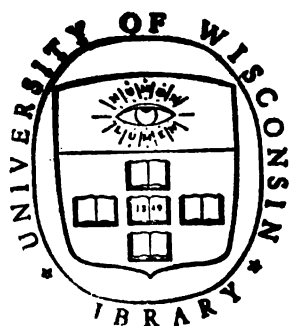
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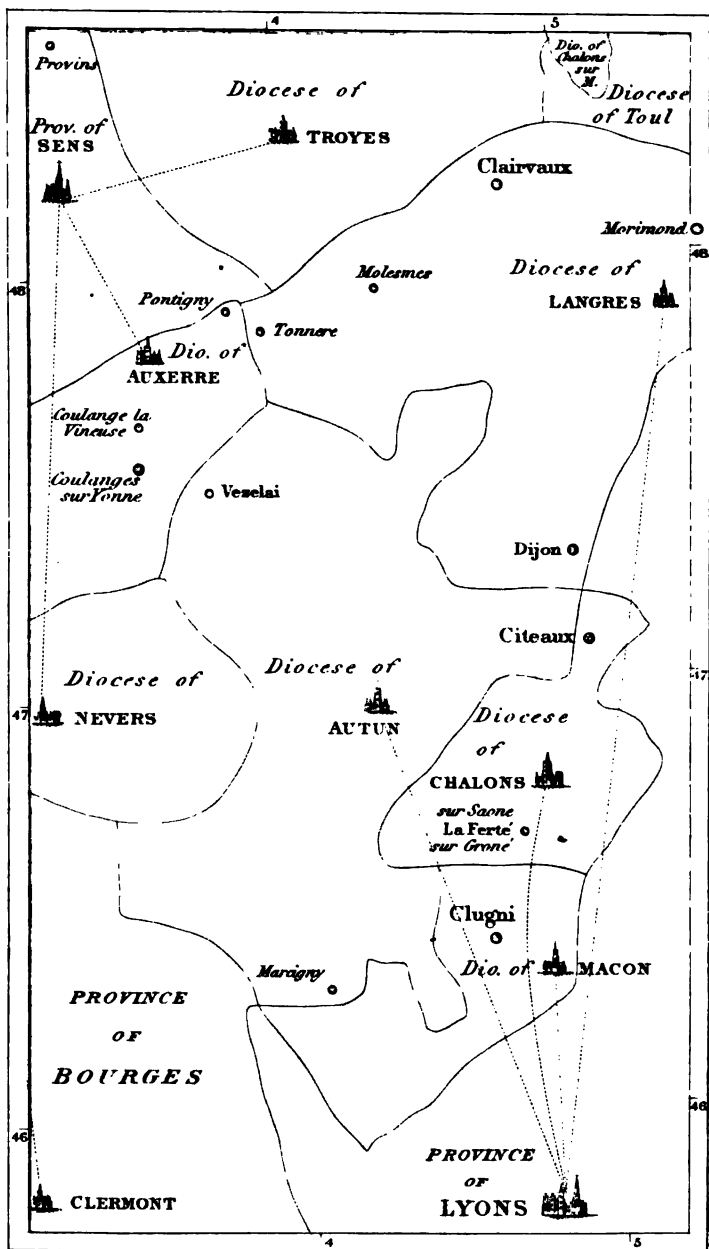
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THE
BRITISH MAGAZINE.

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ORIGINAL PAPERS.

COMMERCE OF THE JESUITS IN THE EIGHTEENTH CENTURY.
THE HISTORY OF FATHER DE LA VALETTE.

THE commerce of the Jesuits is a subject which deserves more consideration than it has usually met with in this country. It illustrates, by very plain facts, at once the wonderful power possessed by this extraordinary order of men and the means by which it was acquired and kept. The following narrative, it is hoped, will not be found wanting in interest of another kind, as the history of a man of great enterprise and talent, while the facts which it unfolds serve more than any general statements could do to lay open the muscles and sinews, by which this vast frame was moved.

In the year 1743, Father de la Valette, a member of the Society of Jesus, landed on the Island of Martinique, then occupied by the French, in the character of priest of the small parish of *Carbet*, situated a mile or two from St. Pierre. The Jesuits at that time had but a slender footing in the West Indies, but Father de la Valette was destined to change the face of affairs within a very few years. His superiors, although he was nominally attached to the cure of Carbet, considered him too valuable a man to waste his energies in evangelizing a small village, and we find accordingly that ere long his operations extended from one hemisphere to the other, and the streams that issued from the fountain head in the West Indies, spread in Europe into a thousand fertilizing rills. To descend, however, from metaphor to plain matter of fact, we find that he almost immediately engaged in the most extensive commercial transactions.

In order to understand the nature of his dealings, we must explain the condition of things at that time, with regard to Martinique and France. French money bore so high a premium at Martinique, that the French *crown*, of *six livres*, was worth *nine* of Martinique currency ; so that, in transmitting money to France, the colonists would lose one-

third of their fortunes. They did not, therefore, transmit silver; and paper was not usual, because bills can only be drawn upon *debtors*, and the mother country would naturally be the *creditor* of the colony. The plan usually adopted was, to send home colonial produce instead of money, and in this they only incurred a loss of about twenty per cent.

Father de la Valette undertakes to remedy this inconvenience, and offers to transmit money to Paris without any loss—in fact, to receive 1000 crowns at Martinique, and to pay for them 9000 livres at Paris; or, in other words, to receive 1000 and to pay 1500! This appears, at first sight, something like madness, and very unlike the sort of craft which is commonly attributed to the order of Jesuits. We must look, therefore, to the means which the priest of Carbet proposed to use in order to perform his engagements.

1. He takes a long credit, giving bills, in some cases, of thirty, and in some, of thirty-six months.

2. There is a certain gold coin of Portugal (called in French, *moëtte*,) which was worth, in France, forty-two livres, and in Martinique, sixty-six livres.

He, therefore, first converted the money into colonial produce, on which he lost only twenty per cent., and after selling it in France, his agents had orders to transmit the proceeds to Martinique in these Portuguese coins. To take a simple example—he would receive 6000 livres at Martinique which were worth in France only 4000, but by converting it into coffee and sugar, which were sold in France, he obtained 4800 livres, his loss being only twenty per cent.* These would buy him 114 Portuguese pieces, and twelve livres over. These were worth at Martinique 7524 livres, so that, during one voyage, he would gain at Martinique about 1524 livres on 6000. Now the passage might be made *three times* in the course of the year, so that a profit of about 4574 would accrue on this sum, without supposing any use to be made of the interest on the first two voyages. He would thus, in one year, have more than double the sum required to pay the loss on a transfer.

Even allowing six months for a voyage and return, the profit would be in one year 3048, (without counting the twelve livres over,) which is more than 1000 livres clear above the loss incurred by exchange. In three years, of course, this would be tripled, and he would gain considerably more than 100 per cent., without supposing the first profits to be employed in further trading.

These preliminary statements were necessary to render what follows intelligible; but we may now proceed at once to the eventful drama,

* I must here observe, that the French authority from which this statement is taken, calculates the interest differently. They say, 6000 at Martinique=4800 in France, if converted into produce. They add, that these 4800 would buy 117 Portuguese coins at forty-two livres each, with three livres over; and that at Martinique these 117 pieces were worth 7722 livres, which, with the three above mentioned, make 7725, and that his profit was, therefore, 1725 livres on a single voyage. This appears to the writer an erroneous statement; he has therefore made his own, without inquiring what the origin of the error may be.

the scenes of which we are about to unfold. The dramatis personæ need not be brought before the reader at once, but will come before him naturally with the course of events. Indeed, with the exception of the hero of the piece, and perhaps the *Deus ex Machina*, the general of the order, there is nothing very remarkable about them.

The first scene, then, opens in the West Indies, where we find the incumbent of a small parish of Martinique entering on commercial transactions, in a style almost worthy of the first merchants of our own days—the Rothschilds, the Barings, or the La Fittes. But the mere negotiation of bills was too sedentary an employment for so active a mind and body: multitudes of busy hands were set to work by this one busy head; manufactories were formed, factories built, and in a short time the Jesuit priest became, not only the chief merchant, but the greatest landed proprietor in those parts. The "*Unus Pellæo juveni non sufficit orbis*" was destined to find another fulfilment in the person of this enterprising man. He could not confine his ambition to the limits of a single island, but he bought estates in Dominica, which extended three leagues in length and one in depth—a surface of nearly twenty square miles. Such an estate is not cultivated without a considerable number of slaves, and it was necessary to purchase an addition to his stock. A difficulty here occurred. Father de la Valette wished to buy slaves, but to buy them below the market price,—as cheap, in short, as possible. Now some awkward letters patent of the year 1717, forbade all traffic in slaves with foreign colonies, under the penalty of a fine of 1000 livres and three years labour in the galleys. The English market at that time was probably the cheapest,* and Father de la Valette was not a man to make a difficulty of trifles. He disguised himself as a buccaneer, and in this masquerade made a voyage to Barbadoes, and bought 500 negroes under a false name.

But during all this time a storm was brewing, both in France and in the colony, against the active and enterprising merchant-priest, which caused him great inconvenience. It was found that he was establishing a complete monopoly, to the great annoyance of many other traders, whose jealousy led them to make formal complaints to the government at home. And, besides, the little incident of his voyage to Barbadoes was, by some accident, whispered about. The government communicated with Father de Sacy, procureur-general of the missions to the Windward Islands, then resident in the House of Profession at Paris. He acknowledged at once the justice of these complaints, and promised that every inconvenience should be remedied in so decisive a manner that it was thought the recal of Father de la Valette was certain. *Two years passed away and nothing was done towards performing these promises*, and the commercial correspondence which had existed between these two Jesuits, the missionary agent and his superior at home, continued uninterrupted. The go-

* The English, it is to be feared, may have borne the character which Aristophanes in the *Plutus* gives the Thessalians of his day, when he makes Chremylus tell us that the slaves under his new system were to be brought from Thessaly—*παρα πλειστων ἀνδραποδιστων* (alii παρ' ἀπίστων ἀνδραποδιστων.)

vernment was not inclined to submit to this treatment, and accordingly requested M. de Bompard, governor-general of the Windward Islands, to send home this troublesome individual. The *society* was again more than a match for the *government*, and baffled it for a time. The government had usually exercised a courtesy towards the Jesuits, of which they were, it seems, unworthy; they always communicated with the *inferior* Jesuits *through* their *immediate superiors* in the order, and M. de Bompard was accordingly enjoined to request the superior of Father de la Valette in those quarters, to send him home under any pretence he might deem proper. This gave the society an opportunity of evading these orders altogether, for they made Father de la Valette *superior general* of the missions of the Windward Islands, and M. de Bompard had no longer any *superior* officer to communicate with! The court on this became so incensed that they sent immediate orders for his return to France, and he was given to understand the reason for which he was thus sent away. It was thought, at least, that he would break up his commerce. So far, however, was this from being in his thoughts, that he entered even on more extensive speculations, appointed Messrs. Coën and Cautier—the one a Jew, the other a Protestant—his agents, and still continued his correspondence with F. de Sacy. He addressed his letters to Messrs. Lioncy (frères) and Gouffre, bankers, of Marseilles; he consigned a cargo to them; he requested them to hire him two vessels, and directed them to F. de Sacy for their indemnification. The two ships were to be sent to his Jewish agent, who would send them back laden with sugar and coffee. His correspondents obeyed his orders: hired the *Queen of the Angels*, a ship of thirty guns, and sent it to the West Indies, preceded by another, called the *St. Pierre*, heavily freighted. In the meantime he embarks for Europe.

Thus ends the first act of this historical and commercial drama. The second may conveniently open with his arrival in France. His Jesuit friends had endeavoured, by every means in their power, to allay the ferment his dealings had caused, and to dissipate the evil impression they had made, by representing all these measures only as great preparations in order to obtain funds to establish a mission in the Caribbee Islands, and convert the natives of them. He himself landed at Havre, and travelled post to Paris, with two black slaves and a footman. His Jesuit friends received him as the great benefactor of their order; introduced him at Versailles, and did all they could for him. But, notwithstanding his friends and his equipages, he found the government entirely indisposed to withdraw their reprimand and interdict. More than a year passed before he could obtain any remission of his sentence. At length he obtained permission to return, *on condition of finally abandoning all commercial transactions whatsoever, a condition which was ratified by F. de Sacy and his superior also.*

He obtained also, in the meantime, a decree, enabling him to effect a loan of 600,000 livres (about 25,000*l.*) for the purpose of giving up business! But owing to some informality in the proceedings in the Parliament, persons in France were shy of lending their money. In England and elsewhere he obtained about 200,000 livres (about 8000*l.*), a part of which was advanced to Messrs. Lioncy and Gouffre,

to enable them to meet their engagements. A little episode, partaking of what one may call the romance of commerce, may be related here. It would have disconcerted, nay, entirely demolished, an ordinary man, but a prostration to the earth seemed only to renovate the powers of this commercial Antæus. One of his bills, drawn on Messrs. David and Grodes, of Bordeaux, for 300,000 livres (about 12,000*l.*), was not accepted; in fact, it was *protested*. Immediately on hearing this, he rattled down to Bordeaux, post haste, paid the whole bill, though part of it had some months to run, and thus, and by shewing the other treasures of his portfolio, he re-established his credit on a firmer base than ever.

Having finished these affairs, he embarks again for Martinique, in the character of visitor-general and apostolical prefect of the Windward Island missions. His friends at court, having assured (as we have before stated) the government that he was about to abandon his commercial traffic, amused the world with eulogies of his apostolical zeal and his great talents for the conversion of the Caribbees.

The circumstances attending Father de la Valette's recal were kept a profound secret from his commercial friends, as well as the *conditions* on which he was permitted to return to the western hemisphere. It would have been ruin at once to let this be generally known. Accordingly we find that Messrs. Lioncy and Gouffre, who were deeply involved in his fortunes, were in entire ignorance of these points, and when they were rather disappointed at receiving no more funds on his appearance at Marseilles for the purpose of embarking for the west, he took the modern fashionable mode of testifying gratitude, by presenting them with a very handsome service of plate. Whether their vanity was so touched by this delicate attention that their judgment was warped, or whether the brilliant prospects of increased commerce which he set before them deluded their minds, does not appear; but it does appear that their confidence was so restored that he might do with them almost what he pleased. Perhaps, however, his arts and talents would have been unavailing, or at least by no means successful, had it not been for the following letter, which he took care to remit to them. It was signed by one of the *assistants* of the general of the order of Jesuits. It is given here in as literal a translation as the respective idioms of the French and English language will allow. It is addressed to Father de la Valette, and signed by Father *Flachat*:—

Rome, 1st Jan., 1755.

REVEREND FATHER,—I beg your acceptance of the wishes which I send you from the bottom of my heart, that you may enjoy a happy year, a speedy departure, and a good and short voyage. Some time ago, I had the honour to write to you to inform you, that our general* permitted you to borrow the sums you require, in order to place the temporal interests of your mission on an advantageous footing. I see at present, by your letter, that I did not explain myself with sufficient clearness, and that you wish, in all the loans you effect, to act with the permission of our general, and of the provincial† of France. Our general highly approves this feeling, and desires me to convey to you his permission to obtain all the loans you consider requisite for

* R. P. Général. R. P. is the common abbreviation for *Reverend Père*.

† R. P. Provincial.

the object you propose, namely, the proper establishment of the temporal revenue of your mission, and these loans you will take care to have sanctioned by the authority of the provincial of France. You may act in conformity to the instructions of this letter, without any anxiety, since it has been read and approved by the general. I have the honour to be, &c.

This letter became of so much importance in the later stages of this history, and it is in itself so curious a document, that it was necessary to give it in full. It was certainly calculated to impress on Messrs. Lioncy and Gouffre the conviction, that they were backed by the full authority of the whole order, and that the whole order would be responsible for these engagements. The sequel will shew how far their implicit faith was prudent.

A slight instance of their great confidence in the apostolical prefect of the missions of the Windward Isles may conveniently be introduced here. Father Des Marêts, superior of the mission of Cape François, in St. Domingo, had drawn on Father de la Valette, in favour of a certain M. Kervegan, of Nantes, for 30,000 livres, (about 1200*l.*) payable next June or July; and Father de la Valette had accepted the bill. The speculation, however, was not one which, on second thoughts, he entirely relished; he accordingly determined that all the benefit which might accrue from it should fall to the lot of his Marseillois friends, Messrs. Lioncy and Gouffre. He therefore persuaded them to guarantee the 30,000 livres to M. Kervegan, promising to send them the produce about to be consigned to him by F. Des Marêts, on very advantageous terms, and assuring them that the first instalment would more than cover the sum they were to advance. This took place in January 1755; and it appeared in the sequel that F. de Sacy had been security to M. Kervegan for the 30,000 which was owing to him from the mission of St. Domingo. M. Kervegan obtains the payment from Messrs. Lioncy and Gouffre, during the course of the year, stating to them that he draws on them in consequence of the letter of Father de la Valette, (dated 20th January, 1755,) and of orders given by *F. de Sacy, to consign the sugars from St. Domingo to them.* F. de Sacy and Des Marêts are full of gratitude to the bankers of Marseilles, but no sugars arrive. Instead of solid hogsheads of sugar and indigo, nothing makes its appearance but a few vague expressions of hope that they may be able, on some future occasion, to liquidate the debt. At length F. des Marêts speaks plainly; he tells them, (7th October, 1755,) that he does not intend to consign anything to them, as F. de Sacy had become security for the money, on seeing Father de la Valette's name on the bill, and that, in fact, F. de Sacy had given the money to Father de la Valette. F. des Marêts, after apologizing for his long silence, caused by a long journey and an attack of apoplexy, very civilly takes leave of Messrs. Lioncy and Gouffre, assuring them that he shall not consign them a single article of commerce, because Father de la Valette will certainly make no difficulty of paying them a sum he had already received from F. de Sacy.

In short, the whole matter comes to this: the procureur-general of missions, the apostolical prefect, and the superior of the mission of

St. Domingo, deluded Messrs. Lioncy and Gouffre into paying 30,000 livres, which M. Kervegan had advanced to F. des Marêts; and they left their dupes in the lurch without the smallest remorse. It was a transaction not very far removed from swindling.

This, however, is only a little episode. We must hasten back to the main incidents of our drama, the denouement of which is now rapidly approaching. We have seen Father de la Valette return to Martinique triumphant over every obstacle thrown in his path, and ready to launch at once into still wider fields of speculation. The confidence now placed in him exceeds all bounds. He receives many millions of livres to negotiate on the terms of exchange which were stated at the beginning of this narrative.

Thus furnished with new funds, his buildings multiply, and there are no bounds to his enterprise. Letters of exchange are drawn by him on Bordeaux, Marseilles, Lyons, Paris, Cadiz, Leghorn, Amsterdam, and, in short, on almost every place one sees enumerated in Herries and Farquhar's circular notes. The stream of his prosperity was now flowing in full tide; but the waters were soon to ebb, and leave nothing behind but mire and mud. His ruin arose from the following circumstance:—He had drawn on Messrs. Lioncy and Gouffre for more than a million and a half of livres, (about 60,000*l.*), and had freighted two ships with merchandize to meet these demands. These were taken by the English; and thus at once the priest of Carbet became a bankrupt, and crushed also in his fall the house of his great benefactors and partners, Lioncy and Gouffre.

In a memoir devoted to the defence of the order of Jesuits, in reference to these transactions, it was argued, that this capture was a misfortune, and ought not to be made a subject of reproach. No doubt it was a misfortune; but on whom, by all the laws that bind honourable men together in commerce, ought the loss to have fallen? Assuredly not on Messrs. Lioncy and Gouffre. But the manner in which the Jesuits treated these great merchants will be seen immediately, and it will then appear whether they wished to bind themselves by such laws as those to which we have alluded. The capture of these ships left Messrs. L. and G. the following three debts, for which they were responsible—

- (1.) 30,000 livres for M. Kervegan; 1200*l.* in round numbers.
- (2.) 93,463 livres for various transactions; 4000*l.*
- (3.) 1,502,266 livres, 2 sous $\frac{1}{2}$, for bills drawn by Father de la Valette, and accepted by them; 60,000*l.*

The moment the capture of these ships was known, the credit of this house was seriously affected; but, on application to the Jesuits, it must be confessed that they immediately represented it as the duty of the society to make good its engagements, and expressed themselves quite satisfied that it would be done. Messrs. L. and G. accordingly wrote to F. de Sacy, stating their case, and begging for a remittance of from 300,000 to 400,000 livres (about 12,000*l.* or 16,000*l.*), to meet the bills which would be due first. F. de Sacy sends them some money, which he says is all that is at his disposal; but it was totally inadequate to meet the exigencies of the case. Unfortunately for the credit, and ultimately perhaps unfortunately for the pockets, of the society, F. Visconti, the general, took the liberty of dying at this inconvenient

junction, towards the end of 1755; and the interval of six months, before the appointment of F. Centurioni, his successor, was the source of the most fatal embarrassments.

M. Gouffre, however, went to Paris, to see what could be done by working on the feelings and appealing to the consciences of those who had been the authors of his misfortunes. The impression which he made may be judged of by the following fragment of a dialogue between him and F. de Sacy, which has happily been preserved as a specimen of Jesuitism in the eighteenth century. He complained of the hardship of his case, and said he must be ruined. "Be ruined, then," (*perissez*) replied F. de Sacy, "we can do nothing for you." "But I shall not be ruined alone; all our correspondents will be involved in the fall." "Be ruined, then, one and all of you!" (*perissez tous*;) replied this pleasant specimen of a commercial priest; "I tell you again, we can do nothing for you." M. Gouffre broke off the conversation, went to Lyons, met his partners, and immediately settled with them that nothing could be done but to declare themselves bankrupts—(*mettre leur bilan au greffe des juges et consuls de Marseilles*.) F. Centurioni, however, feeling the importance of sustaining the credit of the order, wished to prevent this crisis, and empowered F. de Sacy to borrow 500,000 livres (about 20,000*l*.) Tidings of this were sent to Messrs. Lioncy and Gouffre; but the docket had been struck (if this phrase may be applied to translate the French term, *le dépôt du bilan avait été fait* *) two days before the news arrived. As nothing could now *bolster up the credit of this firm*, there was no object to be attained by paying them money; and the society of the Jesuits, therefore, immediately abandoned them to their creditors, and their creditors to all the losses of which the society alone had been the cause.

With this circumstance, the bankruptcy of Messrs. Lioncy and Gouffre, properly ends the history of Father de la Valette and his commerce. The creditors of the former, however, attacked the society in the courts of law; and the facts developed during the course of the law proceedings well deserve another article and a separate consideration. But even this slight sketch will possess points of interest and materials of thought for many minds; and it serves to illustrate the means by which the order of the Jesuits obtained and exercised such boundless power. Their dispersion and their intercommunication were among these means. Their reference to their superior, or general, when the individual was embarrassed, and the indefinite nature of the responsibility attached to each party, and lastly, the secrecy of their proceedings and intercourse with each other, enabled them, as a society, to effect what would appear almost miraculous. We have seen them, in this instance, detach one of their body as the incumbent of a small parish in the West Indies, and in less than twelve years we find him the greatest merchant and proprietor of the West, dealing in commercial affairs with half the capitals in Europe, and finally breaking one of the richest and most

* This would probably be more analogous to an assignment of effects, or a declaration of insolvency; but, from the French account, it is clear that this step determines the firm to be actually bankrupt; and therefore the other phrase may be used.

important firms in Marseilles. This was, indeed, to raise the oak from the acorn, though the storm did blight it in the vigour of its strength. Such an effect, in so short a season, could only be the result of powers which, if they do not baffle calculation, (because we have seen the sources from which they spring,) at least give a very intelligible warning to all states in which even a single Jesuit is allowed to establish himself, and maintain a communication with his order.

DR. WISEMAN.

MR. EDITOR,—I proceed to Dr. Wiseman's second lecture, in which he undertakes to shew that "a complete change of topic takes place at the 48th verse of the 6th chapter of St. John's gospel, and that our Lord, who had hitherto spoken of believing in him, now treats of receiving his flesh and blood." (p. 49.) This Dr. W. shews by two arguments. The first is, "that the phrases which occur in the first part of the discourse were calculated to convey to the minds of those who heard our Saviour the idea of listening to his doctrines and believing in him,—the more so, as he positively explained them in that sense; but that, after the transition in ver. 48, a totally different phraseology occurs, which *to his hearers could not possibly convey that meaning, nor any other, save that of a real eating of his flesh and drinking of his blood.*"

Before I enter upon the consideration of this argument, I must observe that the point here at issue between Dr. W. and myself is the *extent* of the change of topic which takes place at ver. 48, or, as I think, at ver. 51. Dr. W. calls the change *complete*. I contend that although Christ passes from his *doctrine*, first to his *passion*, and then to the *eucharist*, there is an easy and natural transition from one topic to the other, and a connexion between all the parts of the discourse.

In support of this argument, Dr. W. proves, by quotations from the Old Testament, Philo, and the Rabbins, that "to the Jews it was no unusual image, no harsh phrase, to speak of doctrines under the form of bread or food." (p. 52.) Be it so. It is admitted that Christ, when he spoke of the true bread given by his Father from heaven, meant the doctrine which he taught, and that the Jews ought so to have understood him. But did they so understand him? No. They understood him to call *himself* the bread which came down from heaven; and murmured because they could not reconcile the statement with their knowledge of his earthly descent. (ver. 41, 42.) Notwithstanding, therefore, Dr. W.'s peremptory assertion (p. 55) that they who heard Christ could not possibly misunderstand this portion of his discourse, it is clear that they did misunderstand it.

But, says Dr. W., (p. 53,) although it was customary among the Jews to speak of doctrines under the form of bread or food, the figure could not be pushed farther; they could not say, "Come and eat *me*"—meaning, "Come and hear my doctrine." It is true that Wisdom is supposed to say, in Ecclesiasticus, xxiv. 21—"They that eat me shall yet hunger, and they that drink me shall yet thirst"—meaning, as the context shews, they that hear me. "But Wisdom," says

Dr. W., "is an allegorical being, to whom the terms could not be literally applied, and who speaks of herself also under the image of a plant, the vine." I cannot compliment Dr. W. on the felicity of this latter observation. The term *vine* could not be applied *literally* to Wisdom, because she is an abstract personage—an allegorical being. Surely Dr. W. does not mean to say that Christ applied it *literally* to himself in John, xv. If then Christ, though not an ideal person, like Wisdom, called himself figuratively a vine, why might he not, like Wisdom, speak figuratively of eating *him*, and drinking *him*? After remarking that, in the former portion of the discourse, our Saviour never suffers the idea of *eating him* to escape his lips, nor ever uses the expression, *eat the bread of life*, Dr. W. goes on to consider the phraseology of the remaining portion of the discourse—that is, from ver. 48—where he supposes a complete change of topic to take place—to the end of the chapter; and asserts that, "*according to the only manner in which it could possibly be understood by the Jews whom Christ addressed*, we must conclude that they would necessarily infer a change of topic in it, and be convinced that the doctrine now delivered was a real eating of the flesh and drinking of the blood of him who addressed them." (p. 56.) I have already observed that, in my opinion, our Saviour's remarks arise naturally out of each other; but that, if any change of topic can be said to take place, it takes place at ver. 51, where Christ says to the Jews, "*and the bread which I will give is my flesh, which I will give for the life of the world.*" Now, does Dr. W. mean to affirm that in this case Christ speaks of the eating of his flesh? Can he produce a single passage of the New Testament, in which Christ is said to have given his flesh *to be eaten* for the life of the world? No; Christ gave himself, his life—he suffered in the flesh—for the life of the world. This is the uniform language of the New Testament: and ver. 51 can be understood of nothing but the passion of Christ, if it is to be interpreted in consistency with the whole tenour of scripture.

But Dr. W. points out six peculiarities in the phraseology, which, according to him, oblige us to consider the topic treated in the latter as *totally distinct* from that which occupies the former portion of the chapter.

1. He says that "our Saviour having, in consequence of difficulties found by the Jews, commenced, at ver. 35, to explain his sentiments literally, never returns to the figurative expression, until after he closes that section at ver. 47." It seems, then, that although *the Jews could not possibly misunderstand this portion of the discourse, or give any other interpretation to the figure there used, than that of being spiritually nourished by the doctrines which he brought down from heaven*, they did find difficulties in it, which our Saviour began to remove, by a literal explanation of his sentiments, at ver. 35. That he did not, however, succeed in removing them, appears from ver. 41, where we find the Jews interpreting the word *bread*, not of the doctrines which he brought down from heaven, but of Christ himself. It is certain, then, that Christ, when he called himself the bread which came down from heaven, meant that he brought down from heaven those doctrines by which Christians are to be nourished unto eternal life; and it is no

less certain that the Jews did not understand his meaning. But, according to Dr. W., Christ having begun, at ver. 35, literally to explain his sentiments, returns,* at ver. 48, to the figurative expression. Christ says, in ver. 35, "*I am the bread of life;*" in ver. 48, "*I am that bread of life.*" He uses the same words, the same figure, in both; in both he speaks of the doctrines which he brought down from heaven. This Dr. W. must himself admit. What, therefore, is the interpretation necessarily to be put upon the expression which Christ afterwards uses—"He that eateth me, even he shall live by me." What but this?—He that eateth the bread of life—he that is nourished by the doctrines which I brought down from heaven—shall have eternal life.

2. Dr. W. observes that our Lord carefully avoids the harsh expression, *to eat him*, in the first part; and uses it without scruple in the second part of the discourse. I have already stated my opinion to be, that, in the second part, Christ alludes to the eucharist; hence he was led to use the terms, *eat* and *drink*, but, as I have just shewn, figuratively.

3. Dr. W. says—"So long as Christ speaks of himself as the object of faith under the image of spiritual food, he represents this food as given by the Father; but, after ver. 47, he speaks of the food which he now describes as to be given by *himself*." This marked difference between the Givers, according to Dr. W., is only intelligible on the supposition that there is a transition to a real eating. "When we consider Christ and his doctrine as the object of our faith, he is justly described as sent and presented to us by the Father; when we view him as giving his flesh to eat, it is by the precious bounty of his own love towards us." If we allow that any weight is to be attached to *this marked difference*, it is much more naturally accounted for by interpreting ver. 51, in which Christ first speaks of giving his flesh for the life of the world, of his passion, which was surely the most transcendent instance of his love.

4. Dr. W. finds a no less marked difference between the effects of the gifts than between the Givers. In the first part of the discourse our Saviour always speaks of our *coming to him*, through the attraction or drawing of the Father,—an expression always used when speaking of *faith*. But, in the second part, he speaks of *our abiding in him and he in us*,—a phrase which always intimates an union by *love*. Be it so. Let it be admitted that, in ver. 35, Christ is speaking of doctrines, and, in ver. 56, of the eucharist. Does an union to Christ by *love* necessarily imply a real eating of his flesh and blood? Such an union must, at least, be a spiritual union.

5. Here Dr. W. has recourse to those arts in which I have described him as no mean adept—the arts of controversy. He draws absurd conclusions, and then fastens them on his opponents. "Protestants," he says, "contend, that to feed on Christ means to believe in him; consequently to eat the flesh of Christ (if the phrase is to be considered parallel) must signify to believe in *the flesh* of Christ, which is absurd."

* If our Saviour had intended to introduce a totally distinct topic at ver. 48, would he have returned to the figurative expression used in ver. 35?

Why must this be the signification? Is not to eat Christ, according to the literal interpretation of Romanists, equivalent to eating the flesh of Christ? Why, then, may not the phrases be equivalent, according to the figurative interpretation of protestants? and why may not both equally mean to believe in Christ? Dr. W. should not stoop to these paltry quibbles.

6. At last we come to the decisive argument to which the foregoing remarks were mere *præludio*. Dr. W. proceeds to inquire whether the expression *to eat the flesh of Christ* ever bore a figurative meaning. "If," he says, "I discover that, among the persons whom Jesus addressed, it did bear a figurative signification, besides its literal sense, then I must conclude that these persons could only select between *that established figurative sense* and the *literal* import of the words. Dr. W., then, after a short digression on tropical phraseology, bestows some eight or ten pages on quotations from the Hebrew, Greek, Arabic, Latin, Syriac, to prove that the phrase *to eat the flesh of a person*, when metaphorically used, had a fixed, invariable signification among the people whom Jesus addressed—viz., *to attempt to do him some serious injury, principally by calumny or false accusation*. "Such, therefore," concludes Dr. W., "was the only *figurative* meaning which the phrases could present to the audience at Capharnaum."

Now, to what purpose, let me ask, all this display of learning? It is agreed on all hands that the Jews understood Christ *literally*. The question is, did Christ use the expressions *literally*? Yes, says Dr. W., for if he had used them metaphorically, he must have used them in the established metaphorical sense, that of calumniating him; if he had used them in any other sense, he must have known that the Jews would not understand him. This brings us to Dr. W.'s second argument, which forms the subject of his third lecture. It is stated in the following words:

"Our Saviour's object, in his discourses to the Jews, was to gain them over to the doctrines of Christianity, and he therefore must be supposed to propose those doctrines in the manner most likely to engage their attention and to conciliate their esteem. At least, it is repugnant to suppose him selecting the most revolting images wherein to clothe his dogmas, disguising his most amiable institutions under the semblance of things the most wicked and abominable in the opinion of his hearers, and inculcating his most saving and most beautiful principles by the most impious and horrible illustrations. Yet in such manner must we consider him to have acted, if we deny him to have been teaching the doctrine of the real presence, and suppose him to have been simply inculcating the necessity of faith." Dr. W. then shews that the ideas of *eating human flesh* and *drinking blood*, were peculiarly offensive to the Jews. Christ consequently would not have used them, under any other circumstances than an absolute necessity of recurring to them, as the most literal method of representing his doctrines. It is scarcely necessary to observe that this argument proceeds on the assumption that Christ intended to make his meaning clear to the Jews whom he was addressing, and wished to conciliate their esteem. But does not the whole discourse afford reason for concluding

that this assumption is ill-founded? Let me remind Dr. W. of an observation which he himself has made in his introductory lecture. "A kind and skilful teacher," he says, "will address himself very differently to friends or to enemies; to those who are hearkening in order to learn, or those who are listening only to find fault." (p. 29.) Under which of the two descriptions did the Capharnaïtes come? Surely under that of cavillers—of men who were listening to find fault. The conversation begins, on Christ's part, with a rebuke of their carnal temper; and such was their disposition to cavil, that instead of being convinced of his divine mission by the astonishing miracle which they had witnessed, they further demanded a sign from heaven.

The question, then, for our consideration, is—what was our Saviour's customary mode of dealing with hearers who shewed a captious disposition—an unwillingness to entertain his doctrines? Did he usually labour to convince them by urging fresh arguments, or exhibiting fresh instances of supernatural power? On the contrary, he gave them up to their unbelief: he made their cavilling temper its own punishment. He cast not his pearls before swine: he wasted not his precious words or wondrous works upon those, whose hearts were hardened and understandings darkened by pride and prejudice. When the people of his own country were offended in him, we are told that he did not many mighty works among them, on account of their unbelief. (Matt. xiii. 58.) Why, then, are we to suppose that he would act in a different manner towards the Capharnaïtes? that seeing, as he did, that they came not to him in a meek and teachable spirit, with a sincere desire to be instructed, he would nevertheless deviate from his usual procedure, and labour to conciliate their esteem and satisfy their unreasonable doubts?

It has been observed of St. John's gospel, that from it principally we collect the actual state of the controversy with the Jews. Every conversation which the apostle records, consists on their part of little else than captious objections, bespeaking the most disingenuous temper and the most determined hostility to Christ.

Is it surprising, then, either that they should mistake our Saviour's meaning, or that he should suffer them to remain under the mistake? Even when he is conversing with those who are willing to learn, he does not always stop to clear up their misapprehensions of his words. It is plain, for instance, that when Christ said to the woman of Samaria, "*Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life,*" she understood him literally; for she answered, "*Sir, give me this water, that I thirst not, neither come hither to draw.*" Yet he did not point out her mistake, or explain to her that his words had a spiritual meaning. In like manner, when he said, "*Destroy this temple, and in three days I will raise it up,*" he left even his disciples in ignorance of the true meaning of the words. They understood them not until he had actually risen from the dead. If, then, he sometimes left his meaning unexplained, even when conversing with his disciples and friends, why should he always be solicitous to explain it, when assailed by the cavils of his enemies?

The two instances just cited have occasioned Dr. W. some perplexity, and he endeavours to get rid of them. He says first (p. 112), that our Saviour declined answering the question of the Samaritan woman at all, and that, therefore, the passage belongs to neither of the cases for which he has laid down a rule; in other words, he has constructed his rule so ingeniously as to exclude all cases which do not exactly suit his purpose. He says, in the second place, that the woman appears, from her answer, to have received our Saviour's words with irony and levity, and not so much to have solicited an explanation as to have ridiculed his words; an assertion, of which, notwithstanding Dr. W.'s appeal in its support to the authority of those whom he calls the best commentators, I shall take leave to say, that it is utterly at variance with the woman's whole conduct; though even if it were correct, her case still would only be the same as that of the Capharnaïtes. But Dr. W. is not himself satisfied with it; for he proceeds to shew that Christ's silence, with reference to her question, formed a part of a most ingenious scheme for introducing his religion among the Samaritans. Be it so; we doubt not that Christ, whether he gave or withheld explanation, had good reasons for the course which he pursued; though the reasons assigned for him, in this instance, by Dr. W., raise, by their very subtlety, a suspicion of their correctness. We are only concerned with the fact, that Christ allowed the woman to depart in ignorance of the true meaning of his words.

With respect to the other passage, in which Christ, speaking of his body, calls it "this temple," Dr. W. first says, that the phrase was in ordinary use among the Jews, and that the Jews ought to have understood it. It is certain, however, that they did not,* and that Christ did not explain it to them.

Dr. W. next says, that in John, vi., our Saviour is delivering a doctrine, whereas, in the present instance, he is uttering a prophecy; that it is the nature of the one, that it ought to be understood when delivered; of the other, that it should be explained by its accomplishment. But is not the allusion to the eucharist, in John vi., also of a prophetic character? The rite had not yet been established; the allusion to it must therefore necessarily contain something of the obscurity of prophecy. Dr. W. has displayed no small skill in placing John vi. in the front of his argument. The natural course of proceeding seemed to be, to begin with the words of institution, to explain them, and, by them, to interpret this obscure anticipation of the rite; but the opposite course better suited Dr. W.'s purpose.

He says, thirdly, that Christ gave no answer at all, and that the passage, consequently, does not fall under his rule; a mode of reasoning on which I have already bestowed all the notice which it deserves.

Lastly, he says, that Christ did not mean to exclude all allusion to rebuilding the temple which stood before them. St. John thought

* Ought not, according to Dr. W.'s rule, Christ at least to have explained his meaning, when the use of the words was urged as a charge against him before the high priest?

otherwise, for he tells us that Christ spoke of the temple of his body. It is amusing to see Dr. W., who comes forward as the defender of the literal interpretation of John, vi., adding another and far-fetched *figurative* meaning* of Christ's words in John ii., to that in which we know that Christ used them (p. 112).

The impartial reader will, I am satisfied, agree with me in thinking that Dr. W. has done nothing towards weakening the force of the conclusion deduced from Christ's omission to correct the misapprehension of his disciples, recorded in John, vi., or of the Samaritan woman recorded in John, iv.

But it is time to turn to Dr. W.'s most ingeniously constructed rules. He delivers the first in the following words (p. 95):—

"I say, then, that whenever our Lord's hearers found difficulties, or raised objections to his words, from taking them in their literal sense, while he intended them to be taken figuratively, his constant practice was to explain them instantly in a figurative manner, even though no great error could result from their being misunderstood." On this rule I remark, that instances have already been produced in which Christ did not follow this course. He never tied himself down to any specific rule; his practice was regulated by the particular circumstances of the case immediately before him; and it is only from a careful consideration of those circumstances that we can come to any sound conclusion respecting his intention. But let us turn to the instances alleged by Dr. W. in support of his rule. They are the conversation of Christ with Nicodemus, in John, iii., on which I shall hereafter have occasion to offer some remarks; his injunction to his disciples, to beware of the leaven of the Pharisees and Sadducees, in Matt. xvi. 6; † his explanation of the assertion, that he had meat to eat of which the disciples knew not, in John, iv. 32; his explanation of what he said respecting the sleep of Lazarus, in John, xi. 11, and of the difficulty of a rich man's entrance into the kingdom of heaven, in Matt. xix. 14; and his answers to the Jews, in John, viii. 21, 32, 40. Of these instances I have to remark, that, with the exception of the last three, the conversations were held with his disciples, or with persons of a friendly disposition; and that these cases, consequently, are not similar to that of the Capharnaïtes in John, vi. The last three are taken from the same chapter, and form parts of the same continued discourse; they are, therefore, only to be considered as one instance. Moreover, some portion of this discourse (it is not easy to say how much) is directed to Jews who *believed* on him. But because Christ thought fit, in one conversation, to bear with the cavilling temper of the Jews, and to endeavour, by carefully explaining his meaning, to convince them that he was in truth the Messiah, are we,

* Dr. W., in support of this application of the passage, refers to the epithet *χειροποιήτων*, which Christ is said, by the witnesses against him, to have applied to the temple. (Mark, xiv. 57.) But were they not false witnesses, who did not agree in their testimony? Dr. W. judiciously qualifies his reference with an *if*.

† Dr. W. refers, also, to Luke, xii. 1, and says, that then Christ wished to employ the same figure before the *crowds* assembled. It is singular, however, that St. Luke's words are, "He began to say unto *his disciples*, first of all, Beware, &c."

therefore, on all occasions, to bind him down to a similar course, and to require from him the exercise of similar forbearance? Knowing as he did that *they could not hear his word*, that their passions and prejudices had perverted their understandings, and rendered them inaccessible to the truth, might he not sometimes refuse to strive any longer with their wilful ignorance? Let us compare John, viii. 21, one of Dr. W.'s instances, with John, vii. 33.* We find Jesus in both cases making the same statement, and, in both instances, misunderstood by the Jews; yet in the former explaining his meaning, in the latter leaving it unexplained. Can we have a stronger proof that he did not always pursue the same course? But Dr. W. will probably tell us, that the latter case does not come within his rule.

Let us take another instance, (John, xii. 32,) "And I, if I be lifted from the earth, will draw all men unto me. The people answered him, We have heard out of the law, that Christ abideth for ever; and how sayest thou, the Son of man must be lifted up? Who is this Son of man?" Does Jesus attempt to remove their difficulty by explaining his meaning? No; instead of an explanation, he gives them a solemn warning. Then Jesus said unto them, "Yet a little while is the light with you; walk while ye have the light."

I now proceed to Dr. W.'s second rule, which he thus states:—"I say that when Christ's words were *rightly* understood, in their literal sense, and by that correct interpretation gave rise to murmurs or objections, it was his custom to stand to his words, and repeat again the very sentiment which had given offence."

He quotes three passages in proof of this rule, Matth. ix. 2, John, viii. 56, and John, vi. 42; scanty premises, at best, from which to draw the conclusion, not merely that the rule itself, but that the converse also of the rule, is generally true; for Dr. W.'s purpose will not be answered unless it is also true, that whenever Christ repeated a sentiment, which was literally understood by his hearers, that literal interpretation is to be deemed correct. I have, however, a word to say with respect to the third passage, (John, vi. 42,) alleged by Dr. W. I have learned from Dr. W., that when Christ called himself the *bread of life*, he identified himself with his doctrines, (p. 53,) that they who heard him could not possibly misunderstand this portion of his discourse, nor give any other interpretation to the figure then used than that of being spiritually nourished by the doctrines which he brought down from heaven, (p. 55.) But now I learn that the Jews correctly understood Christ, when they understood him to speak of a

* "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come." (John, viii. 21, 22.) "Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this, that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?" (John, viii. 33, 34, 35, 36.) Compare also John, xiii. 33, 36, from which it appears that the disciples did not even then understand Christ.

personal descent from heaven. They murmured, because, knowing him to be the son of Joseph, they could not reconcile this part with the assertion, that *he* came down from heaven. How does Christ (according to Dr. W.'s rule) in this case repeat the very sentiment which gave the offence? By saying, "I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread, which came down from heaven." Christ then, to borrow Dr. W.'s phrase, stands to his words, by repeating them in a sense altogether different from that in which the Jews had understood them. I must leave the reader to decide whether Dr. W. is entitled to allege this passage in support of his rule.

I go on to the fourth lecture, in which Dr. W. first analyzes Christ's answer to the objections of the Jews—"How can this man give us his flesh to eat?" He examines ver. 53, 54, 55, 56, 57, (I follow the order of the Greek,) and affirms, that they can only bear the Roman-catholic interpretation; but he contrives to take no notice of ver. 58, with which Christ concludes this portion of his discourse. "*This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.*" Now what was this bread which came down from heaven? What interpretation has Dr. W. himself given of the words, when used in the earlier part of the chapter? He says, that they can only mean the doctrines which Christ taught. This verse, then, which Dr. W. has altogether omitted, furnishes the key to the whole preceding discourse; it shews that Christ throughout was speaking figuratively.

Dr. W. next analyzes ver. 60, and the following verses. On his analysis of ver. 60, I have no remark to offer. It is certain that many of Christ's disciples thought, with the Jews, that he spoke literally of eating his flesh and drinking his blood. But ver. 62 has, in my opinion, a clear reference to ver. 41, 42. Christ's meaning is, you murmured because I said that I was the bread which came down from heaven. You could not reconcile the assertion with my earthly descent. Will you still retain your doubts when you shall see me ascending up to heaven? In like manner ver. 63 has a clear reference to ver. 52 and the two following verses. You asked, Christ means to say, how I can give you my flesh to eat? and I have told you, that unless you eat my flesh, and drink my blood, ye have no life in you. But you mistake me if you suppose that I spoke of an actual eating of my flesh and drinking of my blood. That could profit you nothing: it is my spirit, not my flesh, that quickeneth; and the vivifying power of my spirit is imparted through my words, by which you will be nourished unto eternal life. Dr. W. asks, (p. 140,) "If by the spirit we understand Christ's spirit, in what way does the phrase explain that the words are to be taken figuratively? For the assertion, that Christ's spirit gives us life, is surely not equivalent to a declaration, that whatever had been said about eating his flesh and drinking his blood is to be understood of faith." I reply that it is. The declaration that Christ's spirit gives life, connected as it is with the declaration, that his flesh dies not, shews that he spoke of a spiritual, not a carnal, feeding; a feeding by faith. But, says Dr. W.,

"the terms *flesh* and *spirit*, when opposed to each other in the New Testament, have a definite meaning which never varies. *The flesh* signifies the corrupted dispositions and weak thoughts of human nature; and *the spirit* means the sentiments of men, as elevated and ennobled by grace." According, therefore, to Dr. W., *the flesh profiteth nothing* is equivalent to St. Paul's expression, *the wisdom of the flesh is death*: and, *it is the spirit that quickeneth*, is equivalent to *the wisdom of the spirit is life*. Dr. W. had before told us, "that the *flesh* could not be considered as equivalent to the *letter*, in a chapter wherein it has been used twenty times (according to my reckoning, six times) in its ordinary meaning." (p. 100.) Now, however, that it suits his purpose, he makes the word *flesh*, in the very same chapter, equivalent to *the corrupted dispositions and weak thoughts of human nature*. Bravo, Dr. W. Unless we suppose our Saviour to have intended to make a remark wholly irrelevant to all that he said before, it is impossible that this interpretation of the word *flesh*, in ver. 62, can be correct. But Dr. W. discovers further confirmation of the literal interpretation in ver. 67, 68. "*Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*" In this passage, Dr. W. observes, "that Peter does not even allude to the doctrines taught, but throws himself entirely upon his belief in our Saviour's authority." He adds, "now when we consider that to them it was given to know the mysteries of the kingdom of God, it must appear extraordinary that even to them he should not have condescended to give any explanation of this singular enigma, which Protestants suppose him to have uttered." When a controversialist is at a loss for an argument, he frequently resorts to a sneer. Does Dr. W. mean to say that all the mysteries of the kingdom of God were made known by Christ to the apostles before his crucifixion? If so, how happened it that they knew not that he was to rise from the dead? In his last conversation with his apostles, Christ says expressly that he had hitherto spoken to them in proverbs, but that the time was approaching when he should shew them plainly of the Father, (John, xvi. 28,) language not altogether consistent with the supposition that they were then in possession of all the mysteries of the kingdom of God. Whether Christ spoke figuratively or literally in John, vi., he spoke, in the way of prophetic intimation, of a rite not yet instituted; his words must, therefore, have necessarily appeared obscure to the apostles. Still St. Peter's answer has a manifest reference to ver. 63. "Thou," he says, "hast the words of eternal life"—those words, which thou hast just described as the spirit and life; although, therefore, the meaning of the words is hidden from us, we shall not be of the number of those who, receiving them literally, are offended, and refuse longer to be thy disciples. Having concluded his comments on the chapter, Dr. W. proceeds to furnish us with another specimen of his acquaintance with the arts of controversy. He says, that "in order to condense and sum up the arguments which he has brought in favour of the (Roman) Catholic dogma, he will propose a very simple hypothesis, and deduce them all from its solution." He goes on, after an eloquent eulogium on the

beautiful consistency of our Saviour's character, to inquire whether the Protestant or Roman-catholic exposition of John, vi., will best harmonize with it. Without pretending to the gift of prescience, we may safely predict the result of the inquiry; but we may also be allowed to express our doubts respecting Dr. W.'s fairness and candour in conducting it, when we find him commencing his statement of the Protestant exposition in the following words:—"The Protestant would have to describe how this model of all meekness, condescension, and sweetness, upon a certain occasion, undertook to expound one of the most beautiful and consoling of his doctrines, to a crowd of ardent and enthusiastic hearers, who had just before followed him into the wilderness, and fasted three days in order to listen to his instructions." *Ardent and enthusiastic hearers!* How does Christ begin his exposition to them? What answer does he return to their first question, "*Rabbi, when camest thou hither?*" Jesus answered them and said, "*Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*" Was this reproof of their low desires and carnal thoughts the answer which he would have returned to *ardent and enthusiastic hearers*? No. He knew them to be cavillers; that they were so is apparent from the whole conversation. They came not in order to be instructed, and in consequence Christ did not instruct them. What, then, becomes of Dr. W.'s comparison of the Capharnaïtes to children who misunderstand words in their catechism? (p. 100;) or how are we to characterize Dr. W.'s attempt to mislead the unwary reader, by instituting such a comparison? The remainder of the fourth lecture is chiefly occupied in replying to those Protestant expositors who think that our Lord's discourse, in John, vi., cannot be referred to the eucharist. As I differ from them, I cannot be expected to undertake their defence; but some remarks made by Dr. W. appear to deserve notice. I referred, in my former letter, to a distinction drawn by him between *understanding* and *comprehending*. He now states that, "the former refers to the meaning of words, the latter to the nature of the doctrine. Christ was *bound* (a strong expression) to take care that the Jews understood his words, and they were bound to believe them, though they could not comprehend them;" that is, I suppose, though they could not comprehend in what manner the eating of Christ's flesh and the drinking of his blood were to take place; though they could not anticipate that the substance of bread was to be actually changed into that of Christ's flesh, and that of wine into his blood. So much for Dr. W.'s distinction; but he must allow me to add another—a distinction between the meaning of single words, and of the same words combined in a sentence or passage. Christ used no words which were unintelligible to his hearers; but it is quite certain that they repeatedly put wrong constructions on what he said; that they understood literally what he spoke figuratively; and we, protestants, say that they fell into this error in John, vi.

I said, in a former part of this letter, that I should have occasion to offer some remarks on Christ's conversation with Nicodemus, in John, iii. Dr. W. says, in my opinion correctly, that this conversation

stands in the same relation to the institution of baptism, as the discourse in John, vi., to the institution of the eucharist. (p. 134.) Christ in the two cases referred to the respective rites by anticipation. Dr. W. has quoted John, iii., as an instance to prove that, whenever Christ's hearers objected to his words, from taking them in their literal sense, it was his custom to explain them immediately in a figurative manner. Nicodemus understood the words, *born again*, literally, and Christ lost no time in telling him that they were to be understood figuratively, of a birth of water and the spirit; adding, "*that which is born of the flesh is flesh; and that which is born of the spirit is spirit.*" Now, as it appears to me, if we take into account that Christ was in one case speaking to Nicodemus, a person sincerely desirous of instruction in the other, to persons anxiously looking out for occasions to cavil at his words; and if we make due allowance for the different degrees of explicitness with which he was likely to address parties so differently disposed, John, vi. 63, is an exact parallel to John, iii. 5, 6. In both cases he means to reprove his hearers for the low and carnal signification which they had attached to his words.

I have only two more observations to make on the fourth lecture. I wish to draw the reader's attention to the coolness with which Dr. W. assumes (p. 135) the inquiry, whether the words in John, vi., are to be understood of the eucharist or not, to be identical with the inquiry, whether they are to be taken literally or not; and shortly afterwards charges others with making *daring and unproved assertions*.

The second observation relates to a quotation from Dr. Hampden's inaugural discourse, in which he states the distinction drawn by our church between a *real* and a *corporal* presence of Christ in the eucharist. On this quotation Dr. W. makes several, as I must deem them, quibbling remarks, of which the last is, "Where, in scripture, is this nice distinction drawn between a real, vital presence, and a corporal presence?" If I mistake not, Christ has promised that, where two or three of his faithful followers are gathered together in his name, there will he be in the midst of them. Is not this an assertion of a real, distinct from a corporal, presence?

I am, &c.,

PHILALETHES CANTABRIGIENSIS.

SACRED POETRY.

ON DECORATING THE HOUSE OF GOD.

THE King of heaven's angelic bands
Dwells not in temples made with hands:
The heaven of heavens cannot contain
The boundless glories of his reign.

Yet he in pity condescends,
And to our weak conceptions bends ;
His special presence stoops to grace
Of prayer and praise the hallowed place.

Since then, O God our Saviour, **HERE**
Our holiest thoughts to thee draw near,
We love to deck, with pious care,
Thine altar, and thy house of prayer.

Accept, Almighty Lord, we pray,
These tributes of our zeal this day ;
And, whilst we humbly bow the knee,
Inspire us with **THE LOVE OF THEE.**

J. H. B. M.

"And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence."*—**MATT. 10, 11.**

I.

LORD, weary of a painful way,
All night our heads we would not lay
Under the naked sky :
But ask who worthiest ? who will best
Entreat a tired and lowly guest
With promptest courtesies ?

II.

And *Thou* art worthiest—there will not
One loving usage be forgot
By Thee—thy kiss will greet
Us entering—Thou wilt not disdain
To wash away each guilty stain
From off our soiled feet.

III.

We enter—from this time to prove
Thy hospitality and love
Shewn towards thy meanest guest.
From house to house we would not stray,
For whither should we go away ?
With Thee is perfect rest.

R. C. T.

* *Hæc, ut secundum litteram de hospitii religione venerabilis est forma præcepti : ita etiam de mysterio sententia cœlestis arridet. Et enim cum domus eligitur, dignus hospes inquiritur, videamus igitur ne forte ecclesia præferenda designetur et Christus. Quæ enim dignior domus apostolicæ prædicationis ingressu quam sancta ecclesia, aut qui præferendus magis omnibus videtur esse quam Christus qui pede sui lavare consuevit hospitibus et quoscunque suâ receperit domo, pollutis non patiatur habitare vestigiis ; sed maculosos licet vitæ prioris, in reliquum tamen dignetur mundare processus ? Hic est igitur solus, quem nemo debet deserere, nemo mutare : cui benè dicitur domine, ad quam ibimus ? Verba vitæ eternæ habes, et nos credimus.—Ambrose, in cap. 9, Lucæ.*

TO A ROBIN REDBREAST, SINGING IN EARLY WINTER.

I.

On light of heart and wing,
 Light-hearted and light-winged, that dost cheer
 With song of sprightliest note the waning year,
 Thou canst so blithely sing,
 That they must only blame their own dull heart
 Who cannot in thy music bear their part.

II.

Thy haunts are winter bare ;
 And all the leaves, where thou didst lately keep,
 Are being trodden to a miry heap ;
 But thou art void of care,
 And singest not the less, or rather thou
 Hast kept thy best and boldest notes till now.

III.

Thou art so bold to sing
 Thy sweetest music in the saddest hour,
 Because thy trust is in the love and power
 That can bring back the spring,
 That can array the naked groves again,
 And paint with seasonable flowers the plain.

IV.

But we are merely sad,
 When as for us this earthly life has shed
 The leaves that once arrayed it, when instead
 Of rich boughs foliage clad
 A few bare sticks and twigs stand nakedly,
 Fronting against the cold and wintry sky.

V.

Yet would we only see
 That hope and joy, the growth of lower earth
 Fall from us, that another truer birth
 Of the same things may be,
 That the new buds are travelling up behind
 Though hid as yet beneath the rugged rind.

VI.

We should not then resign
 All gladness, though spring promises depart,
 But mid our wintriest bareness should find heart
 To join our songs with thine,
 Strong to fulfil in spirit and in voice
 That hardest of all precepts—to rejoice.

R. C. T.

THE VERNAL STORM.

THE vernal storm hath rent the trees,
 And strewn the tender foliage wide ;
 And we reproach the cruel breeze
 That pitied not spring's youthful pride.

Unthinking mortals !—in that gale
 Myriads of blighting insects die,
 That else had blackened grove and vale
 With poison-breathing progeny.

And when affliction's awful power
 Scatters the joy of our young May,
 Repine we that the chastening hour
 Tears the gay hopes of life away ?

Short-sighted creatures !—did we know
 The thousand plagues that pleasures raise,
 Our hearts would fly to meet the blow,
 And mingle every tear with praise.

J. H. B. M.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

THE MILLENNIUM.

SIR,—It is the maxim and the habit of the strong and good to pass by, rather than to refute, all weak and frivolous attacks against them. Upon this principle the church and her defenders have generally acted ; but experience teaches us that it is a course often consistent rather with dignity than with safety. I am led to these remarks by circumstances which, I trust, you will not think beneath your attention. . . . About six months ago, a pamphlet was published, by the Rev. W. W. Pym, which contained the most positive assertion, that "the second advent of the Lord Jesus Christ *must* have taken place before the year 1847." If this had been the production of an ignorant man, it would, probably, have passed unnoticed ; but, unhappily, it was written by one who bears a good character for zeal and ability as a Christian minister. The work was, at first, received (I speak of the neighbourhood in which I reside) only by a few personal friends of the author. By sober and well informed persons it was quietly laid aside, as bearing in itself its own refutation. But, while those who should have defended the truth remained silent, the author's party were most active in disseminating their doctrine. The book became the subject of all conversations, and was heard of on all occasions, and from all lips. A large parish was thrown into much confusion ; the poor were terrified ; the weak amazed ; the conscien-

tious rendered sad : and the scornful found frequent occasion for a sneer. For, not content with asserting his own opinion as if it were infallible, the author had proceeded to pass a censure upon the church, of ignorance or duplicity, as either not knowing, or as omitting to teach, his doctrine of the second advent. Under these circumstances, a reply, of great penetration and singular candour, at length appeared. To all who were open to conviction this was conclusive ; but being written in that spirit of honest indignation which is not only natural but almost necessary in one who feels deeply a groundless insult cast upon his church, it afforded to its adversary an occasion to defend himself in such a manner as to give him, in the eyes of his determined adherents, greater consequence than before. In vain were his tenets refuted ; for, passing by their refutation, he proceeded to write of himself as a misrepresented and most ill-treated person. I do not say that he put forth no arguments in his defence, for, indeed, he did put forth those which ought to have been found in his first publication. But though wearing, to the unlearned, an appearance of much research, these in fact left the question where it was before. Passing by, therefore, the refutation of his tenets, he proceeded to assume the lofty tone of a superior person misused, to discredit his opponent because he wrote anonymously, and to vaunt his own superior charity and Christian temper. Now though it is easy for the cautious to detect the fallacies of his argument,—to know that there are many good reasons, and modesty among the number, for concealing a name,—that an *argument* does not derive its value from him who wrote, but from what is written,—and that to boast of charity is to condemn oneself,—this was not at all the consequence upon the minds of the adherents of this writer. On the contrary, they began to speak in tones of triumph ; to represent that as now certain which was before but speculation ; and to exalt their leader as learned beyond the wisdom of the church, and as a pattern of martyrdom to the cause of truth. To crown all, it is now asserted that, besides the unlearned converts of this and other neighbourhoods, five hundred clergymen of the church of England have embraced his doctrines. I am desirous, therefore, of submitting the following brief statement of the subject, to which I know not how I can more effectually secure attention than by addressing it through your pages. Let me, then, be as concise and explicit as possible :—

Mr. Pym has asserted, first, “that the second advent of the Lord Jesus Christ *must* have taken place before the year 1847 ;” and secondly, that “from the data furnished entirely by this prophecy” (Dan. viii. 14, ix. 24). “he can prove his point.” His argument, derived from both his publications, when divested of all extraneous matter, is briefly this : “Christ will have come before the restoration of the Jews ; the Jews will be restored on the expiration of the 2300 days (years) of Daniel, viii. 14 ; consequently if we could know the end of the 2300 days, we should know a point of time before which our Saviour must have come. But we may know the end of the 2300 days in this manner : In Dan. viii. 14, we find a prediction concerning the “desolation of the sanctuary ;” in Dan. ix, we find Daniel in his prayer meditating upon the “desolation of the sanctuary ;” consequently, as the angel comes in answer to his prayer, we infer that the prophecy of the angel, Dan. ix. 24, is an explanation of the prophecy, Dan. viii. 14. Now the angel, Dan. ix. 24, says, “Seventy weeks are determined upon thy people, and upon thy holy city.” But the word which we render

"determined," signifies originally "cut," and consequently the meaning of the passage is, that the seventy weeks are "cut" out from the 2300 days; consequently the 2300 days and the seventy weeks begin at the same point of time. But we know that the seventy weeks begin with the edict of Cyrus, consequently the 2300 days begin with the edict of Cyrus also. Knowing, therefore, when the 2300 days begin, we know also when they end, and thus we arrive at the knowledge of a point of time before which the second advent of the Saviour must have taken place. Thus—Edict of Cyrus seventy weeks, or 490 years, before the complete fulfilment of Christ's first coming, or 483 years before the 30th year of Christ's life. Deduct thirty years for Christ's life before his ministry, leaves 458 years before Christ's birth to be deducted as a portion of the 2300 days (years) elapsed before the Christian era. And this again leaves 1847 years from the birth of Christ, (or from the Christian era,) as the time when the 2300 days (years) must expire, before which expiration, it is argued, the second advent of Christ must have taken place." This, Sir, is stated to be "a calculation which a child may comprehend," and which "rests upon no uncertainty of human speculations;" and upon this the church is considered to be highly censurable, as either not knowing, or as neglecting to disseminate, so important a truth. Now, in having thus limited the time of Christ's appearing to a year, or at most to a few years, Mr. Pym denies that he has violated the implied injunction of Scripture, which speaks of that time as "the day and hour of which knoweth no man; no, not the angels in Heaven." Leaving, therefore, this topic, I shall address myself only to the argument above, of which to shew that either premiss is untenable will, of course, be to invalidate the conclusion. And I think it must be evident that the truth of the whole calculation rests upon the proof that the 2300 days commence at the same point of time with the seventy weeks. For it is confessed that he can only tell the time of Christ's arrival by knowing that it must be before the end of the 2300 days; and of these, that he can only learn the end by learning the beginning; and that he can only learn this beginning by proving that it is identical with the beginning of the seventy weeks. If, therefore, he fail to prove this identity, the whole falls. For this proof, two principal arguments are adduced. First, that the vision explained in chap. ix., must be the vision seen in chap. viii., because the words "desolation of the sanctuary," in chap. ix., prove that Daniel was reflecting upon the subject of the vision recorded in chap. viii. And secondly, that the word rendered (Dan. ix. 24) "determined," is, in the original, "cut;" and it does not appear what the seventy weeks should be "cut" from, except the 2300 days. Of the first, I remark, that although the words "desolation of the sanctuary" may be the same in both chapters, yet it is by no means certain that the same desolations are, in fact, intended by the words; and unless Mr. Pym can shew that they must necessarily be the same, it is obvious that in employing these words as an argument for the identity of the visions, he is using an equivocal term, and consequently the argument is nought. Now it is very well known to all who have studied these chapters, that it is an opinion generally entertained by the learned, that the "desolations" of chap. viii., are desolations *predicted*, whereas the "desolations" of chap. ix. are certainly desolations *existing* at that then present time. This argument is, therefore, by no means sufficient to build upon in a positive manner. Indeed, how any one could have positively made what, to say the least, may be the desolations caused by the little horn—that is, either the Roman or the Mohammedan power—coincident with the desolation of Jerusalem in the days of Daniel, is wonderful to conceive. For the second argument, I ask whether, because the word rendered "determined" signify in the original "cut," this signification is sufficient to justify the inference that the seventy weeks are to be "cut" from the 2300 days, of which no mention is made; or, even if they are to be so cut, whether Mr. Pym has adduced anything to shew why they should be necessarily cut from the beginning, rather than from the middle of the period? It is, indeed, a conclusion utterly unconnected with its premises, to argue that the 2300 days begin when the seventy weeks begin, because the seventy weeks are to be deducted from the 2300 days.

It appears, therefore, that the beginning of the 2300 days has not been proved to be the same with that of the seventy weeks; consequently the beginning of the 2300 days is not known; and if not their beginning, so neither their end; and consequently Mr. Pym cannot fix that point of time before which he has argued that our Saviour must have come.

Now, Sir, what I consider so censurable is, the very positive manner in which this gentleman has put forward as absolutely certain his own opinions upon a subject encompassed with such difficulties as this; and I ask of any reasonable person, whether it is fit that he should disturb the peace of parishes, as he has done, by involving our belief in Christ in our belief in propositions so incapable of positive proof as this? And from his publishing this as "what a child may comprehend," what inference can we draw but that not to have discovered what is so clear, and taught what is so important, the church must have been both blind and negligent? He speaks of her accordingly in the most flippant manner. Of such conduct, whatever may have been the motive, the consequence is schism. And surely, sir, he who can lightly afford occasion of schism, gives no evidence either of wisdom or of charity. Little, indeed, can that man have reflected upon his condition here who is insensible to the vast benefits which he owes to his church,—benefits which he can no more hope to reckon up, or to repay, than those which he owes to the parent or protector of his infancy. Lightly, then, to violate her unity, to encourage schism and disrespect against her, is an approach to parricide. Rather to her failings it would be a virtue to be blind; and from one of her ministers especially, such filial reverence was to have been expected. But and if he should have an accusation against her which might not be concealed, surely it became him not to exhibit it to all eyes, with pride and exultation, as a triumph, but, rather to confess it unwillingly and with mourning, as it were, the disgrace of his most valued friend;

" And let him read, not loudly nor elate,
That doom, —————
But, sad as angels for the good man's sin,
Weep to record, and blush to give it in."

I am, Sir, with sincere respect, your obedient servant, W. C. O.

PATRONAGE OF THE NEW CHURCHES IN THE METROPOLIS.

(Concluded from vol. x., p. 700.)

III. There is yet another objection which it may be right to allude to: that raised against* the proposed plan of endowment of the new churches, by aid of the non-residentiary prebends of St. Paul's. The objection is founded upon a mistake. The resolution of the committee which expressed the hope that this might be effected was purposely worded so as to avoid defining the *mode* in which this was to be done, whether by annexation or appropriation. That was not for the committee to determine. They simply wished that the funds of the cathedral of St. Paul's should be employed for the benefit of London, for whose sake St. Paul's was founded, and in which its property lies. Yet there are obviously ways in which this might be effected without infringing any principle of property: e. g., no one could object to redistribution of property among the prebends them-

* In a letter, by the Hon. and Rev. A. Perceval, to the *Standard* newspaper.

selves, so as to equalize them, as in the case of the more modern cathedrals; nor again, when so arranged, would any principle be violated by annexing to them the cure of populous parishes within the metropolis, and where their property lies. This (as was said) was not for the committee to decide; it is sufficient that their resolution may bear a good construction; and it had been better judged if the respectable clergyman who brought this charge had applied to some member of the committee for explanation. It may be added, that some of the prebends have been founded by bishops of London out of the revenues of the see, and so do not belong to the original foundation. It were a more unobjectionable course, also, if clergy who see that a dangerous principle is involved in the appropriation of the funds of cathedrals to other purposes, (whereas the same object might be safely attained by annexation,) would take the legitimate course of making known their sentiments through their archdeacons, and not discuss such questions in public journals. The commissioners wish to satisfy as well as (according to their views) to benefit the church; but if the clergy remain silent, or leave it entirely to the cathedral clergy, whom the lay-commissioners (the decided majority) might naturally suspect to be interested, what hope is there? They are ready to receive representations,—why not make them? If they are not made, those who think they see the evil, and speak not, have as large a share of the blame, “*si quid detrimenti ecclesia capiat*,” perhaps more than the commissioners, inasmuch as they have not the same difficulties which beset those placed in the highest offices of the church.

IV. There is yet another class, who say, “What have we to do with London? London may take care of itself. We have each our own neighbourhood or diocese to look to.” This is, in many cases, said well and conscientiously. And, certainly, if any one were, for the time, denying himself in order to relieve the spiritual wants of his own diocese and neighbourhood, one could only wish that others, or one's self, were doing likewise, or to a like degree. But it is often said, also, with a very inadequate notion of our real connexion with, or interest in, the metropolis. Have the extremities nothing to do with the heart? Are they not chilled or fevered, according to its beatings? And if it be permanently diseased, are not all their functions disturbed, and their motions distressed? And can a deep-rooted disease have now been fixed, for above a century, in the heart of our Christian country, a disease spreading like a canker, year by year, and not been felt in almost every extremity thereof? Again, where is our court mainly, the seat of our government, our public offices and institutions, our bank and banking houses, the nursery of our physicians, our courts of law, our houses of Parliament, the centre of our commerce, and our trading companies, our merchants, our colonies, our religious societies? Is not the population of London swelled for our service? Have we not, many of us, year by year, resorted thither? Do we not ultimately obtain thence very many of our articles of expenditure, the very books we read, and the raiment we put on? On the very merest principles of justice, are we not (so to employ the apostle's argument) bound to minister to the spiritual necessities of those who minister to

our earthly comforts? Do we derive no benefit from, or are we not concerned with, the place where our public institutions are concentrated? Or can such a mass of population be brought together without seriously affecting the character of the whole country, of which it is itself one-ninth? We are far more concerned than, at first sight, we should have supposed. We are far more influenced by that which we witness around us, than we like to own. We are all mutually acting upon, and acted upon by, one another. No one, probably, is exempt from the influence of others; and all, probably, feel that influence from persons from whom we little imagine it. God has not made us independent. Let any one compare his own tone of mind, in retirement, or the peace of the country, with that which he bears in a crowded city, such as cities for the most part are; or, in the same city, amid the worldliness and profaneness of a market-day, and the serenity (if he be happy enough to enjoy it) of the day of rest; or, again, let one who is but seldom called to London recal the impression which, after a long interval, it makes upon him, how he is sickened with its ostentation, its emptiness, its ungodliness, and then think what it is, to become inured to all this, to be forced to consider all this as a common thing, to have the standard, placed before one's eyes, constantly at open variance with that of the gospel, and to be tempted to think it hopeless to raise men to it. And if these things have the tendency to produce this effect on those who, by their office, should, above others, be the "salt of the earth," how much more upon the laity? Each mutually lowering the standard of the other! The buyer of luxuries lowering that of the seller of luxuries, and the seller that of the buyer: the seller tempting the buyer to vanity, and the buyer teaching the seller to regard these vanities as objects intrinsically important; the luxury and ostentation of the rich raising the envy and increasing the worldliness of the poor, and the rich encouraged in their somewhat veiled ungodliness by the contrast of the coarser sins of the poor; the frivolity of the master and mistress corrupting the servants, and the servants oftentimes fostering the vanities of their employers. These, and the like, will be said to be the worst cases. But would that what is infinitely worse were not enacted over and over again, in cases which must be numbered by hundreds of thousands. But be it so, that such were the worst cases, will then any one say, that the constant presence of all that ungodliness, which is concentrated in the midst of the mother city of our country, has not an evil effect upon the most, from the highest to the lowest,—that the very living amid such constant unmitigated abominations and profaneness is not a detriment;—that many of our very clergy are not rendered timid by the presence of such a counterpoise of evil, so as either not to dare "speak boldly, as they ought to speak," or if they have been led to speak somewhat more plainly and strongly than usual, not to be afraid of the very strength of what they have said, and begin to qualify and retract it? Is it, then, "nothing to us," that our relations, our flocks, our pupils, our children, any of those whom we have laboured for, may be absorbed into this vast vortex? Is it nothing, that the duties of our senate, our religious societies, and all the other institutions which

relate to our whole state, are to be carried on under the influence of these and the like evils, and the very ferment; and distraction, and excitement, or lowering tone which they engender? Is this nothing, even on the miserable reckoning which would regard nothing as of moment to us but what relates to ourselves? I mean not that there are not tens of thousands of exemplary persons in our metropolis, of many of whom the world knows nothing; but the face of things presented is far worse than I have said, and what is a very little below the surface is horribly far worse than what is above it. Regard only the weekly tide of Sabbath desecration, which the metropolis, neglected at home, is continually pouring, by land and water, upon the neighbourhood; and this, through the increasing means of communication, in a circle perpetually widening. "Is this nothing to you, all ye who pass by?" When God made a mother-city, he ordered that all who came up thither, should be benefited thereby: "Thither the tribes went up, the tribes of the Lord, to testify unto Israel, and to give thanks unto the name of the Lord;" and, *therefore*, "Jerusalem was a city, which was at unity with itself," "the joy of the whole earth;" (Ps. xlviii.) they who went up thither, "went from strength to strength," (Ps. lxxxiv.,) and they returned to their houses refreshed. The mother-city must be the "mother of her people," or "the mother of abominations." (Rev. xvii. 5.) "As is the mother," says scripture of Judah, "so is the daughter." (Ezek. xvi. 44.) Which is ours?

Yet neither are things so hopeless as, at first sight, they might seem; they who have visited portions of this neglected mass aver that, in the midst of heathenism,—children unbaptized, mothers who never gave thanks for God's mercy in their children's birth,—there is yet a latent transmitted feeling of value for the ordinances of the church, and desire to partake in its worship, which might be, and is, readily awakened into life; that, rough or repulsive often in their exterior and habits, because they have been left in a state of virtual, unmerited, excommunication, and been excluded from the privileges of the Body of Christ, as never any ought to have been in a Christian land, they still retain an inherited wish to be, as it were, reunited to it, and have its blessings restored to them; that, overlooked by sectarians, as well as despaired of by the church, they still look to their Mother for help. And shall they call to us "to come and help them," and we refuse? And while we have sent help to every corner of the earth, unasked for, and undirected by God's Providence,—to New Zealand or Sierra Leone,—forget "our own mother's children," simply because they are hard by, and so to relieve them appears a common thing?

A MEMBER OF THE LONDON-CHURCH-COMMITTEE.

WEEKLY COMMUNIONS.

MY DEAR FRIEND,—In my paper "On the Administration of the Holy Communion," ("British Magazine," p. 531, seq.) I had no idea of advocating weekly communions *for the sake* of diminishing the length of service, where the communion is now monthly. God forbid! I only used it as an argumentum ad hominem, that no clergyman has a

right to complain of the length of time engaged in the service of the communion, so long as his communions are only monthly. On the contrary, the press of numbers in his monthly communions ought to be an admonition to him to increase the opportunities of this high privilege. For monthly communions do not allow all who wish, to be monthly communicants. It may, or may not be, that if the communion were celebrated weekly, the number of communicants, on each occasion, would be fewer. In the one case, the length of service (to shorten which people have devised this new mode of administering) would be diminished; in the other, the number of communicants, and frequency of individual communicating, would be increased. In the one case, that would be obtained which some now think of so much moment as, for the sake of it, to innovate upon the ritual of the universal church; in the other, a national and individual blessing obtained. But the *ground* of multiplying communions is not this. Nor is the question altogether—ought we to increase them? but—may we withhold them? And, clearly, the only ground of withholding them of which the church admits is, the tardiness of our flocks to come thither. And if they manifest a wish to partake of the “bread of life” more frequently, as their large attendance on the monthly communions implies, are we justified in denying it?

But (it will be said) will not many persons then attend out of form, or without any real desire for it, because they do “not like to turn their backs on the Lord’s table?” Doubtless, unless care be taken, they will. Yet the frequency of communion has the tendency to diminish this. Any clergyman will say, that he dreads formality less among his monthly than among his yearly communicants. The very fact of monthly communicating implies a greater sense of our dependence upon God, and upon our union with Christ, our Head, for our strength and spiritual life. How much more, weekly! But, then, we must beware, also, how we revive one part of the church’s system without another; for that system is a whole, and aptly conspires and harmonizes together; but take away a portion of this, our soul’s medicine, and what remains may alone be too powerful for us, so that its very greatness may be an injury to us. The physicians of our bodies do not apply their remedies at once, but prepare and purify our bodies first by bitter medicines, whose only object often is, thus to prepare them. So, doubtless, all who are capable of it ought, by the discipline of weekly fastings, to prepare themselves for the privilege of weekly communion. (Friday and Sunday come near together in the church’s weekly almanack of grace.) So also, and at all events, by more frequent and solemn prayer: by more stated and regular prayer, if possible; if not, by such snatches of prayer as one would make who felt that there was a great work to be done. If we have not leisure at once to apply ourselves to set our whole house in order, yet we might, as we had time, set the one or the other portion to rights; now, by a prayer for worthy reception, then for preparation, then to know our own hearts, for true repentance, for perseverance in our new life, for a lively faith, for fervent charity, for thankful remembrance of His bitter and precious death; that so, in the end, we may be the less un-

worthy "that He should come under our roof." That good man, Mr. Bonnell, we are told, "for many years, communicated twice every month, besides all the solemn times. But such longing desires had he after that sacred memorial of our Saviour's love, that he could not allow himself to want it, whenever it might be had; so that at last he received it every Lord's day." Yet "though his life was a constant preparation for the holy communion, yet he had very strict and particular retirements, in order to put his mind into that divine frame which he judged so necessary for near and solemn approach to God." And, in his latter years, he lamented nothing more than "that his time was so taken up by business, that his retirements were interrupted; and so his thoughts not so much his own as before; and particularly it troubled him, that he was often forced to be late at his office on Saturdays, lest his going to the sacrament the next day might have an ill effect upon his servants, and tempt them to presume too far, and approach the Lord's table without sufficient preparation, 'for though,' he would say, 'I steal minutes at my office, they are not enough to satisfy myself, much less to give good example to others.'"

The fathers spoke at once, both of the inestimable privileges of worthy partaking, and the fearful risk of unworthy partaking. "In this Body" (of Christ), says St. Augustine, "we are; of this Body we are partakers; and ye who know it not, may ye know it; and when ye have learnt it, may ye not receive it to your judgment! For whoso eateth and drinketh unworthily, eateth and drinketh judgment to himself." Low, carnal, notions of the sacraments, for awhile obliterated the sense of both: and, probably, they who, without their own fault, were not aware of the greatness of that which they received, to a degree escaped the heavy penalty of unworthy partaking: "the servant who knew not his Lord's will, shall be beaten with few stripes." In those days there was the less peril if clergymen mainly insisted on the difference between the profaneness of the Corinthians, and any likely to occur among us; and so they spoke, as if it were scarcely possible that any great danger *could* be incurred, any greater, or much greater, for instance, than by saying the prayers listlessly. Just as, at one time, or to one set of Christians, one might speak of the difference between the "sin against the Holy Ghost," as committed by those who saw "God manifest in the flesh," and those of our days; at another time, or to other hearers, it might be our duty to shew the fearfulness of every approximation, however distant it might seem, to the unpardonable sin. So also, now that the consciousness of the greatness of the mystery of the Eucharist is being revived among us, we must in proportion insist on the danger which besets this blessing. We cannot have the blessing alone. We must put the blessing and the curse side by side, as they were on Mount Ebal and Gerizim. "Whoso eateth My Flesh and drinketh My Blood, hath eternal life; dwelleth in Me, and I in him; and I will raise him up at the last day." (John, vi. 54, 56.) "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord." "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body."

The inculcation of these two great truths upon our flocks, the awful greatness of the gift, and the terrible danger of profaning it, will doubtless make many changes in them, upon which we cannot now calculate. Some, who are now "eating and drinking to their own damnation," will, it may be hoped, be rescued; many will be alarmed; many will receive it with more diligent preparation and subsequent watchfulness; many will, through the knowledge of the greatness of their privileges, be much advanced; to some, that knowledge will be a snare and a stumbling block. Every truth must be both "a savour of life unto life, and a savour of death unto death." It must be so; and perhaps still more so, when a truth, of which men have been but half conscious, is revived in its fulness.

But, as to the one point of the mode of communicating lately adopted, it is manifest that it would be in the last degree rash to alter the rite of the Church Catholic, on account of our present state; and that, because our present practical state is notoriously imperfect and unsatisfactory. Large congregations, which ought never to have been brought together;—large parishes, which ought to be distributed seven, or ten, or twenty fold;—the relics of Zuingli-Calvinist or Hoadleyan doctrine of the Sacraments leavening the doctrine of our church, or rather lowering and neutralizing it, and so bringing some, without any notion of their peril, in a profane temper, to the very holy of holies, thence to "return to their wallowing in the mire," and generating carelessness and indifference in others;—these are not materials to which one would adapt any one orderly regulation of the Church; and for these would men alter an Ordinance of the Apostles?

It may be that the number of our communicants may increase or diminish: we cannot tell; but we may be assured that the increased life infused into the body, by the more constant, conscious, dependent, communion of the Church with its Lord, will manifest itself widely in good works, and so, among others, in the building fresh churches to His glory. This would in itself relieve the difficulty which has occasioned this new system; but we may be assured, that it will have far greater effects, in ways which the most pious could not now calculate on, nor would even dare to hope. For these times (whether we are to see them or no,) we must wait, and watch, and pray; and in the mean season, while we do all which we may, to relieve the present difficulties, beware how we depart one step from any practice which we have reason to think Apostolic, and so an Ordinance of God.

Ever yours most truly,

CANONICUS.

ZACCHEUS.

DEAR SIR,—My attention having been lately drawn afresh, by local chances, to the question respecting the character of Zaccheus, I am led to request space (if it shall seem good to you) for two or three observations on the subject, to an effect which I do not recollect having seen distinctly pointed out. To speak my mind, I cannot but think it *hard* that one, exalted by the express approbation of the Saviour of the world, should be continually made a mark, as it were, by every

preacher of peculiar opinions, on his introduction to a new flock, to be held forth as an example of a *notorious converted sinner*. If it can be satisfactorily proved that such is the true sense of scripture, be it so; if not, it is high time that this particular case should cease to be abused to the support of *party* doctrines.

I venture, then, to ask, whether any weight, or what, may be considered justly due to the considerations which follow; premising that it gave me much pleasure the other day to find so earnest, yet dispassionate, a writer as Mr. Ogilvie, in his Bampton Lectures, (p. 158,) advocating the construction *favourable to Zaccheus*. Remembering your wish for brevity, I will only observe, respecting the general narrative, that there is no expression in it absolutely irreconcilable with *either* theory as to the individual's previous character; but that the whole strength of the Calvinistic view (if I may call it so without offence) lies in the tenth verse of St. Luke's record.

1. In the way of protest against that view, then, let me ask, first, whether the language attributed to Zaccheus, in the eighth verse—"If I have taken any thing from any man *by false accusation*" [*εἰ τινός τι ἠυνοφάρησα*]¹—must not be admitted, according to general principles of human nature, to be the language of *conscious honesty*? It is no reply to say to this that "the heart is deceitful above all things." Grant its deceitfulness, and that a man may have wronged others, in instances ever so many, without being sufficiently aware of it. That is unquestionably possible; but could it have so happened by the particular process of *false accusation*? Is not *that* an offence of which any man, committing it, must *necessarily be conscious*? But Zaccheus plainly was *not* conscious of any *such* depravity. Men, even in their better moods, are not apt to bind themselves upon the instant to such a consequence as that of *fourfold restitution*, unless it be upon a point on which they feel themselves strong. By leaving this consideration to the reader at this stage, for *brevity's* sake, I hope it will not bring on me the censure of becoming *obscure*.

2. What is the *just* inference from our Saviour's own expression, in the 5th verse,—"*to-day I must abide at thy house*"—compared with his instructions to the twelve, in Matthew x. 11—18? Are we to suppose that by such a direction as this—"Into whatever city or town ye shall enter, inquire who in it is *worthy*, and *there abide* till ye go thence," our Lord could possibly have meant that his apostles should inquire for *sinners ripe for conversion*? Of whom was *such* inquiry to be made? Who could have answered it? Consider it to mean, in substance, "ask who is of religious disposition, or known for kindness, or for goodness, in the place?" and there is no difficulty; but the other construction seems altogether extravagant. If, then, our Lord instructed his apostles to look out for, and to abide with, the best characters, is it not reasonable to conclude that he would make a like choice for his own tarryings?

3. But far the strongest argument, as it appears to me, is this: If we are to interpret Zaccheus' words, "*Behold, Lord, the half of my goods I give to the poor*" [*τὰ ἡμισυ τῶν ὑπαρχόντων μου*], entirely of the *future*, (and, let it be observed, the expression is very specific,)

how are we to get rid of a certain air of *bargain* and of *compromise* which then is thrown upon this portion of the narrative? I hope such words, used only for explicitness, will not be thought irreverent. Bring the transaction, thus regarded, to a comparison with the case of the rich young ruler, in Matt. xix. 21, "Go, and sell *that thou hast*, and give to the poor, and thou shalt have treasure in heaven;" [*πῶς τὰ ἰσχύοντα*—*ὅσα ἔχεις*, Mark; *πάντα ὅσα ἔχεις*, Luke;] and what shall we say *then*? Would *half* a sacrifice suffice in the instance of Zaccheus, and nothing short of an *entire* one on the part of the young ruler? I cannot bring myself to handle freely the reasoning which seems to follow unavoidably from this suggestion; and therefore gladly now retreat upon the stronghold of "brevity."

If it shall seem that these considerations on the side favourable to Zaccheus' previous character are not without weight, I beg respectfully to point out, as the *moral* of them, the danger of overlooking scriptural *facts*, and blindly superseding lenient, and much more natural, constructions, in a too unreflecting zeal for the establishment of exclusive doctrines. I remain, dear Sir, yours truly, R. B.

TURNING TO THE EAST.

SIR,—I lately happened, as a traveller, to be attending divine worship (in, I fancy, one of the churches alluded to by your correspondent "A. O. V.") where the priest turned towards the altar during the prayers. I was much impressed by the solemn effect thus produced, and recollecting two or three scriptural allusions to the East, and some of the customs of the Jews in their worship, and also that *some* of us turn our faces to the same point on repeating the apostles' creed, and that we place our brethren in their graves with their faces so set, I flattered myself that this might have been the primitive practice of prayer among Christians; and I hailed it as the dawn of better days, and as a presage of the adoption into our church again of some of the ancient discipline. To satisfy myself I referred to Bingham—that treasury of Christian antiquities—from whom I make the following extract, from Book xiii. c. viii. s. 15:—"There was one observation more, which must not be omitted, because it was a ceremony almost of general use and practice; and *this was the custom of their turning their faces to the East in their solemn adorations*. The original of this custom seems to be derived from the ceremonies of baptism, in which it was usual to renounce the devil with their faces to the West, and then turn about to the East, and make their covenant with Christ; from whence it became their common custom to worship God after the same way that they had first entered into covenant with him. The ancients give several reasons for this custom; but they all seem to glance at this one." Bingham then gives very interesting reasons from the fathers for all this; but I fear the extract would be too long for admittance in your pages; however, it may be well to say that he quotes Tertullian, Clemens, Alexandrinus, St. Austin, St. Basil, Gregory, Nyssen, and others, as all bearing testimony to the practice. He continues—"The author, under the name of Athanasius, of the questions to Antiochus, says, 'If a Christian asks the question, he is to be told they looked toward paradise, beseeching God to restore

them to their ancient country and region, from whence they were expelled. If an heathen put the question, the answer should be, because God is the true light; for which reason, when they looked upon the created light, they did not worship it, but the Creator of it. If the question were proposed by a Jew, he should be told they did it because the Holy Ghost had said to David, We will worship toward the place where thy feet stood, O Lord,' (Psalm, cxxxii. 7,) meaning the place where Christ was born, and lived, and was crucified, and rose again, and ascended into heaven. "All the reasons given," says Bingham, "have a peculiar reference to Christ; and therefore as Christians first used the ceremony of turning to the East, when they entered into covenant with Christ in baptism, so it is probable that from thence they derived this custom of turning to the East in all their solemn adorations. But whether this were so or not, *we are sure there was such a general custom among them.*"

So much for the practice of the primitive church; and that the fathers of ours approved of it appears from the notes at pages lxx. 32, 33, and 336, of Bishop Mant's edition of our Book of Common Prayer. Dr. Bisse says, "It was the custom of the ancient church to turn to the altar, or East, not only at the confessions of faith, but in all the public prayers. And therefore Epiphanius, speaking of the madness of the impostor Elzæus, counts this as one instance of it; among other things, that he forbade praying towards the East. Now that this is the most honourable place in the house of God, and is therefore separated from the lower and inferior part of the church, answering to the holy of holies in the Jewish tabernacle, which was severed by a veil from the sanctuary; and the holy table, or altar, in the one, answers to the mercy seat in the other. As then, the Jews worshipped, 'lifting up their hands towards the mercy seat,' (Psalm xxviii. 2;) and even the cherubim were formed with their faces looking toward it, (Exod. xxv. 19;) so the primitive Christians did, in their worship, look towards the altar, of which the mercy seat was a type. And therefore the altar was usually called 'the tabernacle of God's glory,' 'his chair of state,' 'the throne of God,' 'the type of heaven,' 'heaven itself;' for these reasons did they always, in praying, look to it."

The arrangement of the sittings in some churches, by which part of the congregation have their backs turned altogether to the holiest place, has always appeared to me an indecorous one. In my own parish church, the pews in the chancel are all made with their backs to the altar; and, in the transepts and aisle, they are in every possible position, and of all sizes and forms, as each person is allowed to follow his own plan in the erection of his pew; and it happens that, sit where you may, some neighbour's eye meets, if it does not divert, yours. There is to me something pleasing in the idea, that, although in the midst of a congregation, one is praying as if seen only by him whom we worship—by him "to whom all hearts be open, all desires known, and from whom no secrets are hid." Now this privacy, if I may so call it, in public prayer—this communion between God and man—is best kept up, in my humble judgment, by all turning their faces, when they worship, one way; and the voice of antiquity tells us how the saints thought God was best served at their devotions. I am, Sir, with great respect, your humble servant,

ON CONFIRMATION.

(Continued from p. 664, vol. 2.)

WE come now to a greater and more intricate consideration; for, say the objectors, if you ascribe the gift of the Spirit to confirmation, and not to the ministration of water, you "make baptism nothing." But what says the wise man? "Blame not before thou hast examined the matter; understand first, and then rebuke." One thing is clear, that the scripture cannot destroy itself, nor one divine ordination be injurious to another. If the ministration of the Spirit, as a rite distinct from the ministration of the water, be a scriptural and divine ordinance,—as by this time, I venture to think, we have pretty clearly shewn it to be,—it is certain, that the upholding its importance cannot derogate from the just value due to baptism: and therefore, if we were unable to throw any farther light upon the subject, we might content ourselves with meek obedience and humble confidence. But I think the scriptures (though they profess not to bring down these things to the level of our human understandings, nor to make the sons of men able, on this side the grave, to penetrate into the mysteries of the Spirit) do

* *Notes to the paper "ON CONFIRMATION," in the November and December Numbers.*

1. The deficiency of our ritual, in that the only office for confirmation which it contains is inapplicable to those who have received adult baptism, or have been baptized among any of the schismatics, who do not use sponsors, is the result of the alteration at the last review, in the reign of Charles II. At that time the present exhortation was formed out of part of the old rubric; and the question and answer inserted, which are only applicable to those who have received infant baptism with sponsors.

2. The work ascribed to St. Ambrose, from which an extract has been given, has been placed by the learned among the supposititious, though thought to be of the same date. Perhaps it may be satisfactory to the readers to receive another extract, from an undoubted work of Theodoret's, on the same subject. In his commentary on Hebrews, vi. 2, he says, "They who have believed, abhorring the foul odour of dead works of sin, and availing themselves of repentance, approach to the divine baptism, and receive the grace of the Spirit by the sacerdotal hands."

3. There are two points connected with this subject very difficult to be ascertained; first, the period when infant confirmation began to be disused; secondly, the exact age which the church of England contemplates for receiving this rite. As to the first, Martene (*De Antiqu. Eccles. Rit.*, lib. i. c. 2, art. i. s. 3,) is of opinion that it was nearly obsolete at the commencement of the thirteenth century; but the ground of his opinion is slender. He forms it chiefly from a rubric (Martene, lib. i. c. 1, art. 18, ordo 14,) of the church of Apamea, in Syria (one of the Latin churches which the crusaders uncanonically planted in the patriarchate of Antioch.) See *Le Quien. Oriens Christianus*, iii. p. 785—1187; which rubric, immediately after baptism, says, "Then, if the bishop is present, it is right that he (the child) should immediately be confirmed with chrism, and be communicated according to the custom of some churches." Whence Martene concludes, that with most it had been discontinued. But another rubric, in the same office, speaks of the Bishop of Rome being in the habit of confirming infants; and it does not seem probable that the western churches generally would discontinue customs which the pope felt it right to retain. We find rubrics in very many churches in the west long after that period directing infant confirmation. The latest is one of the church of Vienne, in France, by no means an unimportant place, about the year 1500. There is another of the Cordeliers, of the same date. In our own country we find, from Archbishop Edmund, (whom Lestrange cites,) A. D. 1230, that the custom was to confirm at five years old. But even this delay was not sanctioned long, for Archbishop Reynolds,

yet furnish hints by means of which we may very clearly understand that sufficient importance will still belong to baptism to satisfy even those who must needs inquire into the benefit of God's ordinances before complying with them. When Cornelius and his friends had received the earnest of their inheritance, the gift of the Spirit of promise *before baptism*, and his presence in them was established to the conviction of the hesitating Peter, by outward signs, St Peter did not think that this made baptism nothing, but asked, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?" If God has thought these Gentiles fit for the ministration of the Spirit, shall not we think them fit to receive the ministration of water? From other passages of scripture we learn that remission of sins, sanctification, new birth, are all ascribed to water; and all these, which thus are sufficient to shew the indispensable value of baptism, are yet distinct from the gift of the Holy Ghost, which cannot be anywhere shewn to be conveyed by water. "Be baptized for the remission of sins," said St. Peter. "Be baptized, and wash away your sins," said Ananias. "Christ gave himself for the church,"

in 1322, directs, that "Parents be often admonished to carry their baptized children to the bishop for confirmation, and not to stay long for the coming of the bishop, but to carry them to him when he is in the neighbourhood, *as soon as may be after baptism.*" From the character of this prelate, who was a strict disciplinarian, and from the circumstance of the custom being retained so long at Rome, I am inclined to suspect that the innovation of delaying it was jealously looked upon in the west as well as in the east. About the year 1400 we have a rubric of the church of Lyons speaking of *seven years* as the time; but in the same office other rubrics which contemplate that the child will not be taught the Creed, Lord's Prayer, and Ave Maria, till after confirmation.

As to the second question, namely, the age contemplated by the church of England, since the Reformation, for receiving it, it is also difficult to arrive at a satisfactory conclusion; for the directions seem somewhat at variance. At least, according to our common notions of "years of discretion," we should hardly consider a child to have attained them at five years old; and yet many children, long before that time, can do all that elsewhere seems to be required to qualify them, according to our rules, for receiving confirmation. In the office for the public baptism of infants it is thus—"Ye are to take care that this child be brought to the bishop, to be confirmed by him, *so soon as he can say* the Creed, the Lord's Prayer, and the Ten Commandments, (in the vulgar tongue,) and be further instructed in the church catechism, set forth for that purpose."

In one of the rubrics, at the end of the catechism, it is thus: "So soon as children are come to a competent age, and can say (in their mother tongue) the Creed, the Lord's Prayer, and the Ten Commandments, and also answer to the other questions of this short catechism, they shall be brought to the bishop, and every one shall have a godfather or a godmother, as a witness of their confirmation."

In the order of confirmation it is thus: "The church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short catechism are contained; which order is very convenient to be observed, to the end that children, being now come to years of discretion, and having learned what their godfathers and godmothers promised for them, &c."

What is a competent age? What are years of discretion? It should seem that the English bishops have adopted different standards at different times. Lestrange, in the middle of the seventeenth century, says, "The practice of late hath been, *as soon as they could say* their catechism, which (he continues) seemeth to be the discretion of our church, and so varieth according to the docibility of the children." Now it is not usual till fourteen or fifteen years.

saith St. Paul, "that he might sanctify and cleanse it, by the washing of water, by the word," (i. e., baptism in the name of the Father, the Son, and the Holy Ghost;) and again he says, "He saved us by the washing of regeneration." And so the creed has it—"I acknowledge one baptism for the remission of sins." But is it then, it will be asked, meant to exclude the Holy Spirit from sharing in the confirming these benefits? No more than it is meant to exclude him from that prevention whereby adults, when unbaptized, are drawn to desire the grace of the adoption; no more than it is meant to exclude him from influencing the hearts of God's faithful servants under the former dispensation. To use the beautiful figure of Jeremy Taylor, "As the Spirit brooded over the waters of the creations, so is he now invoked, by the prayers of the church, to sanctify the waters of regeneration, that they may be effectual for the mystical benefits for which they are applied;" and therefore the church of England, speaking of the effect of baptism, says thus: "Almighty and everliving God, who has vouchsafed to regenerate these thy servants with water and the Holy Ghost, and hast given unto them forgiveness of all their sins, &c."

But as the influence of the Holy Ghost upon the children of the former dispensation is different from that gift which is the inheritance of the saints under the gospel,—for the promise of Joel and our Lord did not begin to be fulfilled until the day of Pentecost,—and as his preventing grace, which leads the heathen to desire baptism, is distinct from that which is enjoyed by the children of the covenant, so may it readily be understood and admitted, that the fact of the Holy Spirit sanctifying the waters of baptism, that they should convey the grace of regeneration, is not inconsistent with the special gift which is sought by confirmation; and that, on the other hand, the special gift in confirmation does not "make baptism nothing."

But, say the objectors further, you "have not explained the mystic influence" which you attach to confirmation. Well, and though we cannot, does it follow that there is none? In truth, it seems but a simple thing to ask men to *explain a mystery*. Would they have us measure the gift of the Spirit in a basin?—or weigh it in a balance? "Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

But though I will not attempt to explain the mysteries of the Spirit, lest I be like those who became vain in their imagination, and whose foolish heart was darkened, yet will I state what the scriptures have declared concerning the matter, and what our holy fathers and the church of Christ have gathered out of the same. "For though secret things belong unto the Lord our God, the things that are revealed belong unto us and unto our children for ever."

I say, then, that the gift of the Holy Spirit, which the church seeks in the supplemental rite, for those who have received remission of their sins by the laver of regeneration, is such, that, to use our Lord's own words, though "among them that are born of women there hath not risen a greater prophet than John the Baptist; nevertheless, he that is least in the kingdom of heaven, is greater than he."

For to them who receive that gift is that fulfilled which was written, "I will dwell in them" (mark the words) "and walk in them. My father will love him, and we will come unto him, and make our abode in him." "Your bodies are the temple of the Holy Ghost, which is in you." "Ye are the temple of the living God." "Ye are the temple of God, and the Spirit of God dwelleth in you." Or take the prayer of our holy mother, the church, which she offers in this rite (and surely it is not much to ask, that men should be conversant with their bibles and prayer-books before impugning the doctrines of the catholic church):—"Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins" [these are the effects of baptism]; "strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, [such are the gifts sought in confirmation,] now and for ever." What words are these? Let them be compared with Isaiah, and it will be seen that the church in confirmation prayeth that they who have been regenerated may receive and profit by that unction from the Holy One, by virtue of which the virgin-born, the man Jesus, became the Christ. The special "strength," the special "defence" of the Holy Ghost, is sought for in this rite for the children of the covenant.

The following extract from Eusebius of Emessa (that I may not crowd your pages with a multitude of extracts to the same purpose,) may serve for the assurance of those who have not before considered the subject in the light in which I have, feebly, endeavoured to place it before them. I do not cite it as perfect, for no doubt it falls short of the truth: but, as far as it goes, it may be useful:—

"That which imposition of hands now gives to every one in confirming Neophytes, the same did the descent of the Holy Ghost then confer on all believers. But because we have said, that imposition of hands and confirmation confers something on him that is born again, and regenerated in Christ, perhaps some one will be ready to think with himself and say, what can the ministry of confirmation profit me after the mystery of baptism? If after the font we want the addition of a new office, then we have not received all that was necessary from the font. It is not so, beloved. The Holy Ghost, which descends with his saving presence on the waters of baptism, there gives us the plenitude of perfection to make us innocent; but, in confirmation, he gives us an increase of grace in baptism we are born again to life; but, after baptism, we are confirmed to fight. In baptism we are washed; but, after baptism, we are strengthened. And so the benefits of regeneration are sufficient for those who presently leave the world; but to them who are to live in it, the auxiliary aids of confirmation are also necessary. Regeneration by itself alone saves those who are presently received in peace into a better world; but confirmation arms and prepares those who are reserved to fight the battles and combats of this world."

I said that I considered this to fall short of the truth. I will briefly state what I think comes nearer to it.—The Spirit must first cleanse us, that we may be fitted to receive him to "dwell" in us. He must first make "us meet to be partakers of the inheritance of the saints in

light," before he enters into "his temple." He must first qualify us to be "an habitation of God," before he takes possession of "the body, which he hath prepared" for him. The church seeks for the first in baptism, (and therefore the apostle, in the Hebrews, speaks of baptisms in the plural number.) He seeks for the indwelling by that supplemental rite, which is known by us as confirmation. What the full meaning of this awful privilege is no mortal man can tell. It is a subject for deep and reverential meditation, and constant recollection, that we are, have been, or may be, *Θεοφόροι*. Attempted explanation and definition must ever fall short of the reality; and therefore I admire the safe simplicity of the Greek, from which I have already cited, "The seal of the gift of the Holy Ghost."

Those who are willing to be at a very little trouble to acquire information upon a point of such moment, will find much more, and much better arranged, in Jeremy Taylor's Discourse on Confirmation, vol. xi. pp. 215—297; and in the learned Bingham's Antiquities of the Christian Church, book xii. chap. 3; where they will meet with almost every observation, and every extract, which I have here collected.

ALPHA.

P. S. Those of your readers who value ancient customs, will be interested in knowing, that, in the diocese of Dublin, the present archbishop has revived the practice of administering the eucharist immediately after confirmation to all who have received that rite.

ON IMMERSION IN BAPTISM.

SIR,—Every suggestion, made with the devout intention of increasing men's reverence for the holy sacraments of our religion, the pipes of golden oil to the church of God, is entitled to respectful consideration; more especially if it can plead ancient usage and ecclesiastical regulation in its behalf. It is under this impression that I approach to the discussion of the suggestion put forth and advocated by "Catholicus," for a return to the ancient custom, reorganized and recommended by the rubric of our Common Prayer Book, of whole immersion in baptism, instead of sprinkling, or affusion, as is, and for three hundred years, at least, has been, the universal custom of the church in England. But while I admit the force of the position with which I have commenced my letter, I am bound to point out another of not less importance, which must be simultaneously considered; which is, that any change in religion is in itself an evil, and the more highly to be deprecated in proportion to the greatness of the mystery about which it is concerned. For the risk of unsettling men's faith, of infusing doubts, and raising divisions, is so great, that nothing but a prospect of the greatest possible advantage—I had almost said, nothing but absolute necessity—appears sufficient to warrant the spiritual pastor in incurring it. Now, is there any such necessity in the present case? "Catholicus," I am sure, will not affirm it. The grace conveyed by the baptismal washing is no more proportioned to the quantity of water used, than the grace conveyed by the eucharistic

feasting is proportioned to the quantity of bread and wine which the communicant consumes. If a man is not to be accounted fully cleansed by the spiritual washing of baptism, unless his body be wholly washed with material water, neither can he, by parity of reason, be accounted to be fully nourished with heavenly food at the eucharist, unless his body be fed to satiety with material bread and wine. Is there no reason to apprehend that the insisting upon, or urging as a duty, the use of a larger quantity of water, may occasion many to think more of the carnal than of the spiritual cleansing? "Lord, not my feet only, but also my hands, and my head," said the apostle Peter to our blessed Lord. "Sirs, not their foreheads only, but also their whole bodies," it would seem that "Catholicus" would wish the sponsors to say to the Christian clergy, in behalf of the children whom they present. But surely the answer of our Lord to the apostle may, without irreverence or irrelevancy, be returned by the clergy—"He that is washed needeth not save to wash his [forehead], and is clean every whit." It was on the forehead that the servants of the Lamb had the name of the Father written when they stood with him upon Mount Sion. (Rev. xiv. 1.)

There is another danger to be apprehended. In the early ages, when immersion was the custom, and affusion the exception, many of those who had been dipped drew comparisons between themselves and the others, to the disparagement of the latter, as though they were not fully baptized. And it cost the fathers of the church much labour to repress this narrowminded spiritual pride and uncharitableness. Can it be right unnecessarily to give occasion for a revival of these heartburnings, and to add another bone of contention to the many with which already we are called upon to deal? If it be said that the early bishops persisted in the use of immersion, notwithstanding the self-exaltation and pharisaical spirit to which it ministered in many cases, it may be answered, that since neither divine command nor the necessity of the thing is pleaded, that the probable reason of their persisting in immersion was, that they found it to be the custom, and their people would have been scandalized by an alteration; and the self same reason may be very properly urged why we should not depart from affusion—namely, that we have found it the custom, and that our people would be scandalized at the alteration.

"Catholicus" seems to fear that our present custom—at least, if that be sprinkling—is absolutely *unlawful*. But surely, the universal custom of a church, unproved by those who have authority, is tantamount to a law. The letter of the rubric, indeed, stands as it has stood for three hundred years; in all that time, how often has it been observed? How many bishops have mentioned it in their charges? or observed it themselves? or required it of their clergy? If we are to judge of the universal opinion of the episcopal rulers by their universal conduct, we must suppose that they consider it a regulation more honoured in the breach than the observance.

"Catholicus" thinks that a return to immersion, on the part of the church, would be calculated to bring back the baptists to its fold. It is a matter of opinion. My own is, that it would be more likely to

create new divisions than to bind up old ones. I have occasionally had conversation with persons of that sect, and I never yet have heard them urge this point of objection, and see, therefore, no ground for believing that it would recal a single stray sheep.

"Catholicus" ascribes to fastidiousness the objection which might be expressed by any to exhibiting children of both sexes, in a state of perfect nudity, in the midst of the congregation. So the Italians and the French impute to prudery the dislike which English ladies feel to contemplate the nakedness of the ancient statues. But we have yet to learn, that where this delicacy—call it by what other name you please—is destroyed, female virtue, or men's morals, are better guarded. It is clear, that if a return to primitive practice is the object, this cannot be attained except by naked immersion. But into this portion of the subject it is so painful and offensive to enter at further length, that I forbear to urge some considerations which might more decidedly confirm my argument.

But there is a point connected with this which "Catholicus" has put out of sight; I mean the case of adults. We occasionally have adults to baptize now; under the operation of the Registration Act, it is not improbable that the number may be increased. What course is "Catholicus" prepared to recommend for them? Unless they are baptized in the same way as infants, does not every man see the comparisons, the misgivings, the disputes, which are like to arise? If infants must be immersed in pure water, will scrupulous adults of tender consciences be content to be immersed in wet linen? If infants, only stained with Adam's sin, must have their whole naked bodies dipped in baptismal water, can it be less necessary for adults, who have superadded sins of their own to the guilt wherewith they were born? Well, then, must we return to the primitive usage in this case also; and must the clergy baptize grown men and women as naked as they were born? It is utterly impossible that any man could urge this to be done in the full congregation, in the midst of service; so that we must at once depart from another rubric, which enjoins it to be then administered, and lose the edification which the open profession of an adult convert is calculated to produce. And even if done in private, in the vestry, the process, according to our present notions and habits, would be scarcely less offensive, or, I may add, less injurious to all parties. We know the sad effects of the Roman confessional upon both clergy and people. Can a man for a moment think that no evil effects of the like nature would be occasioned by such baptisms among us? Can it be supposed that husbands or fathers, having unbaptized wives, or grown-up daughters, would permit them to be exposed to such a shock to every feeling of delicacy which they have been taught to cherish? Surely not. Either, then, religious distinctions would arise, from the difference of the administration to infants and adults, or the latter be in effect excluded from seeking baptismal regeneration, and admission to the Christian covenant.

But this is not all. It is not only the delicacy directly connected with chastity which would be offended, but delicacy of another kind

would be likewise outraged. Can it really be wished that our fonts should be exposed to such unavoidable accidents as that which gained for the Emperor Constantine V. the epithet of "Copronymus"? Would such things really tend to the decency, the solemnity, of our sacrament of initiation? No man surely, can, upon consideration, desire it.

If it be said, that all these inconveniences did not deter the ancients from pursuing it, I answer, that this may be accounted for partly from the inveteracy of the custom, the scandal of changing which might have been more prejudicial to the faith than these objectionable features were to the morals, but chiefly because the manners of men in those times were rude and coarse; and therefore that which would be injurious now, was not so (at least comparatively) then. We want no further proof of the coarseness of the age than is furnished by the epithet above mentioned, as applied to Constantine, and by which he was known and designated. Let any man translate it into plain English, and then think what the delicacy of the age must have been, when an emperor could be designated through life, and in history, by such an epithet!

The only loss which it seems to me we have sustained by the adoption of affusion, or sprinkling, instead of immersion, is, that our people do not so readily see the force of St. Paul's comparison between baptism and burial. Whether their more ready apprehension of that illustration would compensate for the certain inconveniences, and, under our present habits of mind, probable injury to purity and modesty, which would result from a return to the old custom, is the question which (I venture to think) must be satisfactorily answered in the affirmative, before the suggestion of "Catholicus" can be reasonably entertained, with a view to its adoption.

He will not, I trust, be offended with the plainness with which I have stated the chief of the objections which have occurred to my own mind. If he can set them aside, he, no doubt, will do so; but, with kindness and courtesy, I would suggest to him, that it is not by stigmatizing delicacy of mind as "fastidiousness," nor by imputing "the practice of sprinkling (as distinguished from affusion)" to "carelessness, or something worse," that he will succeed in his attempt.

I am, Sir, your obedient servant,

ECCLESIASTICUS.

CONCURRENCE OF FESTIVALS.

SIR,—One of the most obvious of the few defects which have been noticed in the rubrical portion of our service book, is, the absence of any directions to the minister, as to the course he is to pursue in the frequently-occurring case of a fixed festival or saint's day coinciding with a Sunday or other moveable festival. Many clergymen, I know, are of opinion that the saint's day ought, *in all cases*, to give place to the Sunday, as the greater festival. That this opinion is founded on a mistaken view of the matter has, I think, been satisfactorily shewn by Wheatly, Mant, and other ritualists. The practice of invariably

passing over the service for the saint's day has also this additional inconvenience, in these days of mere hebdomadal devotion—viz., that a great portion of our services is never at any time brought before the notice of the congregation.

On the other hand, it cannot be doubted that cases may happen where the Sunday ought to take the precedence. Suppose, for instance, Easter day should fall on the 25th day of March (the festival of the Annunciation); in this case, I fancy, no variation of practice would arise. Other cases may occur in which, as Wheatly observes, there may be a reasonable doubt which is to be preferred, and it is to be regretted that a distinct rule has not been laid down for our direction. In the absence of such directions from the compilers of our own liturgy, it appears to me that the most reasonable method is to inquire what was the practice before the reformation; inasmuch as, since our own church professes—in the preface of the service-book—to be the *same* church as was existing before the alteration of some parts of the divine office, we may, I think, conclude, that where no express alteration is made, it was intended that the ancient rule should be followed. I beg leave, therefore, to offer to the notice of your readers the following rule, extracted from the Roman missal, which appears to me worthy the adoption of our own church:—

In the Roman calendar, festivals are classed as doubles of the first or second class—greater doubles, doubles, and semi-doubles. The following list contains those retained by our church.

Sundays of first class, the services for which take place of that for any festival occurring on the same day:—1 Advent, 1 Lent,* Palm, Easter, Whitsunday, Trinity.

Festivals, doubles of first class, which supersede any *Sunday not* in the foregoing list:—Epiphany, St. Philip and St. James (May 1st), St. John the Baptist, (June 24th), St. Peter (June 29th), the Nativity (Dec. 25th).

Sundays of the second class, the service of which supersedes that of any festival *not* in the above list:—2, 3, 4 of Advent, Septuagesima, Sexagesima, Quinquagesima, 2, 3, 4, 5 of Lent.

The remaining festivals in our calendar are ranked as doubles of the second class, and take place of any Sunday not included above.

From this classification, I would derive the following rule:—

From Advent to Christmas, and from Septuagesima to Easter (inclusive), and on Whitsunday, and Trinity Sunday, the Sunday service takes precedence of the festival; at all other times, the festival takes precedence of the Sunday.

I will very briefly notice two or three consequences of this rule.

St. Matthias (Feb. 24th or 25th), the Annunciation (March 25th), St. Andrew (Nov. 30th), St. Thomas (Dec. 21st), always yield to the Sunday, the two former always falling between Septuagesima and Easter, and the two latter in Advent.

Some festivals will in some years give precedence, in others yield, to the Sunday. Thus the Conversion of St. Paul, and the Purification,

* The Roman calendar adds Passion Sunday (the 5th in Lent); but as that day has no peculiar service in our church, I have classed it with the other Sundays in Lent.

may happen on Septuagesima or Sexagesima Sunday, in which case the Sunday precedes; or they may fall on a Sunday after Epiphany, in which case the Sunday gives way.

There are one or two cases not expressly named in my small edition of the missal, but which, I think, may easily be decided.

1. It appears to me that Ascension-day and Good Friday ought certainly to be classed with those moveable festivals (Easter, &c.) which take precedence of every other coincident festival.

2. The Annunciation may happen in Passion week; or that of St. Mark may fall on Easter Monday, or Tuesday; or St. Barnabas on Monday or Tuesday in Whitsun week. In all these cases, it appears to me that it is the evident intention of the church, in the first instance, to call our attention to the history of the Passion, and in the others to the Resurrection and Descent of the Spirit, and therefore the saint's day ought to give way. Should the Annunciation happen on Monday or Tuesday in Passion-week, the first lessons for the festival must be read, as no others are appointed; and, for my own part, I should in every case commemorate the festival by using the collect, together with that of the Sunday, notwithstanding the express opinion of Wheatly to the contrary.

I am, Sir, your most obedient servant,
A LOVER OF ANCIENT CUSTOMS.

P. S. I think your correspondent "A. O. V." will find a satisfactory vindication of the propriety of turning *from* the congregation during prayers, in Vol. IV. of your Magazine, page 434.

CONDITIONS OF SALVATION.—ROBERT HALL.

MR. EDITOR,—It appears to have been the fate of Robert Hall, as well as that of the most eminent divines in our own church, "to be accused of employing anti-evangelical language, and to have suspicions of his orthodoxy pretty freely insinuated, for presuming to speak of conditions of salvation. His defence of that term may perhaps be acceptable to some of your readers. "That repentance and faith, and their fruits in a holy life, supposing life to be continued, are essential prerequisites to eternal happiness, is a doctrine inscribed as with a sunbeam in every page of revelation; and must we, in deference to the propagators of an epidemic pestilence, (antinomianism) be doomed to express, by obscure and feeble circumlocutions, a truth which one word will convey, especially when that word, or others of a precisely similar meaning, *has been current in the productions of unquestionable orthodoxy and piety in every age?* If it be replied, why adhere to an offensive term, when its meaning may be expressed in other words, or, at least, by a more circuitous mode of expression? the obvious answer is, that words and ideas are closely associated; and that, though ideas give birth to terms, appropriate terms become, in their turn, the surest safeguard of ideas, inasmuch that a truth which is never announced but in a circuitous and circumlocutory

form, will either have no hold, or a very feeble one, on the public mind. The anxiety with which the precise, the appropriate, term is avoided, bespeaks a shrinking, a timidity, a distrust, with relation to the idea conveyed by it, which will be interpreted as equivalent to its disavowal. While antinomianism is making such rapid strides through the land it is to be opposed, and opposed successfully, *by a return to the wholesome dialect of purer times.*—R. Hall's Works, by Gregory, vol. ii. p. 230.

Some weighty authorities for calling Christian works a condition of salvation, (*Christian works*, I say, that all objection to the word, drawn from the application of it to works done before man is made a member of Christ, may be at once shut out,) may be found in a tract of two or three pages, published by Rivington, and signed "T. K. A." Some of these are noticed by your correspondent on this subject in the last Number. But Robert Hall's defence of the term may have weight with some, who would lend an unwilling ear to the authorities he has cited.

Allow me to make one or two further observations on this subject. Repentance, faith, and their fruits, in a holy life, are conditions of salvation, argues the writer from whom I have quoted, because they are necessary, in the established order of means, to salvation—a *sine qua non*—that without which salvation cannot take place; and upon this sufficient ground he asserts not only the correctness of the term, but the great importance of using it. But there is another view, it seems to me, to be taken of the word condition, upon which the use of it may be maintained to be not only highly important, but something very like necessary. Has the Christian, in the state of salvation to which he has been called, anything *himself to do* necessary to his salvation? If he has, then will no other term so plainly characterize the part he has to perform, "in the established order of means," to his salvation, as the calling it a condition of his salvation; because no other term will so clearly imply that he has himself to perform it. Other terms may be used, speaking with equal force to the necessity of what is required of him to his salvation; but they will none of them, as it appears to me, convey with equal certainty the important truth, that we are active agents—(in the common-sense meaning of the word *active*)—active, though not independent, agents in the work of our salvation. For Christian works might be "qualifications," "evidences of faith," &c., and, as such, necessary to salvation, and yet the Christian himself be merely a passive and irresponsible recipient of these qualifications, &c., without the will or power to give or refuse reception to them; just as inanimate things have qualities of attraction wrought in them, which they put forth to the eye, and the appearance of which is necessary to the part assigned to them in creation, but which they have no will or power of their own to produce or withhold. But where this degree of moral impotence, or rather absence of all active moral power in the Christian, is not held; whether the preacher speak of the Christian co-operating with the Spirit given him, or following the Spirit; walking in the Spirit, or not quenching the Spirit; doing righteousness, doing things pleasing in the sight of God, or

working out his salvation, God working in him to will and to do; if he admit the ability in the Christian, in any degree, to perform these duties through grace, and acknowledge that he is under a necessity to perform, then does he admit them to be conditions of salvation; and not only cannot consistently object to call them so, but cannot, by any other term, so fully represent his own opinion regarding them. But perhaps the strongest argument in favour of the term "conditions of salvation" is to be drawn from the very nature of the language in which good works are enjoined the Christian in scripture, (unless all analogical reasoning, from the use of language, is to be rejected, when proposed to be applied to the language of scripture.) I must, however, content myself with referring to Matthew, vii. 21, and asking, whether that which a man has to do, as the condition of his obtaining a certain end, could be more rigidly proposed, as a condition, than it is in that passage?

Now, with these arguments and these authorities before us, in favour of this term, and the doctrine involved in it, what is to be said of the intention officially announced, on the part of a member of our brethren in the ministry, "to war with this unscriptural doctrine till they have exterminated it from the tracts of the Society for Promoting Christian Knowledge"? I would at least beg every one who is a party to this hostile determination to consider, before it be too late, whether he has such evidence of the error of the doctrine in question as not only binds him not to hold it himself, but obliges him to a war of extermination against it, if he finds it held by others. Surely, Sir, there is a great distinction to be made here. I may be so far satisfied of the erroneousness of a particular doctrine, as to feel bound to reject it, for myself; but I may feel, at the same time, that I have no such evidence of it, nor even such a degree of conviction of it, in my own mind, as to make its general extermination a public duty on my part. Before any such obligation can lie upon me, I must possess a very high degree of evidence indeed, not only that there is error of doctrine, but very grievous error; in fact, such evidence alone as will leave the church without excuse if it continue in its error,—will justify me in sacrificing the peace of the church in order to eradicate it. Now, *can* there be this degree of evidence against the doctrine, that works are a condition of salvation, when such has been the language held regarding works, in all ages of the church, and by such men, among others, as Dr. Hammond, Bishop Sanderson, Bishop Taylor, Bishop Bull, Bishop Wilson, Bishop Horne, to say nothing of Baxter, of Robert Hall, and others, in dissenting communities? Sir, yours, &c.

C. F. H.

STRAUSS' THEORY.

MR. EDITOR,—I will study to observe your rule of brevity in some remarks suggested by your own observations on the German theory, of scripture being a rhapsody of Mythi.

The true character of the sacred writings is, that they are "the

lively oracles of God;" the interpretation of which, is one chief function of the clergy, who are "the ministers and witnesses of the word." The oracle is delivered when a peculiar juncture of human events, or character of human opinion, points out the proper interpretation of the oracle, which then speaks with an authority that puts to silence all human reasoning; as when our Lord answers to the silent thoughts of the people—(Mark, ii. 8,) *καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς.*

The two greatest masters of moral wisdom known to the world concur in giving this character of scripture. The sentence of Butler (chap. iii., part 2, of the Analogy) is—"And possibly it might be intended that events, as they come to pass, should open, and ascertain the meaning of several parts of scripture." Lord Bacon thus speaks—"We must remember, that to God, the author of the scriptures, those two things lie open which are concealed from men—the secrets of the heart, and the successions of time: Therefore, as the dictates of scripture are directed to the heart, and include the vicissitudes of ages, along with an eternal and certain foreknowledge of all heresies, contradictions, and the mutable states of the church, as well in general as in particular, these scriptures are not to be interpreted barely according to the obvious sense of the place, or with regard to the occasion upon which the words were spoken, or precisely by the context, or the principal scope of the passage; but upon a knowledge of their containing not only in gross, or collectively, but distributively; in particular words and clauses, numberless rivulets and veins of doctrine, for watering all the parts of the church, and all the minds of the faithful." It is obvious that this character can appear only in the original language of scripture. The sentence *ὁ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δόξαν καὶ παρουσίαν, ἀλλ' ἐπόπτει γεννηθέντες τῆς ἐκείνου μεγαλειότητος*—2 Pet. i. 16—seems an utterance of the divine oracle against the opinion now rife in Germany, of the historical parts of revelation being merely mythical forms. *Σεσοφισμένοι μῦθοι* are fictions of what is considered to be truth, but not intended to deceive—the mythi with which the writings of Plato are filled are fictitious representations in resemblances (images) of those truths which he had previously stricken out dialectically, and never intended to be understood literally. In distinguishing between the just and literal interpretations of these mythi, Plato justly uses the image of the horny and ivory gates, afterwards employed by Virgil—"cornea, qua veris facilis datur exitus *umbris*,"—to which mythi does the apostle refer? *Σεσοφισμένοι μῦθοι* can have no other sense: and the words directly cross the path of the German philosophers. If "cunningly devised" mean skilfully conceived, according to the original sense of "cunning" or conning—and as device is used, (Acts, xvii. 29,) "graven by art and *man's device*," (*ἐνθυμήσεως ἀνθρώπου*)—then the passage is correctly rendered; but never hitherto were the apostles suspected of propounding mythi as their gospel. Until now, therefore, was the answer reserved to such a charge, and the language of the apostle finally becomes applicable. Our Lord's parables have something the

character of *μυθοι*, as "local habitatives" to some general truth; but there is no possibility of confusing them with the historical parts of scripture, over the whole of which it is the tendency of the German theory to extend the character of *mythi*; in direct contradiction of which theory comes the sentence of the apostle, admonishing our too highly philosophical neighbours, apt to strain their faculties to too high a pitch, not to think too highly, *μὴ υπερφρονεῖν*, too acutely, in too sharp a key, above the tone of the common sense, *ἀλλὰ φρονεῖν*, but to think *εἰς τὸ σωφρονεῖν*, to sobermindedness. (Rom. xii. 3.)

I am, Mr. Editor, yours,

I. H. B.

THE TITHE BILL.

SIR,—Notwithstanding the more favourable principle which you say is laid down for working the Tithe Bill, will you allow me to ask, can a clergyman who believes that tithe, for the maintenance of religion, originated in the wisdom of Almighty God; that tithe in England is an offering to God, grounded on this divine institution, a property devoted to God for that same purpose; and that no property, for which it can be commuted, is equally secure, equally recoverable, if by any revolution or ruinous commotion it has been alienated; can any clergyman, who knows or believes these things, be instrumental in the abolition of tithe?

Can any clergyman hope that by the proposed commutation painful disputes with his flock will be prevented, and harmony maintained, when the bill is so contrived that the recovery of the rent-charge, in lieu of tithe, being by distress upon the *tenant*, shall increase the evil, shall be more vexatious, more liable to the imputation of inhumanity?

Let the clergy, the ministers of God, put in trust by him, consider.

Let the people—let the possessors of land—let those who derive from its produce, *by God's blessing*, their daily bread, consider. Let them consider what has been said of old.—(See Malachi, iii. 2—10; Haggai, i. 5—10; Joel, ii. 12—14.)

G. D.*

IMPORTANT ERRATUM IN THE "RECORD" NEWSPAPER.

SIR,—After reading what you say in the "Notices to Correspondents" in your last Number respecting the "Record" newspaper, I fear the name of that journal at the head of my letter may make you lay it down at once without further attention. But though I fully admit that "there is no use in pursuing any *controversy* with such a paper," where matters of "argument" are concerned, yet the case is somewhat different as regards matters of *fact*; and although it may be perfectly true that "the good or bad *opinion*" of that journal is a

* "G. D." is requested to observe, that not one single word in favour of the principle of the Tithe Bill was said in this Magazine, either in the last Number or any other. Quite the contrary. But does he not wish facts to be stated?—Ed.

point about which "every respectable man is quite indifferent," still its *assertions* will mislead some who are now sufficiently disgusted with its tone and temper to feel no confidence in its decisions. I am informed, that the "Record" of Thursday, the 1st of Dec., speaks of "the grave solemnity of the writers in the Magazine inculcating on the country the essential elements of the creed of that apostate community, and now at length seriously arguing for the propriety of protestant ministers and people partaking of the sacrifice of mass; and this in the face of the authoritative declaration of their own church, that it is a 'blasphemous fable,' and with the knowledge of the fact, that rather than submit to the idolatrous deceit, the founders of our church were prepared to give their bodies to the stake, and some of them actually perished in the flames." This passage, I am assured, is copied "word for word" from the "Record."

Now I humbly conjecture, that, by an error of the press, "FOR" has been here put instead of "AGAINST;" for I do not recollect or find any article to which the remark can apply, except it be No. V. of the "Tracts against Popery," in the "British Magazine" for May last, in which it was maintained that "protestants cannot conscientiously be present at the celebration of mass." "The grave solemnity" of a writer, "seriously arguing *against* the propriety of protestants partaking of the sacrifice of mass, and this in the face of the *authoritative declaration* of" his "own church that it is a blasphemous fable," might well shock the high protestant feeling of that avowed champion of "our church," and its "founders." The English church had "authoritatively declared" the mass to be "a blasphemous fable." What, then, it would naturally be asked, are we to think of a professed member of that church who should go about gravely, in a long "Determination" of three closely-printed pages, to shew that "every one who" is present at the celebration of mass "violates the integrity of an honest conscience, and sins in more than one respect?" For, "first," says the writer, "he sins against himself in wounding his own conscience by an unlawful and impious hypocrisy. . . Secondly, he sins against the brethren, especially the weaker ones, for he puts a stumbling-block in their way. Nor can it be denied," the writer argues, "that a *scandal* is created by such an act, especially to the weaker brethren; for a scandal means only any *impropriety* of conduct or of language which gives an occasion of falling to another," &c. "An impropriety of conduct!"—a protestant seriously arguing "AGAINST the *propriety* of protestants partaking of the sacrifice of mass!" This, it would seem, was what scandalized the editor of the "Record." The printer did not enter into the argument, and thinking that what the writer complained of must be the "arguing *for* the propriety of" that which the church had condemned, ventured on a conjectural emendation, and read "FOR" instead of "AGAINST." But I trust I have sufficiently shewn how the emendation arose; therefore, *lege meo periculo* "AGAINST." I am not aware whether there has been an erratum in any subsequent number of the "Record;" if there has, perhaps it has been as unintelligible, or seemed as unimportant, to the readers of that paper, as was a certain erratum in

which, for "baptismal service," they were bidden to read "catechism;" in which case the question at stake was whether those who deny the doctrine of baptismal regeneration are to have the *consolation* of knowing that the passages in the baptismal office did not come from the pen of our reformers, but were inserted in the time of James I., or whether this assertion of the "Record" had been indeed made with more positiveness of language than acquaintance with historical fact.

But though I throw upon the printer the blame of the gross misstatement of which the "Record" has thus unhappily become guilty, I cannot quite acquit the editor of all blame in the matter. For since at the head of the tract in question stand (within brackets indeed, but in italics) the words "Bishop Davenant's Seventh Determination," he ought not to have spoken of the writers in the Magazine *now at length* seriously arguing in this way. Still further, since the tract stands in the department of "Original Papers," and not in that of "Correspondence," he might this time safely have made the editor of the magazine responsible for it; and then, not "the writers in the Magazine" only, but the Magazine itself would have had the credit—though it does not indeed happen to use the term "blasphemous fable"—of considering the mass as "awful idolatry," "impiety," "superstition," one of "the dregs of papistry," one of its "pernicious errors," its "offensive deeds," &c. &c. But by the same rule, I suppose, that the "Record" "will," as you say, "without hesitation, pick out any letter" in the Correspondence department, "and charge the conductors of the Magazine with holding the opinions of the writers of it," they will, in like manner, deny to the Magazine the credit of any declarations which are *not* in that department. At all events, however, since the tract in question is full of the term "idolatry," in relation to the sacrifice of the mass, the "Record" need not have spoken of "the idolatrous deceit" in the emphatic way it does, as though the argument taken in that paper were in glaring contrast with such a representation of the mass.

It is difficult, indeed, when one recollects what the church of Rome has done in past times by agents under the garb of Geneva,* not to adopt "Anti-recorder's" conjecture, that the writers in the "Record" are papists in disguise, trying to set churchmen against one another. Without supposing the conductors of that paper to be papists, we may suppose that the lucubrations of some of their correspondents are sometimes worked up into the leading articles; and among these correspondents it is impossible not to suspect that there are papists secretly at work who are making the conductors of the "Record" their unsuspecting tools. Let me refer to a passage in Birch's "Life of Tillotson," which I have just fallen upon:—

"The king (James II.) having withdrawn himself from Rochester into France, on the 23rd of Dec., . . . and the Prince of Orange being settled in the palace at St. James's, the dean was desired to preach before him there on Sunday, the 6th of January, 1688-9; and the convention, which met on the 22nd of that month,

* Let me refer to the Appendix to Mr. Crossthwaite's two Sermons for a collection of valuable and interesting documents on this point.

having appointed Thursday, the 31st, for a day of public thanksgiving to Almighty God, in the cities of London and Westminster, and ten miles distant, for having made his Highness the Prince of Orange the glorious instrument of the great deliverance of this kingdom from popery and arbitrary power, he preached a sermon upon that occasion at Lincoln's-Inn chapel, which he published soon after. . . . In this sermon, having recapitulated the several judgments inflicted upon the nation from the earliest times, and represented the greatness of their late deliverance, . . . he concludes with an advice suitable to his own temper, recommending clemency and moderation. . . . Another of his advices was to be for once so wise as not to forfeit the fruits of this deliverance, or to deprive themselves of the benefit and advantages of it by breaches and divisions among them. . . . He appears in this sermon persuaded of the papists having been concerned in the fire of London; observing, that there was too much reason to believe that the enemy did this—that perpetual and implacable enemy of the peace and happiness of our nation. And this persuasion of his is mentioned by Bishop Burnet, who adds, that the dean related to him a circumstance, which made the papists' employing such a crazed person as Hubert, a Frenchman of that religion, in such a service, the more credible. Mr. Langhorn, the popish counsellor-at-law, who for many years passed for a protestant, but was afterwards executed for the popish plot, was despatching a half-witted man to manage elections in Kent before the restoration. Mr. Tillotson being present, and observing what a sort of a man he was, asked Mr. Langhorn how he could employ him in such services. His answer was, that it was a maxim with him, in dangerous services, to employ none but half witted men, if they could be but secret and obey orders; for if they should change their minds, and turn informers instead of agents, it would be easy to discredit them, and to carry off the weight of any discoveries they could make, by shewing that they were madmen, and so not like to be trusted in critical things."

There is, at all events, a great deal of secrecy about the "Record;" and should any awkward discoveries at any time be made, it certainly would not be difficult for popish agents to convince men that the conductors of that paper were not men of very sound judgment, or "like to be trusted in critical things."

There seems, however, to be strong internal evidence that the passage in question comes from a papist. For, first, he speaks of "the authoritative declaration" of the church in the 31st article quite in the way in which a papist would appeal to a decision of the Council of Trent. The church had declared the sacrifice of the mass a "blasphemous fable;" and the writer in the "Record" evidently considers it as nothing less than flying "in the face of" that authority for a member of that church to employ any other expression, though equally strong, nay, stronger, (for the church does not call the sacrifice of the mass "idolatry," &c., but says, that "the sacrifices of masses, *in the which it was commonly said that the priest did offer Christ for the quick and the dead*, to have remission of pain and guilt, *were blasphemous fables and dangerous deceits*,") or to take up any argument on the subject other than the church's "authoritative declaration," even though that argument should rest throughout on the hypothesis that protestants consider the mass to be "awful idolatry," and "abhor" its "impiety," nay, that "the mind of a well-informed protestant *at once declares that the mass of the papists is not an expiatory sacrifice for the living and the dead, but a sacrilegious violation of the sacrifice once offered through Christ.*" Secondly, it is not in the manner of a church-of-England man to speak of "the reformers" of our church as its "*founders.*" Can a single writer of our church be produced since the days of its reformation who has so designated them? Thirdly, the reference

which he makes to the history of our reformers is not at all such as we should find in a member of the English church. Would a member of the English church appeal to "the knowledge of the fact, that, rather than submit to the idolatrous deceit, the founders of our church were prepared to give their bodies to the stake, and *some of them actually perished in the flames?*"—"Planè hospes."

But if not from Rome, whence can this writer come? In a recent history of the church in a sister country, under the year 1562, (the very year, be it observed, in which our articles were agreed upon, and in which the Council of Trent passed its decree concerning "the doctrine of the sacrifice of the mass,") I find the following remark:—"The domination of the popish hierarchy had now passed away; but it was only to give place to a still more despotic thralldom, imposed by the ascendancy of abstract tenets, in opposition to the long rule of despotic authority. It was found accordingly, that the followers of Knox assumed a direction of the faith and worship of their disciples not less absolute than was ever claimed by a papal legate."*

Can it be that the writer is of this school, and that his "church" is the very "discipline" which was "planted" in the age of the reformation? For "a founder it had," verily, among the reformers, and one, moreover, of whom it could be said, that "of what account the Master of Sentences was in the church of Rome, the same and more amongst the preachers of reformed churches, Calvin had purchased . . . his books almost the very canon to judge both doctrine and discipline by. . . The church of Scotland, in erecting the fabric of their reformation, took the self same pattern, till at length the discipline, which was at the first so weak that, without the staff of their approbation which were not subject unto it themselves, it had not brought others under subjection, began now to challenge universal obedience; and to enter into open conflict with those very churches which, in desperate extremity, had been relievers of it . . . Amongst ourselves . . . there came admonitions directed unto the High Court of Parliament, by men who, *concealing their names*, thought it glory enough to discover their minds and affections, which now were universally bent against all the orders and laws wherein this church is found unconformable to the platform of Geneva."† Is it possible that "the trumpet of God's evangel" is that which is now sounding in the "Record?" If the blast is from Scotland, all is explained as to the manner in which reference is made to the fact, that, rather than submit to the idolatrous deceit of the sacrifice of the mass, some of the reformers of the English church "actually perished in the flames;" for it is remarkable to those, that the few who were brought to the stake in Scotland for their opposition to popery, were not martyred, as were the reformers of our church, for refusing to take part in that in which, since they considered idolatry to be involved in it, they thought they "could not conscientiously" partake.

But from whatever quarter the article in question may come, let one thing not be forgotten—the constant machinations in past time of

* Russell's History of the Church in Scotland, vol. i. p. 261.

† Hooker's Preface to Eccles. Pol.

“that perpetual and implacable enemy of the peace and happiness of our nation.” I must refer to the Appendix to Mr. Crossthwaite’s two sermons for proof of the fact, that the death of Charles I. was brought about by the secret suggestions of papists lurking in the Parliament army. But in reference to the *beginning* of those troubles, may I trespass on your pages still further with a passage from Clarendon :—

“The papists had for many years enjoyed a great calm, being upon the matter absolved from the severest parts of the law, and dispensed with for the gentlest. . . They were looked upon as good subjects at court, and as good neighbours in the country; all the restraints and reproaches of former times being forgotten. But they were not prudent managers of this prosperity, being too elate and transported with the protection and connivance they received; though I am persuaded their numbers increased not, their pomp and boldness did, to that degree, that, as if they affected to be thought dangerous to the state, they appeared more publicly, entertained and urged conferences more avowedly than had been known before; they resorted at common hours to mass at Somerset House, and returned thence in great multitudes, with the same barefacedness as others came from the Savoy or other neighbour churches. . . The priests, and such as were in orders, (orders that in themselves were punishable with death,) were departed from their former modesty and fear, and were as willing to be known as to be hearkened to. . . And for the most invidious protection and countenance of that whole party, a public agent from Rome (first, *Mr. Con, a Scottish man*, and after him, the Count of Rozetti, an Italian) resided at London in great port. . . They had likewise, with more noise and vanity than prudence would have admitted, made public collections of money to a considerable sum, upon some recommendations to the Queen, and to be by her majesty presented as a freewill offering from his Roman-catholic subjects to the King, for the carrying on the war against the Scots, which drew upon them the rage of that nation, with little devotion and reverence to the Queen herself, as if she desired to suppress the protestant religion in one kingdom as well as the other by the arms of the Roman catholics. To conclude, they carried themselves so as if they had been *suborned by the Scots* to root out their own religion.”

Is there no *Con*. lurking anywhere now? There are *wise men* among the Romanists. Have they forgotten how ultra-protestantism may serve their turn. I am, yours faithfully, N. N.*

SUBSTITUTION OF DAYS FOR YEARS.

MY DEAR SIR,—Will you allow me to enter a brief protest against the statement of your correspondent “W.” (December, page 714) that “prophetic days are admitted, on all hands, to stand for years.” I am inclined to believe that an opposite opinion already prevails to a considerable extent; and I think that I could point out, even among your correspondents in this Magazine, at least half-a-dozen clergymen, all of them persons of more than usual attainments, all known to the public as the authors of works bearing their names, and all fully con-

* The specimens of the “Record’s” proceedings, given in this letter will sufficiently explain the resolution mentioned in the last Number, and adhered to now, of having no more controversy with it. It is now trying to provoke farther notice, by giving replies, which should have been given weeks ago, and threatening all sorts of disgrace if they are not noticed. It has been defied so often, and it must know that its worst abuse is a matter of such utter indifference, that it is not worth while to repeat that defiance, or the belief that the object of its abuse and his character will survive whatever it can say. The only remark now to be made is, that the reason why a better opinion of it was expressed three years ago was the simple fact, that it was less known. In proportion as more has been seen of it, respect for its ability has ceased, and conviction of its cunning has arisen.—ED.

vinced, after serious inquiry and several years of reflection, that the system of Mede and Bishop Newton, and their followers, which attempts to interpret the prophecies by substituting a period of 1260 years for 1260 days, is a mere delusion. There may probably be more, (for I need not tell you that I have no peculiar advantages for knowing who writes to you,) but these gentlemen, I am very thankful to say, are among my personal friends; and I am morally certain that they have all been in print in your pages. I do not wish to intrude into them (except just in this sort of bye-way, now and then) a controversy which might be easily made to cover them entirely; but the subject appears to me to be of great importance, and I do not like to pass by any fair opportunity of promoting inquiry. I do not know what you think on the point, but, you know, you can put this in without annexing any note.* Yours, truly, S. R. MAITLAND.

SEVENTH DAY.

SIR,—With reference to the "British Magazine," December 1836, p. 710, will your correspondent "B." allow me to ask him whether he considers *the seventh day* to mean the seventh in order, counting from the first day that ever was, or simply *one day in seven*? I.

In reply to "R. S." ("British Magazine," December 1836, p. 719,) everything which is not sanctioned by the rubric, or by act of parliament, is *an interruption of the service*, which the clergyman has authority to prevent. Perhaps the best course is to state, that if such interruption should be attempted, he will feel compelled to stop the service till it is withdrawn. H.

NOTICES AND REVIEWS.

The Book of the New Covenant of our Lord and Saviour Jesus Christ, pp. 470. *Annotations to the Book of the New Covenant, with an expository Preface, with which is reprinted J. L. Hug, "De Antiquitate codicis Vaticani Commentatio."* By Granville Penn, Esq. pp. 509. Duncan.

It is very agreeable to meet with a book on the criticism and interpretation of the New Testament from the hands of a scholar who has

* Many thanks for this note. With respect to its concluding remark, the Editor can only say, that he avoids giving an opinion which he should be called on to defend at a fearful expenditure of time. For, whatever be the reason, there are no writers who are so inexhaustible and so unwearied as the writers on prophecy. No one, unless he had a year or two of leisure before him, for which he has no use, would do wisely to give an opinion on this subject; for he might depend on a very long controversy being the consequence. But if any two good champions, of opposite opinions on the question of substituting *years* for *days*, like to fight it out in this Magazine, their letters shall be used, on this condition, that they never exceed four pages; that four letters on each side shall be inserted; and that if either does not answer in each number the letter in the last, there shall be an end. Hard terms these, but the question is one of deep importance; and yet, for the reasons before assigned, the writers on it must be limited.—Ed.

carefully matured his own thoughts on the subject, and whose professed object is "to extend light to the most unlearned members of the Christian church." In the first volume of this work Mr. Penn has revised, with considerable diligence, the authorized version, in the hope that he may put every English reader in possession of "the pure text, free from all spurious accretions, and adapted to the level of minds least practised and disposed to attention and reflection." The second volume consists of a preface, concerning some of the most fruitful sources of error in ancient MSS., and the principles on which the present revision has been made; a reprint of a tract of J. L. Hug, on the Antiquity of the Codex Vaticanus, the paramount authority of that MS. being asserted by Mr. Penn; and a body of original annotations, confined chiefly to the elucidation of the text, and the grounds of its departure from the received version; the perusal of which cannot fail to give the reader a high opinion of the diligence, candour, and piety of the author.

As to the revision itself, after noticing some alterations which pervade the whole, perhaps the best means to enable the reader to form a judgment on its value would be to cite several passages indiscriminately, where it varies materially from the authorized version. Thus, *διαθηκη* is uniformly rendered by *covenant*, *πνευμα* by *spirit*, (except where it occurs in the phrase *ἀφῆκε το πνευμα*, and in Luke, viii. 55, which seems to be an oversight,) *οὐδεὶς* by *no one*, *ἀγαπη* by *love*, *εκλεκτος* by *chosen*, *προορίζω* by *foreordain*, *καταλλαγή* by *reconciliation*. The signs of the future tense, "*will*" and "*shall*," have been attended to, the former being used wherever a result is simply fore-shewn, &c. (vol. ii. p. 80—85.) To give separate passages—John, i. 13, is referred to Christ, "Who was begotten not of blood," &c.; Acts, xvii. 22, "Ye are much disposed to divine worship;" Acts, xxvi. 28, "Then said Agrippa to Paul, Art thou persuaded that thou wilt soon make me a Christian? And Paul said, I would to God that soon or late not only thou," &c.; Rom. iii. 28, "Man is justified by faith, apart from a law of works;" Rom. ix. 10, "When Rebecca, the stranger, had conceived by our father Isaac;" Rom. xiii. 8, "Ye owe no one anything," &c.; 1 Cor. x. 3, "They all drank of that spiritual rock that followed it," (viz., the manna, the miracle being subsequent in the order of time;) 1 Cor. xi. 10, "The woman ought to have something above her head, on account of the angels;" Gal. ii. 20, "For by renouncing the law, I died to the law, that I might live to God;" Gal. iv. 25, "Hagar is the name of Mount Sinai, in Arabia;" 1 Tim. ii. 15, "Nevertheless she will be saved, as all others, through her child-bearing," (see Gen. iii. 15, 16;) Heb. i. 3, "Making all things manifest by the word of his power;" Heb. ii. 9, "We only see Jesus, who was made a little lower than angels by the suffering of death, (that he might taste of death, apart from God, for every one,) crowned with glory and honour;" Heb. ix. 2—4, "The shew bread, and the golden altar for incense, which tabernacle is called holy; and secondly, after the veil, the tabernacle which is called the holy of holies, which contained the ark of the covenant," &c.; 2 Pet. i. 10, "Wherefore, brethren, strive the more earnestly to make

your calling also a sure choosing," &c. ; 1 John, iv. 3, "Every spirit that separateth Jesus from Christ, is not from God."

It must, however, be confessed, that disappointment arises at finding that the chief traces of the fulfilment of the promise in the title-page, that this work was "a critical revision of the text, and translation of the English version of the New Testament, with the aid of most ancient MSS., unknown to the age in which that version was last put forth by authority," seemed to be the omission of several passages usually found in the Bible; Mark, xvi. 12—20; Luke, ix. 55; Luke, xxii. 43, 44; John, v. 4, with the latter clause of ver. 3; John, viii. 1—11; John, xxi. 25; Acts, xxiv. 7, with part of verses 6 and 8, as well as several other clauses and words, are expunged in this book, as also Mat. i. 17; this latter omission being made, as it seems, without the sanction of a single MS. The epistle of St. Jude is printed in a small type, its inspiration being questioned by Mr. Penn. It is to be feared, also, that the author's anxiety to present the English reader with a version of the New Testament unfettered by the authority of the Vulgate, has led him, in some instances, to depart unnecessarily from the common interpretation. What else could tempt him to translate the received text of John, v. 17, "My Father worketh hitherto, and *now* I work," *now* being in italics, to intimate that it is not in the original. One must explain, upon the same principle, his dropping one λ in ἀπολλυε, (Rom. xiv. 15,) so as to translate it "Separate not by thy food," &c.; his changing ἡλεημενος into ἡγουμενος, (1 Cor. vii. 25,) both which readings are, as we believe, unsupported by any authority; his determination to render δικαιωσιν, wherever it is applied to man by justification (e. g., it becometh us to accomplish the whole justification, Mat. iii. 15, unless your justification exceed that of the Scribes and the Pharisees, Mat. v. 20;) his version of John, x. 8, "All who come before me, *the door*, are thieves and robbers," (where we have as a note in the margin, "come before, i. e., keep without, enter not, see Rev. xxii. 14, 15";) Rom. ix. 3, rendered, "I boasted, that I myself was set apart by the Christ for the sake of my brethren, my kinsmen according to the flesh."

There is one further variation from the received version which it is necessary to notice, as the reviewer is utterly unable to account for it. The latter clause of Acts, xx. 28, is rendered thus—"To rule the church of God, which he hath purchased with the blood of his own Son." It is stated in the notes, that "the Vatican, and all the most ancient MSS., the Coptic version, and Irenæus, read *δια τον αιματος τον ιδιον*, with the blood of his own—" It cannot be supposed that Mr. Penn would always so render a plain Greek sentence, e. g., *εις τον τοπον τον ιδιον* (Acts, i. 25) or *κατα τας επιθυμιας τας ιδιαις*, (2 Tim. iv. 3.) It is, indeed, suggested further, that from the similarity of the termination of *ιδιον* and *υιον*, the latter word might easily have been dropped; and reference is made to Rom. viii. 32, for a similar statement, the note being concluded with a quotation from La Crone "Certe quod ad me attinet pertinax sum fidei Nicene et orthodoxæ ;

at illi tuendæ absit ut *fraudes unquam adhibeam.*" Can the readers see the applicability of this sentiment to the passage now in question? The reviewer must express his serious disapproval of such treatment of the text of the sacred volume.

Peranzabuloe; or, the Lost Church Found; or, the Church of England not a new Church, but ancient, apostolical, and independent, and a protesting Church nine hundred years before the Reformation. By the Rev. Trelawny Collins, M.A., Rector of Timsbury, Somerset, &c. London: Rivingtons. 1836.

THE first part of this volume consists in a history of the introduction of Christianity into England, and especially into Cornwall. The church of Peranzabuloe appears to derive its name from Piran in Sabulo, or *St. Piran's (church) in the deep sand*. St. Piran is the British corruption of St. Kieran, the well-known Irish saint, the great missionary to Cornwall; and a church having been built over the spot of his death, it became a place of much resort for religious pilgrims. This church had been hidden in the sand for centuries, from the advance of the Western ocean, until in the year 1835 it was uncovered by the zeal and enterprise of W. Michell, Esq., of Perran-forth. The font of the church having been removed previously to the overwhelming of the church, had been preserved.

Mr. Collins proceeds, after mentioning these facts, to collect all the passages he can find illustrative of the condition of the church in England down to the time of Augustine, and arrange them chronologically. This portion of the work is useful; the information and references are handy enough, (if this conversational phrase may be allowed,) but the passages themselves are sometimes pressed into the service, and made to vouch for too much; and the inferences from them are, perhaps, insisted on as having been more strictly proved than would always be admitted. It always injures the cause which a writer is arguing, to contend for the *certainty* of that which he may have fairly proved to be probable. It will be sufficient to refer to page 63 as an illustration of this remark, where chapter three begins thus:—"Having established the ancient locality of the British church, and shewn, on the testimony of the fathers and other old writers, that it was unquestionably planted here by some one of the apostles at least, if not by St. Paul himself," &c. The really very ancient testimonies adduced, which mention Britain *by name*, are Tertullian and Eusebius, the latter of whom says expressly that some of the apostles passed over into the British isles; and the *inferential* evidence of the same or earlier date rests on Clement, Irenæus, and Jerome. These prove, no doubt, a high degree of probability, but *unquestionably* is a strong phrase to use.

The work then proceeds to state, in a summary manner, and chronologically, all the struggles made by the British church against Roman aggression and assumption. The author next gives a brief

account of the ecclesiastical arrangements of our reformers; and concludes with a summary of the arguments which he has adduced, and an application of them. The appendix contains some useful comparisons between the church of England and Romanism.

The historical part of the book is, of course, ground which has been so often trodden as to leave, in most cases, to men of our own day chiefly the task of compilation and selection; and in selection and compilation each man works after a model of his own, and, as this remark may also be extended to the reader, each man judges after a model of his own; and that which seems the most important to the one, will not always find the same favour with the other. The points here brought forward, however, appear to be well selected, though to the writer of this notice they appear sometimes too much pressed; but the new information which the book contains about the church recovered from the sand, as well as the engravings which accompany it, will interest all readers.

Discourses by the late Rev. J. Patterson, A.M., Minister of Falkirk; with a Memoir of his Life, and Select Remains. In 2 vols. Edinburgh: Oliver and Boyd. 1836.

THESE volumes will be read with a good deal of interest; they contain an account of the brief life of an amiable and gifted individual, whose abilities and worth are commemorated by a friend with a fervour of friendship which does equal honour to both the living and the dead. They are interesting in another point of view, as presenting a detailed picture of the effects of the introduction of Mr. Pillans's system of classical instruction into the High School of Edinburgh, where Mr. Patterson was brought up. It is quite clear that the system worked strongly, and its good effects, if it be still persevered in, can hardly be doubted; but, of course, Mr. Pillans had much to struggle against in the imperfect state of preliminary education in Scotland, and the perfect amazement into which the doctrine of longs and shorts must have thrown the little Northmen. Mr. Patterson had taste and feeling, and his exercises shew that, with better drilling early, he would have made a very successful classical scholar. His biographer has, like too many friendly biographers, allowed his feelings to prevail over his judgment, and given a great deal of boyish matter, which cannot do credit to Mr. Patterson, or give pleasure to any one. A boy's exercises must be supereminently good to deserve printing. A boy, again, in his ignorance, may despise Shakspeare, because he does not understand him. But why print this? As soon as he gets older, and his abilities strengthen, he understands and admires excellence.

Again, the reviewer does not think that the biographer has done what is very advisable, in giving, in Mr. Patterson's letters, an attack on the whole system of instruction at Oxford. Mr. Patterson was very young, and had been a very short time there, (as tutor to Lord Cranston,) when he very flippantly condemned the system *in toto*! Besides which, the letters given as to Oxford are often in the worst style

of common-place newspaper liberalism, vapid jokes about *his reverence* and *big-wigs*, &c., &c., and a quantity of Edinburgh-review twaddle of the same sort, not likely to impress any one as favourably to Mr. Patterson's head or heart as they deserved on the whole. His biographer, too, has done very improperly in printing one or two letters referring to private persons.

Again, it seems not very judicious to print his reasons for going into the ministry of the kirk. Surely, in after days, he must have had better notions; or are we to conclude that most of the probationers choose to preach in the kirk rather than the secession, only because the kirk is established, and has the greater part of the people, so that Dr. — and Dr. — throw themselves away in the secession churches?

The selections from Mr. Patterson's criticisms on scripture had better have been omitted; they can prove nothing whatever beyond very common information as to Greek.

All which the biographer thinks himself obliged to say about some sudden change in Mr. P.'s religious feelings is without the slightest proof. Mr. Patterson was brought up in a sense of religion, lived in a sense of religion constantly, conformed his life to it, and, as years advanced, felt the importance of that object more deeply, and gave his mind more entirely to it. This is the whole of the matter, and it is really wrong to make more of it.

The Knights of Aristophanes; with Notes, Critical and Explanatory.

By T. Mitchell, A.M., late Fellow of Sydney-Sussex College, Cambridge. London: Murray. 1836. 8vo.

THE plan of these plays has been noticed before. Mr. Mitchell's wish is to expurgate Aristophanes from his grosser offences against decency, and thus to enable young men to draw from him, without evil, the powerful and useful lessons which he gives as to the moral and social evils of democracy. Mr. Mitchell's powers as a scholar, his principles and his excellence as a man, want no commendation here; nor can any specimen of the execution of the work be given. But the following passage so entirely falls in with the purposes of this journal,—it is so eloquent and beautiful, and so true,—it sets Mr. Mitchell so exactly in his proper light as a Christian scholar, that it must be extracted:—

"Whether Grecian literature, with all its excellences, could have maintained its ground as it has done in the world, amid such a total change of social life, and among such formidable competitors as the modern press is continually raising up against it, we are not called upon to discuss: it is enough to say, that the abandonment of that literature would now involve us in something like national guilt as well as national folly, found as it is side by side with an ally to whom it is indebted for far more importance than to itself, though it is only to a subordinate consequence of that alliance that our attention is here called. Of that book, which alone solves the enigma of the otherwise incomprehensible world in which we live—of that book by which we are all bound to live, and by which, whether we live by it or not, we shall all finally be judged,—from the king upon his throne to the beggar upon his dunghill,—from the scholar who revels in all the luxuries of intellect and thought, to the simple peasant whose knowledge comes but by the hearing of the ear;—of that book it has pleased

the *Disposer* of all things, that the most important portion should be written in original Greek, and that all the rest of it should be found among us in translated Greek. As it is obviously of the first importance, not only that a sense as accurate as the human understanding can possibly supply should be given to every word and sentence contained in that volume itself, but that means equally valid should exist for detecting every train of thought or expression which, though primarily derived from the sacred writings, has been made, from whatever causes, to appear the growth of other soils; so it is also clear, not only that every available means for attaining that power should be industriously sought and diligently * retained, but that that mode of dealing with it should be most entitled to the world's confidence and respect, which seems best calculated to lead to certainty in that species of knowledge, where certainty is of such incalculable consequence.

"That the most rash and presumptuous criticism ought to stand awed and abashed in the presence of a work emanating from the Deity himself, there can be no doubt; nor should there be a doubt, that something like a similar reverence is not unwisely applied to works of infinitely less moment in themselves than the sacred volume, but still collaterally connected with it: and hence apparently in great measure that style of criticism which scholarship has more particularly adopted as her own—a cautious and almost timid adherence to received texts—a jealousy of any style of annotation addressing itself more to the imagination than the judgment—a minuteness of observation which would elsewhere be intolerable, and an acknowledgment of obligation to predecessors for such (at first aspect) small aids as in any other branch of literature would almost be ridiculous."

* "The great legacy and inheritance of all the knowledge and ideas of the ancient world is, with justice, considered as a common good of mankind, which is committed to all ages and nations in their turn, which ought to be sacred in their eyes, and for the preservation of which posterity is entitled to call them to an account."—*A. Schlegel*.

Sermons; by the late Rev. William Sharpe, M.A., of Trinity College, Cambridge, and Rector of Pattiswick. London: Rivingtons. 1836.

THIS volume is one which will be regarded with melancholy interest by no inconsiderable number of persons. The excellent author was valued and loved, in no common degree, by those who had the happiness of knowing him. The list of subscribers to the work, destitute as it is of the ornaments of rank and fashion, without the name of a single potentate, or peer, or prelate, is yet a monument of no common value to the author's memory. The subscribers are, with a very few exceptions, the friends of early or college life, or those who, from having known him at his various places of residence, had an opportunity of knowing his worth. His opinions have long been well known by a series of sermons before the University, which have gone through three or four editions, as their ability justly deserved. But while the public could appreciate his ability, all knowledge of the higher qualities of his heart was confined within a much narrower circle. An invalid from his youth upwards; the entire failing of his health just before his degree destroyed the more valuable part of his college prospects. He was thenceforward destined to toil and struggle with difficulties. Pupils in college, and, when he left college, the precarious and toilsome occupation of a private tutor's life, in connexion with the labours of a village curate, were his resources. The supply of pupils was uncertain; his health was fast failing entirely; his family was very large; he was removed from his curacy by a change in the incumbency; and, had it not been for a small living, given him by the kindness of the present Bishop of London, his condition would

have been truly melancholy. As it was, the constant struggle with labour, too great for feeble health, and with mental anxiety, had inflicted wounds which even that act of kindness could not heal. He was sinking for two or three years, and was, for many months before his death, conscious of his condition. The same principles which had sustained him through life did not fail him at its close. The confidence of private life cannot be broken; but the writer of these few lines, in memorial of one whom he always regarded with the strongest esteem, can truly say, that he never saw letters more thoroughly imbued with deep, calm, unostentatious piety, or written more entirely in the spirit of thorough resignation. Deprived by health of the power of taking pupils, and of officiating in his own church, he was sent to Hastings to linger away the last months of existence, and to close it. He knew that this was his prospect; he knew the miserably scanty provision for those whom he left behind; but no words of doubt, or repining, or fear, ever escaped his lips. He knew in whom he had trusted in days past for himself; and he knew in whom he might trust in days future, for those whom he should leave behind. The tale is a common one, indeed, among the clergy of England—the tale of constant, patient, struggle with poverty and difficulties; a picture lighted only by the light from another world. But there have been few cases where, with such ability, such unshaken principle, such true piety, the gloom on the sufferer's prospect through life has been so deep and so little chequered. He, however, is gone to his rest—the gloom is vanished, and the storm is past.

This volume is a memorial of his gratitude to his only patron, the Bishop of London. It contains sermons of great excellence; but, if they were worthless, should it want any other commendation to purchasers than that the writer's widow and children may derive from it something of additional aid for their narrow resources, and in the general circulation of it would feel that the respect paid to the memory of him they have lost was more precious than even the pecuniary aid they would receive?

Conversations on Nature and Art. London: Murray. 1837. pp. 465.

THIS is one of the luxuries of an age in which there is much intellectual stimulus combined with an advanced stage of refinement. It is one of that class of books which endeavours to unite solid improvement with that which our impatience of severe mental labour impels us to seek, and to seek, perhaps, in an unhealthy degree—amusement. It is a series of conversations on an almost endless variety of topics, conducted with a view to the moral, intellectual, and religious improvement of the younger part of the family in which they are supposed to take place. The tone is excellent; it seems to aim at giving high principles and right feelings, which must always be religious feelings; and this, too, is never forced upon us out of its place. It certainly, also, attains its object, as far as amusement goes, and each conversation contains much information; but the multitude of subjects entirely baffles the wish of a reviewer to give any regular account of it. Their

varied nature may be judged of by the following very small selection from the topics introduced:—Aldine Editions, Red Snow, St. Vincent de Paul, Hard and Soft Water, Vittoria Colonna, Wourah and Curare Poisons of South America, Ventriloquism, Watch of Flora, Bill of the Duck, Italo-Greek Vases, &c. &c. Or take these subjects, which occur exactly in the following order in the table of contents:—‘Charcoal Burning; Derivation of several Saxon Words; on the Study of the Saxon Language; Ferns, eatable.’ It will be seen, therefore, that the conversations are somewhat desultory; but this, as has before been remarked, must be laid to the account of the age in which we live—desirous of knowing everything, and not willing to give the labour, and make the sacrifices, necessary for knowing any one thing thoroughly. There is an engraving to illustrate the process of unrolling the MSS. of Herculaneum, for the accuracy of which the writer of this notice can vouch, having made a similar sketch some years ago at Naples.

Altogether, the book is, as was said before, a luxury, but an useful luxury; an agreeable *melange*, which, like the *cuisine à la Française*, if it is not as substantial as the *pièce de résistance*, in which it used to be the pleasure of John Bull to indulge, is more palatable to the taste of the day; and as it is excellent in feeling and tendency, it must do good wherever it is read. And being full of subjects that may, or ought, to interest all, both young and old, it is sure to be a favourite when once known.

The Solace of Song. London: Seeleys. 8vo. 1836.

THIS volume consists of a series of poems, written at various places (chiefly in Italy) which the author visited, and connecting moral and religious reflexion with the peculiar remembrances of the places themselves. It shews no ordinary degree of spirit, poetical beauty, and fervent piety. The author has *very* great facility in composition, great command over words, much original thought, and an accurate ear. It is the more to be regretted that he does not use all the advantages which such gifts would bestow. His facility betrays him very often into carelessness; and thus we have elisions, which annoy the ear; ellipses and harsh phrases, which offend the taste; and a carelessness of phrase, and want of concentration, which sometimes obscure, and sometimes enfeeble, the thought. Let him remember that all these are minor faults; that they can be conquered; and that one who could give so much pleasure, and do so much good, by his poems, *is bound* to conquer them. The verses on Pozzuoli, on Lake Thrasymene, are fair specimens of the author's powers.

Lyra Apostolica. Derby: Mozley. London: Rivingtons. 12mo.

IT is matter of real satisfaction to find this most valuable series of poems published in a separate shape. A short preface mentions that one of the authors having been taken away by death, and it being therefore desirable to mark what belonged to him, this has led to each

poem being marked with an initial assumed by its author. Secrets not told by the writers, must not be told by those to whom they were confided; but it can be no secret to any one who can recognise style, that "Y" is the signature of one, the reception of whose sacred poems is one of the best signs of the times. The poems from that hand in this volume are well worthy to take their place by the very best in the "Christian Year." What higher praise can be bestowed? The poems by the other writers are of a *very* high order of poetical merit; and, in principle, they breathe the spirit of other and better days. A dull and base envy may carp at this line and at that expression, may distort meanings, invent false ones, and then cry out "popery," when the very preceding poem to that which it so miscalls speaks on the point in terms so plain that no dulness can pretend to misunderstand it. But, of what consequence is this? This silly notice can do no harm to the poems, which will, beyond a question, be treasured by all who value high principle and real poetry, and will fulfil the wish of the writers, by "recalling or recommending Christian truths, which are, at this day, in a way to be forgotten."

Five Sermons, preached before the University of Oxford. By the Rev. Walter Hook, M.A. Oxford: Talboys. 1836. 8vo.

MR. HOOK'S sermons produced a great effect on his audience; and their excellence is such as fully to explain it. The sermons on general topics will be found animated, eloquent, and powerful. But the really important sermons are those on the "Authority of the Church," and on "Tradition." These subjects are everlastingly under discussion now, and it is deeply to be lamented that nine writers out of ten go on writing with the best intentions "about it and about it," and never get at the truth on what after all are matters of *plain fact*, which, when plainly put, are not to be gainsaid or doubted. Mr. Hook has done great service in this respect; for his learning, his high principles, and his good sense, enable him to put the subject before the reader or hearer with great power, while his eloquence must make it most acceptable and interesting. Might some of the excellent persons who waste time and paper in writing and printing long *diatribes* on the evils of *tradition* and the dangers of popery—if we do not construct our whole system each for ourselves out of the Bible—be asked to do themselves the justice of reading Mr. Hook's sermons?

Sermons, preached before the University of Oxford. By the Rev. E. Denison, Fellow of Merton, &c. Oxford: Talboys. 1836. 8vo.

THIS is a volume of sensible, well-written, discourses, urging important religious and moral subjects on the students at Oxford with great earnestness.

The Life of Oliver Goldsmith, M.B., from a Variety of Original Sources. By James Prior. 2 vols., 8vo. London: Murray. 1837.

It cannot be requisite to attempt to *excite* an interest in the life of Goldsmith. Every lover of poetry, every admirer of imagination,

must delight in the memory of the author of the "Deserted Village," and the "Traveller." Who, again, can fail to love the name of the author of the "Vicar of Wakefield," the purest picture of domestic life in our own, or, perhaps, in any other, language—a work in which the wit and the wisdom that beam through its pages are blended with charms of simplicity and grace that hardly adorn any other work of fiction?

The life which Mr. Prior has given, it is impossible to analyze, because a biography like this will often consist of little incidents that cannot be abridged, but still are interesting, simply because they relate to Oliver Goldsmith! Every source of information, both printed and traditional, seems to have been diligently searched, even to the shop accounts of the grocer from whom his mother bought her tea, who used to enter her debtor and creditor accounts as "Tea by Master Noll," and "Cash by ditto." This comes from a note furnished by a Mr. Graham, and first printed in Mr. Shaw Mason's "Statistical Survey."

Another part of these volumes will prove highly interesting also—the defence of Goldsmith against the unfavourable impressions about him created by Boswell in his "Life of Johnson." Mr. Prior traces it to jealousy of Goldsmith on the part of Boswell. The old story of Goldsmith's jealousy of the attentions paid to a young lady who was one of his travelling companions, is fairly explained away by one of the survivors of the party; and there is much which, in justice to Goldsmith, ought to be read by all who wish to estimate his character justly. It may be remarked, *en passant*, that while all the little circumstances that can illustrate his poems are brought together, and several that explain the allusions in the "Haunch of Venison," no notice, as far as the writer has observed, is taken of the "Third Satire of Boileau," of which it is not a translation, but *adaptation*, even to the minutest circumstances. The "Chair-lumbered Closet" in Boileau is a *pôêle* (frying-pan) of a room. The *lion* of the party, who disappoints the host, is Molière, who had promised to read his "Tartuffe," which it was prohibited to act, and so on through the two pieces.

But into any detailed account of these beautiful volumes—pleasing in their style, and delightful in their typography—it would be out of place to enter now at greater length. This passing notice was clearly deserved at the hands of this Magazine by one who has contributed so much to the innocent amusement and the pure delight of our literature as Goldsmith—one whom the young may read with improvement as well as pleasure, and the old turn back with satisfaction to their early remembrance of his works.

On the Nature of the Divine Agency in reference to the Inspiration of the Scriptures, the Formation of Christian Virtues, and its practical Bearings. By the Rev. Stephen Davies, B.C.L. London: Hatchard. 1836. pp. 175.

This is an unpretending book, containing much useful matter lucidly put together in a small compass. The writer seems to be a man of sense and piety; he lays no claim to originality either in his views or

his illustrations, but he has touched upon some difficult matters with a good deal of consideration and judgment.

The first chapter is taken up with an investigation of the uses of the word translated *spirit* in the sacred writings, and the proof from scripture of the personality and divinity of the Holy Ghost. The remaining portion of the work treats of his agency in the inspiration of the scriptures (chap. ii.), of his extraordinary operations viewed in connexion with the mission of our Lord (chap. iii.), of man's need of a spiritual influence upon his understanding and character, and of the work of the Holy Ghost in sanctifying our spirits (chap. iv.), with the addition of some incidental matters which have been classed together in chap. v., as the practical bearings of the subject; such as the light in which holy scripture should be viewed, the value of the information therein contained, the compatibility of human freedom with the agency of the spirit, the expectations which may be formed of the renovation of the whole world by God's use of means already in operation, man's responsibility, and the reasonableness of his condemnation if he neglect to avail himself of what God has wrought in his behalf.

It seems to the reviewer that perhaps the treatise would have been as satisfactory without some of the statements in the third chapter, concerning our Lord, as the *subject*, as well as the *object*, of the Spirit's operations; as also one or two of the thoughts in the speculation concerning the future triumph of Christianity and the harmony of the world, which appear scarcely warranted by the imperfect state of our knowledge now; but, on the whole, the book is a pleasing one, and he thinks that some portion of it (for instance, the chapter on the Inspiration of the Scriptures) will be read by few without adding something to their information or the accuracy of their thoughts upon an intricate, although most important, subject.

Sermons of the Very Rev. W. Vincent, D.D., late Dean of Westminster. Volume the Second. With his Portrait and a Preliminary Discourse. Published by Lieut. Gen. W. Thornton, &c. London: Cadell. Edinburgh: Blackwood. pp. 487.

No one can fail to rejoice in receiving anything from the pen of a scholar like Dr. Vincent. Whether these sermons are likely to add to his reputation is another question, but they contain much that is admirable. They are chiefly calm and argumentative, but the calm argument is usually the fruit of much patient thought, and testifies much simple wisdom and quiet piety. There are two upon the Sabbath: the one chiefly intended to shew that our Lord's declaration that he is Lord even of the Sabbath is a very strong proof of his divinity, and the other to maintain its perpetual obligation, to shew the authority on which the day was changed, and to remark upon the manner of keeping it. There is a pleasing sermon on Meekness, although perhaps some of the statements might cause a diversity of opinion. There is a very clear and elaborate sermon on Church and State, if one may term that elaborate which appears to have been the

results obtained by reading and reasoning, that do not make their appearance on the pages themselves, but must have been gone through to obtain those results. On the whole, without containing matter that is likely to be either very striking or very popular, this volume has much intrinsic worth, besides Dr. V.'s name, to recommend it.

But there is another person connected with this publication who deserves a passing notice—its editor, Lieut.-Gen. W. Thornton, who has prefixed a dissertation to these Sermons. This worthy veteran, it seems, presented a petition to the King, in 1830, begging that his Majesty would take “such measures for the benefit and security of the established religion as shall in future make imperative the performance of both morning and evening prayer on Sundays” in every parish church and chapel, and it seems also that he thinks this petition worth printing. The General also informs us how much pains he took in the House of Commons and in the meetings of the church societies to get the double service enforced. He then expresses his regret that the clergy called evangelical so constantly abound in our pulpits; “for,” he adds, “I believe they seldom preach the gospel of the New Testament.” He is rather uncivil also towards those of their flocks who place confidence in them, for, speaking from experience, he finds that they become worse Christians and worse men. “They usually begin with prevarication, and end with falsehood, which they reconcile to their consciences under the subterfuge of pious frauds; and if they are to be called saints, they can only deserve to be the saints of the prince of darkness, as they are foes to God and man; the devil being the father of lies and pious frauds.” Lieut.-Gen. Thornton, it must be confessed, speaks his mind freely and without any great *ambages*. He is also extremely horrified at any attempt to observe Sunday in a puritanical manner, quoting a tradition prevalent at Geneva, that “when J. Knox visited Calvin on a Sunday, he found his severe coadjutor bowling on a green,” and stating that the Genevan clergy now do not object to play at cards after the Sunday sermon.

If Lieut.-Gen. Thornton approves of the clergy playing at cards and bowling on a Sunday afternoon and evening, it does not seem to the writer very clear that their exhortations would have much effect; at least, according to his old-fashioned notions, it would be strange to see the clergyman amusing himself on Sunday with cards and bowling! But, if Lieut.-Gen. Thornton is good enough to absolve the clergy from some strict rules, he very properly determines that they shall obey the rubric, and read the Athanasian creed; and though one may smile at the strange mixture which this preface presents, yet if it is wisdom to learn from an enemy, it is still greater folly not to profit by good advice which comes from a friend, though that friend may mix up with his advice other directions and thoughts not remarkable for their wisdom. The General is a strong advocate, with regard to schools, for teaching some trade in every instance, and making a school a school of industry, as well as a place to learn reading and writing. The questions on which he touches are wide questions—rather too wide, indeed, for a dissertation of a few pages, and far too wide for a review of a few lines. And if this veteran is inclined to amuse himself with writing about

the church, without knowing how much more he ought to say to support his views, or how much he ought to leave unsaid, he will be excused in the mind of any good-natured person in consideration of his advanced age, which he tells us is three years more than the usual life of man.

German Poetry for Beginners, with Notes. By A. Bernays, Phil. Doct., Professor of the German Language and Literature in King's College, London. London: J. W. Parker. 1837. pp. 160.

ALTHOUGH this is entitled only 'Poetry for Beginners,' it contains very much that ought to please all readers of German. In England, the readers of German too often confine themselves so much to Goethe and Schiller, with, perhaps, a few stray poems from other writers, that they are not aware how rich a variety there is, both as to matter and style, in German poetry. This selection, small as it is, will introduce them to a larger circle of acquaintances, many of whom they will delight in. The notes of Dr. Bernays, as every one knows who has seen any of his elementary books, (especially in his instructions for construing German prose,) are always most useful. Some readers of German—the writer of this notice for instance—would like to see more than one of Uhland's pieces introduced into another edition; but it is hardly fair for an individual to name a favourite writer, when speaking of a selection which must be made to please everybody. Uhland is, however, not so well known in England as he deserves to be.

The French Self-Instructor, &c. In Fifty-two easy Lessons. London: Simpkin, Marshall, and Co., and Wacey. 1836.

THIS is a republication, according to the advertisement prefixed to it, of the French portion of the *Linguist*. It is difficult, of course, to judge of elementary works in a Foreign language. The plan of the work appears to be to take extracts chiefly from poetical writers, and to illustrate and comment on them, remarking particularly the difficulties that occur, and shewing how the phrases may be varied. The writer of this notice can only say that, having looked over some of the notes in various parts of the book, he thinks them likely to be very useful to those who are desirous of knowing French well.

Chapters on Flowers. By Charlotte Elizabeth. Seeley and Burnside. 1836. 12mo.

THERE is in several of these chapters a great deal of genuine and pleasing feminine feeling, but in almost all of them it is mingled with the excitements of the doctrines of personal assurance, &c. &c. How happens it, by the way, that they who would fain teach men to give up all for religion, so perpetually make use of the most earthly means—love-stories, sentiment, graceful outward accomplishments, charming flowers, &c. &c. Are these things consistent?

Tales about the Sun, Moon, and Stars. By Peter Parley. London : Tegg. pp. 330. 1836.

THIS contains very plain and simple information about astronomy in a popular form, for young people. Indeed, Peter Parley is more to be recommended when he treats of other worlds than when he deals with sublunary matters, which may furnish occasions for introducing liberalism.

THE Rev. Mr. Abdy, of St. John's, Southwark, has published an excellent circular addressed to his parishioners on the subject of the *Marriage and Registration Bills*. It ought to be in everybody's hands.

THE Sixth Number of Mr. Bell's *British Quadrupeds* has been published, and is, as usual, beautiful in its plates and amusing in its letterpress. He is on Newfoundland dogs and the Phocidæ at present.

MR. WATSON, of Corpus Christi College, Cambridge, has published a pamphlet on *Scriptural Education in Liverpool*, which does him much credit. It has reached a second edition.

A LITTLE twopenny paper, published at Bristol, and by Seeley, London, entitled, the *Church of England compared with Wesleyan Methodism*, is recommended to the attentive consideration of clergy and laity where this form of dissent prevails.

MR. SAMUEL DUNN'S *Christian Theology for every Day in the Year, selected from three hundred and sixty-five Authors*, is suited to almost as great a variety of persuasions, as it includes quotations from writers of every grade of opinion—e. g., President Edwards and Jeremy Taylor, and other authors differing as widely as these.

MISCELLANEA.

THE CHRISTIAN ADVOCATE AND THE SPECTATOR.

THE mode of proceeding adopted by the Christian Advocate has been so often noticed in this Magazine, that very few remarks will be needed to illustrate the following paragraph, which appeared lately in the columns of that decent and respectable paper!—

“The living of Sapcote, about four miles from Hinckley, has been given to Professor Scholefield, of Cambridge—a pluralist or person of very large income, who is to serve it by curate, or in any way he pleases, choosing the season of the year most agreeable to himself and family to honour the parish with his presence. The patron is Mr. Thomas Frewen Turner, a gentleman of the highest aristocratic notions, and president of the Leicester Conservative Club, who refused to listen to the unanimous wish of the parishioners that the living should be presented to the eldest son of the late pious incumbent.”

This is the text—the commentary is simply this: Professor Scholefield has enjoyed, since 1823, the enormous benefice of St. Michael's, Cambridge, which is returned in the church revenue report at 95*l.* per annum. The parish is not very large, but the congregation is one of the most numerous in Cambridge; and Professor Scholefield certainly has not been sparing in his exer-

tions. He has three full services every Sunday, and one service during the week. But then his Professorship—aye, his Professorship! His Professorship (being Regius Professor of Greek) is worth just 40*l.* per annum, so that for the laborious duties of a zealous parish priest, and the high station of Greek Professor at Cambridge (*which he has just resigned*), he has received 145*l.*

This is then what we are to understand another time, when we hear of *pluralists* or *persons of large incomes*. Are the terms synonymous in the dissenting vocabulary?

The following specimen of kindness and good feeling, according to the Utilitarian school, is copied into the Christian Advocate from the Spectator:—

“The recent death of the Rev. Charles Simeon, an evangelical clergyman of eminence at Cambridge, provoked a grand display of pious sorrow from his admirers. The high church party seem to have been much annoyed thereat; for, while the *Standard* professed godly sorrow for the loss of so great and good a person, the *John Bull*, on Sunday last, blurted out something like a malediction on Simeon and Co., in reference to the refusal of Mr. Crick to shut up his class on the occasion of Mr. Simeon’s funeral.”—*Spectator*.

Truly these papers run a goodly race together.

CHAPLAINS TO UNION WORKHOUSES.

(From the Cambridge Chronicle.)

AN advertisement for a workhouse chaplain has been inserted in our last two publications by the board of guardians of a poor-law union in this county. A notice of such a strange and altogether novel character must have caught the attention of many of our readers, and excited their wonder and astonishment, if the terms in which it is couched did not give rise to feelings of a different and a sterner kind. It appears on the face of it to have been issued with the connivance at least of the poor law commissioners. We may almost take for granted that it was promulgated with their entire approbation; and it is not altogether improbable that it was framed and concocted under their immediate advice and express directions. We are therefore at liberty to consider it as “published by authority;” and in offering the following remarks on it, we must not be suspected of making personal strictures on the individuals composing the board of guardians alluded to,—for with not a single member of that union are we acquainted, even by name,—but we must be understood as discussing a document which embodies the deliberately formed opinions of the framers of our pauper criminal code, and those of the willing enforcers of its severest penalties.

So long as the valuable and highly desirable office which this public advertisement offered to the competition of educated gentlemen, pursuing a liberal profession, was undisposed of, we held our peace. We were determined that no observations we might make should deprive the union of the services which so liberal an offer as this deserved, and we were unwilling to throw obstacles in the way of the preferment of any able and meritorious clergyman who became a candidate! But as the appointed time for receiving applications expires to day, we feel at liberty to congratulate the—unknown to us—happy successful candidate on his extreme good fortune! for most extraordinary has his good fortune proved to him in this instance, whether the almost extravagant liberality of his stipend be considered, or the desirable character of the situation he has accepted, or the “other duties,” which are not named, but which may be found “described in the general order of the Poor Law Commissioners.”

The advertisement of which we have been speaking sets forth, with most amusing *nonchalance*, that the benevolent guardians of this union “are ready to receive applications from clergymen of the Established Church, desirous to

undertake the office of Chaplain to the Union Workhouse, to be sent in to their clerk, on or before December 9th.

"The duties of the Chaplain will be to perform *Divine Service and Preach in the Workhouse in the Morning of every Sunday, to conduct a similar Service once in the middle of every week, at a time to be fixed by the Board, to bury the dead in the workhouse burial ground, and to perform the other duties of a chaplain described in the general order of the Poor Law Commissioners.*

"SALARY, FORTY POUNDS PER YEAR."

A salary of 40*l.* per year! By the genius of Joseph Hume, a handsome, a splendid, an extravagant allowance! A magnificent sum! An astonishing twelvemonths' wages, not paid for doing nothing, but wages that will be rendered doubly dear and welcome, from the reflection that they have been earned ten times over, at the very least, in the course of the year! The fortunate chaplain, after performing the ordinary duties of the workhouse, as set down in his bond, and after satisfying the extraordinary demands that may be made on him, may pocket his 15*s.* a week (we hope that the salary will be paid weekly) with a safe conscience, and rest satisfied that he has robbed nobody to get it, nor taken advantage of any man's necessities. In this union, if in no other, there seems but little probability that either pauper clergymen or pauper labourer will be allowed to eat the bread of idleness.

Now we hope fervently, and from the bottom of our hearts, that there exists not, in England through, one single minister of the gospel so steeped in poverty as to be compelled, by pinching want and dire necessity, to accept this situation. And most firmly do we believe that, from one end of England to the other, no minister who serves at the altar of the established church will be found willing, for the sake of the beggarly sum of 15*s.* per week,—the price of groans and sighs, in many instances, of unavoidable yet hopeless suffering,—to belie that which must be the settled conviction of his understanding and his conscience, namely, that poverty is no crime, and countenance by his presence, week after week, the exquisitely cruel determination to which, it appears, this board of guardians has arrived, of shutting the miserable poor from even that communication with their fellow-men of assembling for worship once only in every seven days, in the parish church; for no other reason, too, but because they are poor.

How painful must such a ministry as this prove to a compassionate man, were it undertaken as a labour of love merely! How tenfold wretched would it be to him when he reflected that, by receiving a regular salary for his services, his very presence in the workhouse chapel implied his approval and support of the system which banishes, during life, the aged and infirm, the widow and the orphan, from the parish church, and, after death, consigns their remains to the unconsecrated burial ground in the yard of the union workhouse,—with no reverential attendance of relations and friends, but in the presence merely of the task-master, and a few miserable beings, which the happier deceased has left behind, and in whom the feelings of human affection are all dried up and passed away.

Much more might we here add, but we forbear. Yet is this, let us ask, a fitting manner of administering a system of laws which their very authors acknowledge need to be administered with judgment and discretion, and, above all, with discriminating kindness? Is the scheme we have been speaking of humane? Does it "care for the poor" as they ought, as they have a right, to be cared for? Is the first and great rule of Christian charity, of "doing unto others as we would others do to us," the principle which ought to pervade and regulate all our communications with one another, fulfilled in this instance? If unexpected poverty should suddenly come upon any of us, brought on by no fault of our own, would it not be felt as the very extremity of harshness and cruelty if we were shut up in rigorous confinement, scarcely less strict than that to which the felon is subjected, with no hope of release,

till death itself should come to free us from this living death? Is not this board of guardians aware, that no stronger feelings prevail in humble life—call them prejudices, if you will, yet they are not unnatural prejudices, and others, besides the ignorant and superstitious, entertain them quite as strongly as they do—than those which relate to the rites of sepulture? The most abject of the poor would cheerfully, even gladly, submit to the greatest extremities of privation and suffering, sooner than be deprived of what is their most undoubted right, of having their remains after death, when they are released from the mortal ills of poverty, deposited with decent ceremonial in the parish church-yard.

We wish to give a parting hint to the chaplain that is to be. We beg of him to remember, that although he may be able, with a clear conscience and one untouched with compunctious visitings, to perform the other duties of his situation to the complete satisfaction of his employers, yet it will behove him to be on his guard, lest, when after reading the burial service in the unconsecrated workhouse church-yard, he render himself amenable to episcopal censure,—a punishment which might perhaps, under such circumstances, be remitted, if a proper application were made to the Home Office,—and also bring himself within the penalties of the ecclesiastical courts, which it is in the power of any one to enforce who pleases. We cannot, however, bring ourselves to imagine that this attempt to lower the respectability of the clerical profession, by imposing duties inconsistent with the obedience a clergyman owes to the canons, and rewarding this deviation from duty by a pittance hardly exceeding in amount the wages of a bricklayer's labourer, will ever be successful. The establishment of parochial medical clubs under the patronage of the poor law commissioners, must have by this time done quite enough in the way of lowering the estimation of professional men in the eyes of the public.

LITURGY AMONG DISSENTERS.

"In the press, and will be published on January 1st, 1837, in 8vo, with very commanding type and superior paper,

"SERVICES suited to the solemnization of matrimony—the administration of baptism—the celebration of the Lord's supper—the visitation of the sick—and the burial of the dead; extracted, arranged, abridged, and altered from the offices of the church of England; with eighty-four original hymns, adapted to the several occasions. By WILLIAM BENJO COLLYER, D.D., LL.D., &c. &c.

"London: Samuel Bagster, 15, Paternoster Row."—(Advertisement in Evangelical Magazine, for December.)

DOCUMENTS.

OPERATION OF THE TITHE COMMUTATION ACT.

(*Abridged from the Cambridge Chronicle.*)

In the parish of Bradwell-by-the-sea a meeting took place on the 1st of December, after proper notice; Mr. H. Dixon, assistant commissioner, being present. A map of the parish, and rate-books, &c., were produced. It appeared the parish contains 4733 acres, consisting of 3158 arable land, 1071 grass, 67 woodland, 411 homesteads, &c., and 26 public roads. The rated amount to the poor (in the Malden union) is 4135*l.* 10*s.*; and the average of the whole rates for the seven years previous to Christmas, 1835, is 941*l.*

RECTOR'S STATEMENT.

" The composition for tithe for the last seven years, with the several occupiers - - - - -	£	s.	d.
	1329	11	10
Amount of poor, surveyor, and county rates, on tithe paid by the occupiers annually, on an average of seven years antecedent to Christmas, 1836 - - - - -	138	3	7½
	£ 1467	15	5½

" The government and ecclesiastical annual charges on the tithes are—

Land tax - - - - -	£66	4	5
Tenths - - - - -	4	17	8
Visitation fees (average) - - - - -	1	10	0

£72 12 1

"The government and ecclesiastical charges I have paid as tithe-owner; the amount I claim, subject to all these charges and outgoing, is 1600*l.* per annum.

"THOMAS SCHREIBER."

The commissioner remarked, that it appeared the reductions had been 50*l.* per cent. in 1829; in 1830, none; in 1831, 25*l.*; in 1832, none; in 1833, 15*l.*; in 1834, 20*l.*; in 1835, 15*l.*;—making an average of 18*l.* per cent., or 240*l.*; leaving a clear composition of 1090*l.*—[In the statement from which this is abridged, a great heap of remarks are, in this place, attributed to the commissioner, about the probable abolition of church rates, the contemplated charge of county rates on the consolidated fund, &c., as being likely to reduce the rates for the future; but *it is not stated* that the commissioner told the parties, as the Editor has been informed he really did, that they had no right whatever to look to such contingent reductions in making their agreement with the rector.—ED. B. M.]

Mr. Schreiber, the rector, on this, offered to give up, for the future, 9*l.* per cent. out of the 18*l.* which he had given heretofore; remarking, however, that this was given to landlords, not, as the produce had been, to tenants.

The rector now withdrew, and the commissioner informed the parties that it was necessary, according to the act, to take notice of the reductions made by the rector; but that, as his deductions (e. g., 50*l.* per cent. in one year,) had been extraordinarily liberal, he thought that recourse ought to be had to the clause empowering the commissioner to allow 20*l.* per cent. to meet cases of hardship.

The meeting then offered 1300*l.* per annum, out of which all rates, taxes, and assessments, parliamentary or parochial, were to be paid.

The rector accepted this proposal, and arrangements were made to carry it into effect.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE annual report of this Society has just been published, and distributed amongst the subscribers.

"The first object to which the attention of the members is directed is the great increase in the circulation of the Society's publications. The total number of works of every class circulated since the last report has amounted to *two millions four hundred and seventy-five thousand one hundred and seventy-two*, being an increase during the year of 197,124.

"It is very gratifying to observe, that this amount includes a large proportion of the holy scriptures and of the liturgy of the church of England; the numbers circulated being 186,974 bibles and testaments, and 192,082 prayer-books.

"In addition to this, the Committee of General Literature and Education have issued publications, including the "Saturday Magazine," to the amount of 4,070,100.

"The income of the Society has also had a proportional increase. The general receipts during the year have amounted to 80,392*l.* 8*s.*, being an increase upon the receipts of the preceding year of more than seven thousand pounds."

The money grants during the year in aid of the Society's objects *abroad* amount to 5420*l.*, distributed amongst fifteen places in various sums. Also gratuitous grants of books for schools, lending libraries, emigrants, ships' crews, prisons, &c., have been made to the number of 93.

FOREIGN TRANSLATION COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A CIRCULAR having been sent, during the last fortnight or three weeks, to the clergy and chief laity of the Archdeaconry of Chichester, a public meeting was held in the Council Chamber, on Tuesday, December 13th; the Lord Bishop in the chair. The following resolutions were then moved and seconded in order:—

1. That a Society be formed, to be called "The Chichester Diocesan Association, in aid of the Foreign Translation Committee, established by the Society for Promoting Christian Knowledge."

2. That the Lord Bishop of the Diocese be requested to express his approbation of the Association, by consenting to become the president.

3. That the following noblemen, clergymen, and gentlemen, be requested to accept respectively the offices undernamed:—

Vice-presidents—The Duke of Richmond, the Earl of Egremont, the very Rev. the Dean of Chichester, the venerable the Archdeacon of Chichester.

Committee—All clergy subscribing, W. Stephen Poyntz, Esq. M. P., John Abel Smith, Esq. M. P., Richard Pryme, Esq., C. Scrase Dickens, Esq., Charles Shirley, Esq., Charles Baker, Esq.

Treasurer—The Rev. R. Tredcroft.

Secretaries—The Rev. J. T. Upton, the Rev. H. E. Manning.

Auditor—Mr. William Gruggen.

4. That this meeting, deeply feeling the insufficiency of man, in his own unaided strength, to do anything effectually in the service of God, desire, in the outset of their endeavours, to commit the furtherance and success of this and every Christian work to his gracious help and favour, praying that this Association may be continually prospered, to the enlargement of Christ's church, and to the glory of his great name.

The thanks of the meeting were then given to the Mayor of Chichester, for his kindness in permitting the use of the Council Chamber; and also most respectfully offered to the Bishop, for his lordship's kind and able conduct in the chair.

A very large number of the clergy of the archdeaconry of Chichester were present, and from 150 to 200 of the chief persons of the city and neighbourhood.

Notice was given of an account opened at Messrs. Ridge and Co., bankers, for subscriptions; and about thirty-five names were immediately taken down in the room, of whom twenty-six were clergy. The collection amounted to nearly 26*l.* One of the secretaries announced that he had received a letter, signed "A Layman," enclosing a 10*l.* Bank of England note.

The most sanguine hopes are entertained that this good beginning may be followed up by a very great increase of subscribers throughout the archdeaconry; and that, in the archdeaconry of Lewes, an association of the same kind will be speedily formed, under the common patronage of the bishop.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers in St. Martin's-place, on Monday, the 19th of December; the Lord Bishop of London in the chair. There were present the Bishops of St. Asaph, Rochester, and Hereford; Lord Bexley, the Hon. Mr. Justice Park, and Mr. Justice Gaselee; Revds. Archdeacon Cambridge, H. H. Norris, and T. Bowdler; Joshua Watson, Samuel Bosanquet, Newell Connop, jun., J. S. Salt, James Cocks, E. H. Locker, H. J. Barchard, Benjamin Harrison, William Cotton, Esqrs., &c.

Among other business transacted, grants were voted towards repairing the abbey church at Malvern; enlarging, by rebuilding, the church at Stoke-lane, in the county of Somerset; enlarging the church at Langton Herring, in the county of Dorset; building a church at Portsea, in the county of Southampton; enlarging, by rebuilding, the church at Snenton, in the county of Nottingham; repewing the church at Llandew, in the county of Brecon; enlarging, by rebuilding, the church at Glasbury, in the counties of Radnor and Brecon; repairing the chapel at Ivy Bridge, in the county of Devon; repewing the church at Tugby, in the county of Leicester; building a chapel at Wildsworth, in the parish of Loughton and county of Lincoln.

SALISBURY DIOCESAN CHURCH BUILDING ASSOCIATION.

(Abridged from the Salisbury Herald.)

ON Tuesday, November 29, a public meeting was held at the Council Chamber, Salisbury, for the formation of an Association in aid of the Building, &c., of Churches in the Diocese of Sarum, which now comprehends the greater part of the county of Wilts, and that of Dorset, which has been lately restored to it. The Earl of Shaftesbury was in the chair; and notwithstanding the very unfavourable state of the weather, (it being the morning of the late heavy storm,) the assemblage both of laity and clergy, from the two counties, was very numerous, and most highly respectable. A series of resolutions was introduced to the meeting by H. C. Sturt, Esq., M.P.; George Eyre, Esq.; Major Olivier; Ambrose Hussey, Esq.; John Ravenhill, Esq.; the Dean of Salisbury; the Hon. and Rev. Canon Bouverie; the Revs. Archdeacon Macdonald, Archdeacon Buckle, W. Dalby, H. F. Yeatman, F. Fulford, G. C. Glynn, T. A. Methuen, J. Watts, N. Smart, and S. R. Capel; and some most admirable speeches were delivered, warmly advocating the cause. The Rev. G. P. Lowther was appointed Diocesan Secretary, and J. H. Jacob, Esq., Diocesan Treasurer. The diocese is divided into three parts, commensurate with the three archdeaconries, and committees are to be appointed for the management of the affairs of each, in connexion with the diocesan committee at Salisbury; and an annual general meeting is to be held in succession at Salisbury, Dorchester, and Devizes. At least one-fourth of the subscriptions are to be annually transmitted to the Parent Incorporated Society in London. Lords Lansdowne and Digby, the Lords Lieutenant for Wilts and Dorset, are the patrons; the Lord Bishop of Salisbury, president; and all donors of 100*l.*, or of 50*l.* with an annual subscription of 5*l.*, vice-presidents. Beside those mentioned above, there were present at the meeting, Wadham Wyndham, Esq., M.P.; Joseph Neeld, Esq., M.P.; E. Baker, Esq.; G. Matcham, Esq.; &c. Contributions were made to the amount of 2,400*l.*, and considerable additions have been since made to it. Lord Shaftesbury has given 50*l.*, and 5*l.* per annum; the Marquis of Bath, the Bishop of Salisbury, and Joseph Neeld, Esq., M.P., each 200*l.*; Hon. S. Herbert, M.P., T. H. S. B. Estcourt, Esq., M.P., John Neeld, Esq., M.P., W. H. Ludlow, Esq., the Dean of Salisbury, Rev. H. Harvey, Rev. E. Edgell, Rev. E. Whinfield, Mrs. Bailward, and three Misses Bailward, each 100*l.*; H. C. Sturt, Esq., M.P., Sir Edmund Antrobus, Bart., Dr. Woodcock, Rev. James Michel, Rev. F. Dyson, Rev. F. Fulford,

each 50*l.*; Rev. Chancellor Marsh, 25*l.*; the Archdeacons of Sarum, Wilts, and Dorset, each 20*l.*; &c.

CONVOCATION.—PETITION OF THE CLERGY RESIDING NEAR
BURY ST. EDMONDS.

TO THE KING'S MOST EXCELLENT MAJESTY.

WE, the undersigned Clergy in the neighbourhood of Bury St. Edmund's, beg leave to approach your Majesty with every feeling of attachment to your Majesty's person, and of reverence for your Majesty's high office, as King, Defender of the Faith, and Temporal Head of the Church in England and Ireland, and humbly to present unto your Majesty—

That the Church of Christ, in all ages and countries, has possessed and exercised the right of consulting upon ecclesiastical affairs, by means of diocesan, provincial, and national synods or councils; that this right was given to his church by the Lord himself, has never been denied by godly princes, and cannot justly be taken away.*

That the Church of England, in common with every other branch of Christ's universal Church, enjoyed and exercised this right for many generations, from the first introduction of Christianity into this kingdom; and that much benefit resulted therefrom.†

That your Majesty's predecessor, King Edward the First, having assembled the representatives of the burghers in what is now called the House of Commons for the purposes of the state, especially to enable them to tax themselves, assembled the Clergy by their representatives in what is now called the House of Convocation, for the same purposes.‡

That the House of Convocation, though originally instituted for the purpose of enabling the clergy to tax themselves, in the course of time acted as an ecclesiastical synod; and, in point of fact, has ever since been regarded as the national council of the Church of England, being composed of the bishops and dignitaries, and of the representatives of the different chapters and the inferior clergy.§

That at the time of the Reformation under King Henry the Eighth, when important alterations were made in ecclesiastical affairs, his Majesty consulted Convocation upon them; and, as important measures are now recommended to your Majesty by your present Church Commissioners, especially the suppression of a vast many cathedral appointments, we humbly pray that your Majesty will not sanction this change of ecclesiastical property without consulting the Clergy in Convocation assembled.

That from the time of King Henry the Eighth to the beginning of the reign of King George the First, Convocation was consulted upon ecclesiastical affairs, and that no important alterations were made in the church without its consent.||

That it is to Convocation we owe, under God, all that is most valuable in our church—our Scriptural Liturgy, Articles, and Homilies.¶

That in the reign of King George the First, his Majesty was persuaded to put a stop to the proceedings of Convocation against the unorthodox opinions of Bishop Hoadley, by a prorogation; since which time Convocation, though

* Proofs—Acts, vi. 2; xv. 6. See also Dr. Burton's History of the Church during the first four centuries, and Burn's Ecclesiastical Law on Convocation.

† Burn, as taken from Archbishop Wake's State of the Church. Also, Hody's History of English Councils and Convocations.

‡ Hume's History of England, Edward First.—Wake.—Burn.

§ Hooker, 8th book of Eccles. Polity. Also, 139th Canon, quoted by Burn.

|| Any History of England, or of the Church of England.

¶ Bishop Mant's edition of the Book of Common Prayer, Preface to Articles and Canons.

regularly summoned and assembled every new Parliament, has not been permitted to do business.*

That so long as no alterations in ecclesiastical affairs were contemplated, this silencing of Convocation was only a negative evil—the not permitting them to do good, and make such judicious alterations as are rendered necessary by the lapse of time, and the change in everything human; but that to keep Convocation silent any longer, whilst important alterations in the church are not only contemplated, but are actually in progress, would, in the opinion of your Majesty's petitioners, be a positive evil of great magnitude.

That by the constitution of our country, in church and state, Convocation is clearly recognised as one of the four estates of the realm, without whose joint consent no alterations in ecclesiastical affairs can justly or constitutionally be made.

That this is no private opinion of your Majesty's dutiful petitioners, but the deliberate judgment of the most celebrated divines.†

That Convocation not having been permitted to do business for one hundred years, when no ecclesiastical alterations were contemplated, can be no sufficient reason why it should not be allowed to act now, when alterations in ecclesiastical property, discipline, and rights are proposed, greater than any that have taken place since the Reformation.

That by the Act of Submission, passed in the twenty-fifth year of the reign of King Henry the Eighth, Convocation cannot lawfully proceed to business without the permission of the sovereign.

We therefore humbly, but earnestly, pray that your Majesty may be pleased to consult the Archbishops and Bishops of the Church about the expediency and propriety of allowing the Convocation now in existence to proceed to business; and that your Majesty may be pleased to consult your legal advisers as to whether alterations in ecclesiastical property and discipline can constitutionally be made without the consent of Convocation; and that your Majesty will not sanction any further alterations in ecclesiastical affairs till the proposed measures have received the assent of the House of Convocation, as well as passed the two Houses of Parliament.

And your petitioners will ever pray, &c.

INFANT SCHOOLS.—TRAINING TEACHERS.

(*To the Editor of the British Magazine.*)

SIR,—I have read the resolutions of the Home and Colonial Infant School Society, and collect from them, that it is designed shortly to establish a model school for training teachers under the auspices of that institution. The general tenour of the resolutions, as well as that adopted upon this particular subject, is calculated to convey an impression to the public, that there is not *any other* provision made or making to supply the exigencies of infant schools in this respect. Such, however, I am happy to say is not the real state of the case; and I trust that I may be allowed a place in the pages of your Magazine, in order to set the public right in this matter, and to do justice to an institution, the interests of which I am bound by my office, as well as a strong sense of duty, to uphold and support.

Our parochial Infant School, in Tufton-street, Westminster, professes to offer the advantages of training to teachers of infant schools; not indeed *at present* to the extent, or in the manner, I could wish; but it does offer them even

* Smollett's History of England, George First.

† Hooker, 8th book.—The Parliament of England, together with the Convocation annexed thereunto, is that whereupon the very essence of all government within this kingdom doth depend.

now; and arrangements are being made to remedy its deficiencies, and to render it such as I have no doubt a discriminating public will approve. The truth of this declaration may be established by the following extract from the report of the National Society for promoting the Education of the Poor in the principles of the Established Church, for the present year, (page 14.)

"The committee having been accustomed for some time to assist in the building of infant school-rooms, have now found it desirable to make some arrangements for the proper training of females for the management of these institutions. The rectors of St. Margaret's and St. John's, Westminster, with the consent of the trustees, have kindly offered the use of their new institution in Tufton-street for this purpose; and it is hoped that, by their cooperation, the additional business arising out of such an extension of the society's plan may eventually be placed upon a satisfactory footing."

Since the publication of this report the aforesaid arrangements have been proceeding, and are now so far matured, that although it may not become that body to anticipate the conclusion of its labours in the affair, or to advertise the offer of advantages which it is not actually affording in its own name, yet, as a responsible manager of the Tufton-street Infant School, I cannot hesitate to announce the fact. The teachers to be trained for the future in this institution will have the benefit of practising the art of teaching infants in the school here named, which is united to the National Society, and is under the general superintendence of the committee and the parochial clergy. It is intended, also, that they should be lodged in a neighbouring house, under the care of a responsible matron; and from its vicinity to the National Society's Central School, they will be subject, with the school-mistresses that are in training at that place, every week, to an examination by a clergyman as to their religious proficiency, and the progress they may have made in acquiring a knowledge of the system.

There is an expression in the extract from the society's report, which, perhaps, may excite some surprise; I allude to the words "female teachers." It appears, as is the fact, that it is designed, at least in the first instance, to try whether these institutions cannot be conducted solely by women, and the influence of the teacher and the system of the school be assimilated as much as possible to the maternal care by which the generality of young families are governed almost exclusively. If it be questioned "whether women have physical strength for the work?" it is answered, that if one woman cannot manage a large infant school, two or three women may, and *that* at a less expense than attends upon the employment of a woman and a *man*; and, further, that the doubt implied in the question is met by facts, and that what was said at first, theoretically, to be beyond a woman's strength, is found, practically, to be within the range of her natural powers; and schools are being conducted very satisfactorily by women, assisted only by a girl, at Bishopsgate, at Marylebone, at St. Botolph, Aldersgate, at Walthamstow, Salisbury, &c. To this it may be added, that physical strength is not the power which should be exercised in the management of infant schools,—it is the force of gentleness and the dominion of love which every Christian desires to see predominant in such institutions.

I will not presume to settle, in the compass of a short letter, (which is written with another design in view,) the superiority of female tuition in infant schools; but there is one question, and a few remarks of some importance, with reference to this subject, which, I trust, through your kindness and liberality, may be brought before the public, together with the preceding notice on this extensively interesting affair. The question is this:—Do females, who compete with men for the favour of a public audience, evince inferiority of physical power, either in the compass of the voice or the activity of the bodily frame? *or*, Do they, by their patient endurance of difficulties, amidst the trials of domestic life, prove that they are less equal to any task they may have undertaken than the other sex? The observations referred to

are from authorities on this subject, which few of the patrons of infant schools are disposed to doubt.

Mr. Wilderspin, in his evidence before the committee of the House of Commons, June, 1835, ans. 301-2, speaking of the information, acquirement, and ability, which teachers of infant schools ought to possess, says, "but I find women are more easily taught, and more desirous to receive instruction in those matters, than men." And the Rev. William Wilson, before a similar committee the preceding year, July, 1834, ans. 2182, said, "the *great*" object (of infant schools) "is to form the *moral character* of the children, and to prepare them for further instruction in other schools." And, although he had stated in his *Manual of Instruction*, 1829, page 27, that it was "his aim, in these establishments, to assimilate education as much as possible to that of one large family," and that "education, in the order of Divine Providence, was conducted under the superintendence both of a father and a mother,"—"the authority and personal command of the one being as necessary to the regulation of the passions, and formation of the habits, of an infant family, as the overflowing affection of the other;"—yet, in remodelling his school, in the interval between writing these remarks and giving his evidence to the committee, he appointed a female teacher, with an assistant girl, to the exclusion of a man and his wife who had been previously employed; and this woman and girl continue to conduct the institution to the satisfaction of the parishioners, &c. What inference can be drawn from such conduct on the part of so intelligent and active a patron of infant schools? Surely this:—that he felt he should more nearly assimilate his system to the order of Divine Providence and the nature of things, by committing to the *woman* the training up of children during their earliest years, in habits of order, attention, cheerful obedience, and cleanliness, and imparting to their tender minds the first principles of our most holy faith.

I trust that I shall not be considered, in my allusion to another society in the first paragraph of this letter, as trespassing upon the proper courtesy to be observed on such points, still less as actuated by a spirit of narrow and ungenerous rivalry; but I am called upon to bring forward this statement in justice to the school to which I am attached, and to the society with which it is united, and which has so long contemplated this plan.

I am, Sir, your obedient servant, JAMES HUNT, Jun.
Horseferry Road, 13th December, 1836.

NATIONAL EDUCATION.

THE following is a copy of a petition to the Lords, from his Grace the Lord Primate and the clergy of the Archdiocese of Armagh, unanimously agreed to at a meeting held on the 5th of December, and at which his Grace presided, and is now in progress of signature:—

"To the Right Hon. the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

"The Petition of the Archbishop and Undersigned Clergy of the Diocese of Armagh,

"HUMBLY SHEWETH,

"That your petitioners, in presenting themselves to your Lordships' House, are most anxious to express the profound respect they at all times entertain for those decisions which have received the sanction of the Legislature; and it is not, therefore, without grave consideration, that they feel themselves constrained, on this occasion, by the responsibility of their office and station, to seek, at your hands, a revision of those regulations upon which the present system of National Education in Ireland is founded.

"After having duly weighed the provisions, and patiently watched the operation, of the system, they are become more than ever convinced that it involves such a compromise and dereliction of the principles of the Established

ordinary course of things, be effected. The solitary hope of avoiding them passed away at once, and its failure is a subject too painful to be dwelt on. To look to other things—humanly speaking, where two parties almost equal are fighting for the mastery, and trying to outbid one another for popular favour, all interests not directly connected with the advancement of either party *must* suffer fearfully. The voice of the country is the only human resource left; and, although the country would seem to be awakening, and, after perhaps no long season, the people will mourn over that which their own will or their consent effected, it does not seem that *now* any appeal to the country for the maintenance of the cathedrals unchanged would find such a response as politicians would be compelled to attend to. Proposals for their utter destruction would doubtless be resisted at once; but the prospect of keeping them, with some modifications, does away the chance of resistance.

The writer fears that he differs from many, with whom he agrees in other respects, in an earnest wish that all these church questions should be settled at once. Whatever might have been the case, if strong movements had been made by the parties concerned in January, 1835, when the first Report appeared, the question is widely different now. The principle of *redistribution* is carried, and is at work. Time has passed, and men are accustomed to the notion that a change in the chapters is to take place. Little as that may seem to be, it is a giant step, and cannot (humanly speaking) be retrodden. It is vain now to blame one another, and inquire what might have been done, who should have moved, and how each might have moved most effectually. Nothing *has* been done; and, unless the experience of ages fails, a change in the chapters, deeply, most deeply, to be mourned, by those, at least, who think as the writer of these lines does, will assuredly happen. What can now be hoped for, as it seems to him, can be but to modify, and then to get the question set at rest. For the radicals and dissenters assuredly desire to keep it open, and hope to seize the whole of chapter property for church-rates.

LONDON UNIVERSITY.

THERE is one quality possessed by the chief newspaper writers, which is an object, if not of envy, yet of wonder—their power of perpetually writing on the same subject, if necessary. Other men form their opinion on a given subject, express it decidedly and vehemently, if need be, for a time, and then, by the common laws of human action, get tired of it, whatever be its importance, and find a difficulty in speaking or writing of it with any strength of expression or feeling again. If they have not changed their opinion, on fair reconsideration, and if they are not inclined to shrink from that which they delivered, they feel a dislike to going through the same round of thoughts, and writing the same words over again. Such is the writer's feeling as to this new university scheme. This Magazine has repeatedly urged the strangeness of a university which is to teach nothing; which is to be appointed and regulated by the Home Office; which does not exist for any one purpose ever known to belong to an university

before, except granting degrees; which *cannot* give *education* if it would, for it cannot possibly know anything of the circumstances which influence the character of candidates for its degrees, nor so regulate their modes of living and acting as to educe and develop their faculties; which does not even seek to do so, but to give degrees (if former explanations are to be credited) on the express ground of substituting *instruction* in this or that branch for *education*; which will consequently send forth men with honours and distinctions who, beyond a proficiency in Greek, or the differential calculus, or chemistry, as the case may be, may, and often will, be ignorant persons, without one single higher faculty developed, but as confident as if all their faculties were fully called into action, and as ready to give out their dicta on all subjects, human and divine, as if they knew something about them. This Magazine has, again and again, urged the objections to a scheme which should declare that religion is no necessary ingredient in human education, but that the highest distinctions which can be given to successful schemes of study may, and ought to be, given, not only to those who have not made religion the foundation of all things, but to those who may have systematically rejected it; which (put it as one will) does what in it lies, though its power doubtless is very small, to depreciate the necessity for all study of religion on the part of the young. This has all been said in this Magazine again and again; nor does subsequent reflexion suggest any alteration in the views, or any higher regard for the scheme. It seems, then, hardly necessary to say more, to rewrite former paragraphs, and re-echo unchanged opinions. The only new feature in the matter is, the actual *formation* of this strange anomalous body, and the weakness of it, as exhibited at first, when, in all common prudence, its founders should have come forward in all their strength. In the medical department, especially, where the most plausible case had doubtless been made out for a granting of degrees in London, the weakness is remarkable. Not one leading physician in London, even of the strongest ministerial politics—one or two respectable gentlemen, doubtless, but that is all; two or three practising apothecaries and surgeons; and an eminent name *at Dublin* as a conductor of the London University! What can come of this? If *not one* of the leading physicians or surgeons could be drawn in, what will be the reputation of the degree given by men not themselves contained in this list, but to be found and employed for money by those, *not influential*, gentlemen, who *are* on the list? The last observation is, indeed, general for all branches. Every one knows that where there are eminent names on the list they are put there, not as the working men, but as mere *show names*. They are to examine, the charter says, by themselves, or others whom they are to appoint. Every one, of course, knows that the Bishop of Durham cannot leave his diocese, Mr. Airy his observatory, Mr. Lefevre the Poor Law Commission, or Captain Beaufort his office, to set Greek themes or problems in geometry and algebra to raw students. These are eminent names beyond all doubt, but, by the nature of the case, are obviously only *show names* on the list. Who will be *the* examiners? Where are we to find persons, unless the House of Commons will vote good

salaries, who will give up their time to examinations, *being competent* to do so? In the old universities, resident fellows, already provided for in some degree, felt it an honour and a duty to hold these high offices; but in London there are no such persons. Men who are to be *brought* there, must be paid; and, if they are competent for the work, must be very highly paid. Now, these appointments cannot be made mere government jobs. Any one may be good enough for a charity commissioner, or assistant poor law commissioner, &c. &c., and therefore all these appointments can be given to strengthen government influence. But unless the young whigs to be appointed by this senate happen to be really excellent scholars, and capital mathematicians, what becomes of the reputation of the degrees of the new university? It will be dangerous to try this; and yet if government cannot use the appointments in this way, will it go to the House of Commons for 500*l.* or 600*l.* a year for each examiner?

But again, does this new senate mean to publish the names of the examiners annually? If not, what confidence will students have in them? At Cambridge and Oxford the *names* of the examiners are published for months before, and for years after; and consequently, they know that the ability, attention, and justice, which are expected from examiners generally, will be expected from them individually; and that a want of these qualities would be fatal to their reputation. The young men feel perfect security from this publicity. But who will like to be examined by A, B, C, or D, caught at the moment in some flying trip to London, and then forgotten? This may sound absurd; but be it remembered, that if the senate now appointed, does appoint and publish the names of examiners, then this senate is *functus officio*; and the credit of the degrees will rest on the examiners, not on the show names. This is a very serious dilemma, and one which will puzzle the new university considerably.

CHURCH RATES.

"Leaving churchmen to discuss among themselves what the (Quarterly) reviewer, in humble imitation of the Methodist Conference scribe, threatens touching 'the authority of the keys,' we conclude by expressing our perfect concurrence in two of his closing observations. The first is, that the church, so far from sustaining a pecuniary loss by the abolition of the rate, would experience a gain. This we really believe. The second is, that the question of church-rates is 'no less a one than that of the severance or non-severance of Church and State;' for, as he elsewhere remarks, 'a national church unsupported by the nation' is an 'anomaly.' In this view of the subject, also, we cordially agree; and therefore we deem it of the last importance that the *Dissenters should put forth their whole strength on the occasion. The church-rate gone, the establishment itself will be an easy prey.*"—CHRISTIAN ADVOCATE.

THE subject of the most pressing interest at the present moment is, church rates; or, in other words, the question whether there is to be an establishment of religion by law or not. It is not because there is any real or strong feeling in the country against church rates that the danger is imminent, but from the peculiar circumstances of the government. During last session it was too weak to know whether it could carry any of its own measures; and, in point of fact, abandoned two important ones at the command of the radical party. It has since obviously become weaker still; and, of course, such a government, the weaker it is, the more dangerous is it. To retain its power and

gain adherents, it will make more sacrifices of its own opinion and wishes to the most extravagant and reckless parties. At the close of last session, Lord John Russell, under the influence of fear, attempted to modify a positive pledge which he gave to support church rates; and now, although *no indication whatever* has been made on part of any respectable portion of the community of a feeling against church rates, yet since a miserable and contemptible meeting has been held, with such a person as Mr. Charles Lushington in the chair, and since such persons as he and the dissenters, aided by Messrs. Hume, Gully, Duncombe, Wakley, Grote, and Co., choose to make this the point of attack; and since the said Messrs. Gully, Lushington, Duncombe, Wilks, Wakley, Grote, and Co. have each a *vote*—who will answer for the result? The truth is, that the dissenters are now playing their last stake. The church is gaining ground *every day* in the country. Whether people have learned to see the value of chapters, or have acquired sane views as to pluralities, is not the question; but the church, wherever it comes into contact with dissent, beats it to pieces. New churches everywhere, thronged with congregations, and calls for more everywhere, are alone a sufficient proof of the truth of this assertion. The “envious eye malign” of dissent regards this sight with fear and hatred, and sees clearly that nothing but a desperate struggle at this moment can save it from utter destruction. Its hope and our fear is, the weakness of government. But is this to be endured? Is the whole people of England to be misrepresented by a handful of either weak or wicked brawlers on a platform? Is the grave question whether an establishment shall exist or not to depend on the question whether the existing government wants ten or twenty votes? Will England submit to this? When the people of England are resolved to have no establishment, it must be so; but will they submit to have that destroyed against which they have no feeling whatever, because it suits a bad party without and a weak government within? Let us be assured, that at the present moment all questions yield in interest to this. Important as several other proposed changes are, they are far less important than this question. They may make our establishment less efficient, our clergy less learned and influential; but the question of church rates is to settle whether we are to have any establishment at all.

Rumours are afloat that government means to throw itself into the hands of the dissenters, and even that they would not be sorry to find excuses for throwing some of the chapter property into a fund for church rates. This Magazine certainly does not defend the present government; but till it is guilty of such a monstrous act it ought not to be suspected of it. If such a thing were true, it would probably be the best thing for the church; for such shameless robberies would surely rouse the country. If they did not, it would be of little consequence to the church what happened afterwards.

But it is not easy to conclude these hasty remarks without asking whether the patrons of livings have no feeling on the subject. Do they not see what will become of their benefices when the churches fall about their ears? Surely a very few practical considerations, and a plain call to honest churchmen, would rouse a spirit with which

we could defy the House of Commons itself, or which that house would not dare to meet. The churchmen must look to the archdeacons, who know the case and its strength, to bestir themselves now. Can they not put forth some statement jointly, and then each circulate it in his own archdeaconry among the influential laity? Surely they will not neglect this most important occasion.

The following tract* of Mr. Molesworth's (which is sold at a penny) is printed here on purpose that it may become generally known and distributed :—

MEN, BRETHREN, AND FATHERS,

THOUGH not pretending to the gifts of Paul or Stephen, yet, as a servant and ambassador of their gracious Lord, I address you by the affecting and grave appellations which they used,† and which relate to duties and feelings closely connected with our present subject.

Men, Brethren, and Fathers—Hearken, inquire, and deliberate, before you lend your voice to swell the cry of the infidel, the papist, the revolutionist—and before you lend your hand to cripple the power of that Established Church which derives its commission and succession from Christ and his apostles; and which, purified at the Reformation from Romish corruptions, has been the Protestant bulwark, a storehouse of sacred literature and theological armour, an asylum of the persecuted, and an example of pure doctrine and sound morals, not only to this country, but to all Europe. Surely Christians, of whatever denomination, and however they may differ in minor points, will not deny that the word of God is read, and that much of the religious knowledge and principle diffused over the country is planted and cherished, in the churches of the Establishment. For to these purposes they are for ever appropriated,—for these public uses only, they are held by the clergy in their corporate capacity. *They cannot be turned again to secular purposes*;—they are not built on speculation, and, if that fail, capable of being used or sold by the builder, for a theatre or an assembly-room. I do not put this as a sneer, or a reproach, to dissenters; but merely to state one general distinction between the places of worship of the Establishment and those of dissent, which, independently of all other considerations, entitles them to the national support. They are offerings of public or private piety and munificence to the nation, and upon the *virtual trust* of being *for ever* set apart and maintained for the national religion. To keep up such buildings is only fulfilling the tacit understanding on which they were built; and even contributions from the public revenue to effect this, or meet the increased necessities of the country, if required, would be nothing more than what is due from all professing Christians, and to that manifestation of *national* care for the honour and favour of God, and for the morals and religious principles of its subjects, which a truly Protestant state cannot consistently disclaim. I do feel assured that, whatever mere *political* dissenters, papists, agitators, and revolutionists, may, *upon their principles* not unreasonably, consider it *their* duty to do,—the *seriously religious* dissenter, and still more the *professed churchman*, must have been deceived by some gross prejudice, by some specious fallacy, before he can have been led to league himself in this unhallowed alliance against a Christian and an essentially Protestant church. I will now, therefore, state the avowed claims of the Association against Church-rates, and the chief positions which they put forth as neither to be assailed nor doubted, and on which they seek to raise a confederation and general clamour to accomplish their object.

The Association alluded to has published its official proclamation, and

* "Resistance to Church-rates: a Letter to the People of England. By the Rev. I. E. N. Molesworth, Editor of the PENNY SUNDAY READER."

† Acts, vii. 2; xxii. 1.

broadly stated that it is their object, not only that *dissenters* should *not* pay church-rates, but that they may, by combination and clamour, dictate to the legislature, that NO PAYMENT FROM THE NATIONAL REVENUES SHALL BE SUBSTITUTED, AS A COMPROMISE, TOWARDS THE SUPPORT OF THE NATIONAL CHURCHES.* It has, moreover, thought fit to issue its royal precepts to certain town clerks, (where the ground appeared sufficiently radical,) to make this precious document the subject of the municipal councils' and magistrates' deliberation in their corporate capacity; thereby trying upon England that experiment (which, if practised in Ireland, will be an engine of the most atrocious persecution and oppression,) of making these councils, according to Mr. O'Connell's phrase, *normal schools of agitation*, for any ascendant faction. At Canterbury, a motion for the consideration of the subject was (whether with due regard to their dignity and proper functions, or not, it is not my province to determine,) allowed to be placed on the minutes of the council. However, certain resolutions for their co-operation with the society were proposed, (consistently, I admit, with *his* principles,) by an avowed Unitarian, but, with equal consistency, rejected by a majority, who either professed themselves members of the Established Church, or, as conscientious dissenters, believed in the great doctrines of Christ's gospel, as taught in that church, however they might dissent from her in other matters. The consistency or inconsistency of the *minority* who supported the Unitarian mover of these resolutions, is their own affair. I am no further concerned in their proceedings than as they may have served to give circulation to those delusive representations which it is the aim of this letter to expose in their true shape and colours. Of the fallacies alluded to, the four following are the chief:—

I. They call the church-rate, which is, in fact, a rent-charge, a *tax*.

II. They assert, that not only the dissenters ought not, directly, to pay this rent-charge, but that the state itself may not, for the sake of peace, compromise this matter, nor even commute this rent-charge for a payment out of its general revenue to repair its national churches; *because* the dissenters and others, who must, in some direct or indirect way, contribute to this revenue, have places of worship of their own to keep up, and *receive, as they say, no advantage* from these churches.

III. That it is putting a burden on their *consciences*, either to make them pay directly, or for the state to furnish the means of keeping up the churches of an establishment which they dissent from.

IV. They refer to certain documents, which, they would persuade us, prove that, in this country, a certain proportion of the tithes, at some remote and

* Of this the effect would be, to throw the whole burden of maintaining these *national* religious edifices on the clergy, or rather, of consigning them to decay; for, if the whole scanty incomes of a large proportion of the clergy were taken, it would not be sufficient for the purpose. And many a zealous and laborious dissenting minister could tell us a tale of woe and suffering as to the *practical liberality* of voluntary support. We have an instance here, in *Canterbury*, of its religious munificence. The chaplain of our union workhouse for the *whole city*, (containing some 16,000 or 17,000 inhabitants,) received a salary of *thirty pounds* a year. This, a few years ago, was thought *too large* for the services of an educated clergyman of the established church, and it was reduced to *twenty*. The gentleman who held the office, justly considered it an insult to his profession, and said he would prefer discharging the duties for nothing. Another clergyman of the establishment has served it *gratis*, and so *zealously*, that the guardians, on behalf of the *seventeen thousand* inhabitants, publicly voted him that which cost them *nothing*—thanks. But that was not deemed quite worthy of them; and, as a *splendid* example of the munificence of the *voluntary* system, they voted him—what?—a *piece of parchment*, on which this precious vote of thanks, to his honour and their infamy, was *recorded*. So much for reliance on the generosity of the *VOLUNTARY SYSTEM*. For an illustration of the *working* of this *system*, and the question of church-rates, I beg to refer the reader to a little tale entitled “Overbury.”

unknown period, were set apart for this purpose; and, therefore, that it is an unlawful claim on the people, and that the present law should be construed or restored according to this imaginary ancient custom.

I. They call it a tax. Well! you will say, what is the harm of that? I will tell you.

1. Everybody knows the prejudice and unpopularity of the very word, tax. It is calculated to raise in your minds a feeling which will incline you to judge in the argument unfavourably to the church, and favourably to its enemies, who are advocating the abolition of the rate.

2. Those who do not consider deeply may be led, by the very name of tax, to think that it is an enactment made since the dissenters separated from the church, and charged upon the *persons* of dissenters.

Therefore I beg to tell you, and them, that church-rates are *not* a *tax*, and that to call them a *tax* is a miserable trick, tending to deceive the people, and to mislead their judgments, by appealing to their prejudices. Church-rates are not a tax charged upon the *persons* of dissenters, but a *rent-charge* on property, "older by *centuries* than the title of *any estate* on which it falls." They are a *rent-charge*, subject to which every proprietor or occupier, whether dissenter or churchman, and his forefathers, before dissent, as now constituted, was heard of, purchased, inherited, or rented property, as the case might be, and according to which he *calculated* his purchase-money or his rent. If the church-rates had been called into action *after* the appearance of dissent, and imposed on them *specially* as dissenters, or with a *view* to depress them, and exalt the church, then they might have had reason to complain, and to call it a tax. But when it was apportioned (from *remote antiquity*, and before dissent was in being,) by the *whole* nation, for *national* edifices of religious worship, it would be only demanding a premium upon dissent from that worship, to require either a special exemption in their favour, or even a general confiscation for their pleasure. The real object of the revolutionary abolitionists is, to induce a *Christian* nation to overturn an establishment for teaching Christian doctrines, and rob its religious edifices of their ancient means of support. But before they can do this, they must deceive the people, and persuade them that it is a *personal* tax, contrary to their national liberties.

II. If I am right in my first position about the *rent-charge*, there is an end also of the second assertion of the abolitionists—that the dissenters ought neither to pay church-rates, nor to let the State commute them; because, forsooth, they tell us, they (the dissenters) get no advantage from our churches. For, if it be not a tax, but a *rent-charge*, I leave you to judge what his principles must be who refuses to pay, either to a body or to individuals, that which belonged to them *before* he *possessed* the property, merely because he *gets no advantage* from it. The question is, not whether he *gets advantage* by paying, but whether, as a conscientious man, (to say nothing of the *religious* purposes to which it is applied,) he ought to resist a charge subject to which he took his property. But, to shew the real weight of this supposed truism, that no man is to be taxed for that from which he *gets no advantage*, and of which he, perhaps, disapproves, let us suppose, for the *sake of the argument*, that church-rates really were a *tax*. Would this principle be a sound one? I deny it, and, I trust, can disprove it. I deny that *taxes* are either unjust or impolitic, because they are applied to objects from which *some individuals* derive no profit, or which they even disapprove. I deny that the revenues of the State ought to be withheld from *public objects*, on account of the dissent and dislike of *certain individuals*. The legislature should look to the *general* benefit, not to *excepted* notions, caprices, and wants. For if it were not so, *what* application of public money could be made from which more or fewer would not be found, who derived, or *fancied* they derived, no benefit, and who, consequently, according to the views of this Association, would have a claim to be exempted from payment, or to *demand* from the legislature an *abandonment* of the *object* itself? I say "fancied," for as far as the conduct of the individual

is concerned, the argument might be used with just as much reason by him who *fancied* he had no advantage as by him who really had none. Only *carry out* this principle. Let us shew a few examples of its application to practice, and its absurdity will be glaring.

Let certain Christians (we know the case has occurred) take up the tenet that it is *sinful* to go to law. Let these men build a common hall, in which they would meet to settle any disputes among themselves,—might they not, on the same principle as the abolitionists, claim that no part of the State resources should go to the payment of *courts of justice*, or *judges*, or *prisons*, &c., because *they neither derive advantage from them, nor conscientiously approve of them, and have to repair their own court-house?* Might not the republican, by the same rule, complain that national justice and his civil rights were invaded, by the State paying, *against his will*, for the maintenance of *the king*—his palaces, his ministers, &c.? Might not the *smuggler*, with equal justice, complain of the outrage upon natural equity, that the State, to which he in various ways is taxed, should appropriate any part of its revenues to keeping revenue cruisers, and a host of preventive guards, from which he not only *derives no advantage*, but most *cordially disapproves*; while he is also compelled to keep up *his own watchers and fighters*, and *his luggers and cutters*, and while, moreover, he is a most zealous and practical advocate for the *advantages of free trade?* Thus, you might shew its absurdity in ten thousand instances. It is evident that the *general advantage*, not that of *this or that body*, or individual, who may choose to make *exceptions*, must be the principle on which the revenue of the State must be applied. If the opposite principle were adopted, it would be at once a premium upon dissent from every measure of government, and would tend, not to the prosperity and union of society, but to its misery and dissolution. And if the *general good* of the State be a legitimate object, I affirm that the good conferred by the church is of the *highest and most important character*, and that the means at her disposal *bring forth fruit* to the State, of the *excellence and abundance* of which no parallel can be found in the returns of any part of the national expenditure. There may be some hardy enough to deny this; but I assert it, relying upon the echo which that assertion will find in the bosom of almost every candid and religious-minded man. For, I feel assured none such (though he may prefer his own mode of worship) can for a moment doubt, that the nation must derive inestimable benefits from the appropriation of these sacred edifices to the service of Almighty God—from the gospel of Christ continually read and preached there—from the weekly assemblage of rich and poor—from the ministrations of an highly educated, and, I will say, pious and exemplary, body of clergy—and from all the various religious, charitable, peaceful, and pure feelings, cherished by the Sabbath services of ten thousand parish churches. The man that can lay his hand upon his heart, and before God say, “MY COUNTRY DERIVES NO ADVANTAGE FROM THESE”—that man’s intellect must be of a strange mould, or his prejudices must have acquired a most dangerous power.

Nay, more,—I contend that the plea of the dissenter not deriving any advantage is fallacious. Not only the nation at large, but *every individual*, receives benefit from the church, be his creed what it may. Herein I claim the candid admission of the *religious* dissenter, carefully and justly distinguished from those political and factious agitators who use the name of dissent, and the plea of conscience, only as a stalking-horse of popery, infidelity, or revolution. I ask them, as sincere protestants—do you, *HAVING FAITH IN THE ATONEMENT—INTERESTED IN THE VIRTUE AND SALVATION OF MAN*—do you believe that even *your* cause has not benefited by the *zeal*, the *learning*, the *organisation*, the religious and moral influence of our church? Do you, as Christians, not recognise her, at least, as a *fellow labourer*, and a most efficient one, in the vineyard of Christ? Will you assert that you—nay, will you assert that even the political foe, the very infidel,—that any man whatsoever, can be so dissociated from the community as not to be benefited by the

honesty, the purity, the order, the regard for the sanctity of truth, and all those virtues which are essential to the stability of society, and which the reading of the word of God, the prayers and the preaching of the established church, must diffuse and cherish? I will put the reply to these questions not in my own words, but in the words of *religious* dissenters themselves.

"If it be lawful to institute Christianity, it is lawful to perpetuate it. Because there is a decayed beam in the roof, is it necessary to pull the barn down, when it can be removed, and a sound one substituted? It is much better to heal, if possible, a diseased limb, than at once to amputate; and I call upon the advocates for church annihilation to point out an equal substitute for it. With anything less than its utter destruction I am fully persuaded that neither popery nor infidelity will be satisfied, and I implore my brethren to keep an equal distance from them both: they stand not in need of their assistance to advance and carry their claims. The people of God have but one common interest; many a holy devoted minister in the establishment is labouring to promote the glory of God in the salvation of souls? and it is but solemn mockery to bless God for their success, and to pray for its increase, while their hands are stretched out to unroof the building that covers them. If the church be a field, the tares are not to be rooted up to the destruction of the wheat. Where there is one faithful holy minister of the establishment, I would to God there were a hundred. Churchmen and dissenters, we should all find enough to do. Because my fellow-shopman gets more custom at his counter than I do at mine, that's no reason that I should quarrel with him, so that the master gets the profits.

"There are thousands and tens of thousands of holy devoted people in the establishment, and who there received their first impressions, many of whom would be deprived of those means if the churches of the establishment were swept away; and I again repeat, that to sweep them away is the great object to be obtained by the combined operations of infidelity and popery."—*Letter of D. Warr, dissenting minister of St. Leonard's, near Hastings.*

"We cannot, Sir, be silent spectators of the haughty and ambitious proceedings of the dissenters generally, seeing, as we do, the Papists, the Deists, the Unitarians, and, we regret to add, many who call themselves protestant dissenters, all join in one common league against what they call one common enemy, and by which, by their conduct, they appear to mean the established church. We cannot but express the alarm we feel, and, as Christians, enter our solemn protest against their presumptuous proceedings.

"We beg to assure your majesty we dare not join with infidels, and those who deny the divinity of Christ, nor with those who acknowledge a foreign supremacy—no, nor with those who treat with contumely the doctrines of the church of England, the leading articles of which we view to be in accordance with the scriptures, which are the foundation of the protestant faith."—*Petition of Protestant Dissenters of Jireh Chapel at Lewes. 1835.*

To these I will add the words of the Rev. Mr. Pickering, a dissenting minister, whose letter appeared in the *Standard* of November 26, 1836, while this was in the printer's hands.

"I am grieved to know that some of you have been lately told by a popular minister, from a pulpit in this parish, that it is your duty to resist the payment of this rate, notwithstanding the defeat in opposing the grant; such declaration, with others, equally opposed both to scripture and every principle of good government, made me exclaim with some degree of horror, 'If this is dissent, I am no dissenter!' 'If this is reform, I am no reformer!' Though I am, for the time being your pastor and teacher, in all spiritual things, I claim no right, nor would I make the least attempt, to impose upon you any system of politics not in accordance with your own convictions; I nevertheless feel it an incumbent duty, from the relation in which I stand to you, to point out the error to which you are now exposed, and to beg that you will listen to me, and weigh the force of my arguments on this subject, with the same passionate and respectful attention as you have heretofore paid to me on other points. Allow me then, dear brethren, to call your candid attention, in the first place, to the apostle's declaration on this point, Rom. xiii. 1, 7, —'Let every soul be subject unto the higher powers. For there is no power but

of God; the powers that be are ordained of God; whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." "

We now come to the

III. The third plea, conscience. If the church-rate be, as we have said, a *rent charge*, that must be a very *convenient* conscience which directs a man to pass into his own pocket what belongs to another. But, again; *suppose* it a tax. Is it really a matter of *conscience* that the State under which you live shall not apply its revenues to the maintenance of national places of worship set apart to teach the gospel of our common Lord, because you happen, in some minor point, (many do not know what point,) to differ from the national church? Is your *hatred and intolerance* of this church such, that your very *conscience* is afflicted, because the nation should keep up its *public* edifices? * If you were in *Turkey* or *Persia*, would your *conscience* trouble you for paying the taxes, because the State directly, or indirectly, maintained the *mosques*? If you were at *Rome*, would your *conscience* make you resist the taxes, because part of them went to maintain the popish worship?

Is *your* conscience to be governed by nicer rules than *those of Christ and his Apostles*, who paid, and ENJOINED payment of taxes, not only to maintain the then *corrupt* church of the Jews, but to those very *heathen* governments by which *idoltrous* worship was supported? Alas, for those tender and raw consciences! We should commiserate the torments of their sensitive owners, did we not at once perceive that in them, as in the productions of nature, there is that principle which naturalists call compensatory, which makes up for the defect of one faculty by an increased power in another. So we often see these dreadfully delicate consciences become vastly accommodating, like the gullets of the Pharisees of old, which would strain at a gnat and swallow a camel. While they shrink and shudder, like cats skinned alive for profit, at the slightest contact with the *parent Church of the Reformation*, they can hug the *papist* and the *infidel* as comfortably as though they were clad in the hide of a rhinoceros or the shell of a tortoise. Commend me, I pray you, Saint Hume, Saint Duncombe, Saint Wakley, ye elect of *scrupulous* dissent, ye canonized of O'Connell and the Pope, patron saints of the association of *super-sensitive* consciences—commend me to a comfortable queasy conscience. It is a cloak one can hardly walk without in these fretful times.

It is really difficult to imagine this plea to be gravely brought forward, or to treat it seriously; but let me not be supposed to assert, that *among* all those who use the plea of conscience there are not *many* who honestly entertain scruples. It is not to *them*, but to those who use it as a *stalking horse*, that I apply the above observations.† Yet, I must maintain that these scruples, however sincere, are wholly *fantastical*, and cannot be sustained on either

* "The Owens, the Howes, the Baxters, and their descendants, till the nineteenth century, could contemplate the existence of this law free from all the throes and convulsions of conscience which torment the modern dissenter. Indeed, the crisis of the disorder has arrived most rapidly and unexpectedly, for a twelvemonth has scarcely elapsed since the dissenting body, by their delegates, formally acceded to the bill for the commutation of church-rates first suggested by Lord Althorp, then sanctioned by Sir Robert Peel, and subsequently adopted by Lord John Russell: but the concessions already made have caused grievances to rise in the market."—*Correspondent of the British Magazine for December, 1836.*

† The following statement, from the Rev. Mr. Pickering, above quoted, will shew how much *conscience* there is in the end, when we see how much there is in the *means* used to attain it:—

"As the foregoing letter contains sentiments quite at variance with the political lecture lately delivered in a neighbouring chapel, which many of my congregation heard, I may be taxed with inconsistency by some, for being present at that lecture, or in any way giving my sanction to it. In this case, I have to complain of *gross unfairness*, in the lecturer being announced, by hand-bills, to preach a sermon on behalf

scriptural or rational grounds. That the State under which you live should pay towards the *Christian* church, and still more, that this church should receive that which it holds by the *most ancient and sacred title of property known to this land*, can surely never be a grievance to a *conscience* which takes its rule from the gospel of Christ, or even from those principles of common sense and justice by which society must be regulated.

IV. The last plea is, that it was, many centuries ago, the practice of this country to apportion the tithes in a four-fold division, of which one-fourth was applied to the repairs of the church. I cannot, from the nature of this letter, and those to whom it is addressed, enter at large into the arguments by which the Rev. W. Hale exploded this assertion, and shewed the unfair use that was made of it. I shall be brief—but to the point.

I defy the Association to prove, *by any evidence*, that the practice in question was *ever generally adopted in this country*. The Romish decree of Gelasius upon this subject was directed to *the Romish church* LONG BEFORE THE BRITISH CHURCH ACKNOWLEDGED THE AUTHORITY OF THAT ROMISH CHURCH.

If the practice was even *partially* adopted here, it must have been when the bishop and his clergy lived together in a collegiate form, as in cathedral precincts, and at a period *before the date of legal memory, from which a common law title of unimpeachable validity would arise*. This, Blackstone, who is of opinion that such a practice prevailed at some remote but unknown period, clearly recognises, and speaks of the circumstance as a question of *history*, and not as one which would, in the mind of any lawyer or reasonable man, have the slightest connexion with the present rights of the church.

When I look at the nonsense advanced on this point, and the air of antiquarian learning, the scrupulous reverence for ancient customs, and the nice desire of interpreting the law *against* the church, by old papal decrees and Anglo-Saxon canons, I begin to fancy I have got back to Ovid's metamorphoses again. How should we admire this new-born radical reverence of antiquity! Our ears yet tingle with the sound of the cackle which proclaimed everywhere that *history is an old almanac*; old charters are *only parchment and wax*. But what a delightful and convenient new light has broken in! Church law must *now* be reverently interpreted only by the dim light of old customs, and seen through the politico-religious spectacles of the new deity of Radical Justice. Methinks I see the venerable beldame at work upon her new system. She has exchanged the sword for a bludgeon—the scales for a sponge. She disdains the bandage. She will look, she says, at least on *one* side before she decides. One eye she has put out, for economy, deeming it superfluous to maintain two, in these enlightened days. The other has a most marvellously useful squint. Even now, while she is grubbing for a Romish authority to withdraw from the church a support, on the plea that she had it not some thirteen hundred or fourteen hundred years ago, the venerable and equitable old lady contrives to squint over the intermediate space. She cannot see that, according to her rule of restoration to old customs, there is, *one close under her nose*, in which honest zeal may be easily gratified, without *going* quite so far, and into grounds quite so uncertain—I mean the property plundered from the

of a *charitable* object, thereby inducing me to publish the same, and give up my stated religious services for that evening, to afford myself and friends an opportunity to hear him, and give to the charity. Under this *imposition* I also engaged in the service connected with the lecture, supposing we were assembled to worship God; and thereby became an involuntary partaker in 'other men's sins.' But had I known (as in justice I and the public ought to have known) the design of the lecturer, I should have conscientiously avoided such implication, and left those *kindred raving spirits* to feast upon the lecture, to whom it was most congenial; 'who are always night and day in mountains, and in the tombs, crying, and cutting themselves,' &c.

"I am not naturally quarrelsome, it is well known; yet no fear of offending can make me shrink from duty."

church, by certain great families, at the time of the reformation; *let that be restored first*; and then talk about putting things on their ancient footing.

But I have done. I have, perhaps, bestowed too much on these miserable puppets of arguments, which are dressed up and paraded under the titles of justice, civil and religious rights, conscience, and reverence for law and ancient custom—but which are neither more nor less than the stalking-horse of anti-protestant, infidel, and revolutionary, factions.

If any man, after reading these observations—if any religious dissenter—especially if ANY CHURCHMAN, can believe he is doing his duty as a *Christian*, in joining such a league, I have only one request to make to him, which is, that before he acts, he will fall down, privately, on his knees, and *pray God's Holy Spirit, through Christ, to direct him aright*; and then, remembering whose eye beholds him, and before whose judgment seat he must again have the question put—ask himself—AM I PROMOTING THY GLORY, O GOD? AM I, O SAVIOUR! SEEKING THE SALVATION OF THY BRETHREN?—AM I AIDING TO INCREASE THE KNOWLEDGE OF THY GOSPEL?—AM I, IN A WORD, ACTUATED BY CHRISTIAN MOTIVES, IN ENDEAVOURING TO INDUCE THE LEGISLATURE OF MY COUNTRY TO ROB THE MINISTRY, AND THE BUILDINGS OF THE NATIONAL CHURCH, OF A RENT-CHARGE APPROPRIATED TO THEM BY COMMON LAW, AND BY A TITLE SO ANCIENT THAT “MEMORY OF MAN RUNNETH NOT TO THE CONTRARY?”

I. E. N. MOLESWORTH.

Nov. 29, 1836.

P. S.—Dec. 2d.—The following facts, relating to the *ancient law of repairing churches*, are from an excellent letter in the “British Magazine,” for this month:—

“In 693, Ina, King of the West Saxons, enacted payment of *church scot* by *assessment*. In 928, Athelstan, and his Parliament, granted the *tithes* of the whole kingdom to the clergy; and, by a separate decree, ordered payment of *church scot*. Edmund and Edgar both distinguish and confirm *tithes* and *church scot*. Canute also confirms the statutes of Edgar, and ‘declares that, independent of *tithes*, all people are bound, by right, to assist in repairing the churches.’”

CHAPLAINS TO UNION WORKHOUSES.

By a Letter from Mr. Chadwick, in the *Times* of December 24, it appears that the Poor Law Commissioners *have no doubt whatever of their power, under the Act, to direct the guardians of unions to appoint chaplains*, and that Sir John Campbell's opinion was not taken on this matter, but on the provisions of a local act for Brighton. The contrary report has been going about for six weeks or two months. Perhaps this will explain why the Magazine is slower than some people approve in noticing matters of common talk. It is simply because, in nine cases out of ten, the stories are false, and then the indignation is wasted. It may be stated, however, that there was a letter, signed “Legalis,” in a subsequent number of the “Times,” denying this power, and arguing the question.

TITHES COMMUTATION BILL.

The *Times*, of December 24, contains an account of an attempt to commute at Addington. The vicar asked only 1s. per acre, but some of the landowners were so angry at this *outrageous* demand that it was thought better to adjourn the meeting.

The Lambeth church-rate was carried by 315 to 229.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Ely, for the Bishop of Norwich	Nov. 27.
Bishop of Worcester, Hartlebury Castle	Nov. 30.
Bishop of Winchester, Chapel of Farnham Castle.....	Dec. 11.
Bishop of Oxford, Cathedral Church at Oxford	Dec. 18.
Bishop of Bath and Wells, Wells Cathedral	Dec. 18.
Bishop of Lincoln, Buckden	Dec. 18.
Bishop of Gloucester and Bristol, Gloucester Cathedral	Dec. 18.
Bishop of London	Dec. 18.

DRACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Adams, William C. ...	B.A.	Balliol	Oxford	Ely, by l. d. Norwich
Arden, Henry C.	B.A.	Trinity	Camb.	Ely, by l. d. Norwich
Ashworth, John A.....	B.A.	Christ Church	Oxford	Oxford
Awdry, Edward C. ...	B.A.	Catharine Hall	Camb.	{ Bath and Wells, by l. d. Salisbury
Bacon, H. F.	B.A.	Emanuel	Camb.	Ely
Barnes, Ralph	M.A.	Christ Church	Oxford	Oxford
Bagot, Lewis Francis..	M.A.	All Souls	Oxford	Oxford
Bertie, Henry Wm. ...	S.C.L.	All Souls	Oxford	Oxford
Bond, John T.	B.A.	Exeter	Oxford	Ely, by l. d. Norwich
Bond, John B.	B.A.	University	Oxford	Ely, by l. d. Norwich
Boutell, C.	B.A.	Trinity	Oxford	Ely, by l. d. Norwich
Branchner, Thos.	B.A.	Wadham	Oxford	Oxford
Briscoe, Thos.....	M.A.	Jesus	Oxford	Oxford
Brewer, Eben. C.	S.C.L.	Trinity Hall	Camb.	Ely, by l. d. Norwich
Brown, Edw. H.....	M.A.	Emanuel	Camb.	Ely
Bury, William	M.A.	St. John's	Camb.	Lincoln
Carlyon, Philip	B.A.	Emanuel	Camb.	Ely, by l. d. Norwich
Cerjat, Henry S.....	B.A.	Trinity	Camb.	Ely, by l. d. Norwich
Chapman, John	B.A.	St. John's	Camb.	Ely, by l. d. Norwich
Chapman, Thomas.....	B.A.	St. Peter's	Camb.	Ely, by l. d. Norwich
Cholmeley, J. M.	M.A.	Magdalen	Oxford	Oxford
Clark, J. P.....	B.A.	Worcester	Oxford	{ Bath and Wells, by l. d. Salisbury
Colton, William C.....	B.A.	Queen's	Oxford	Lincoln
Connell, James	B.A.	Balliol	Oxford	Winchester
Crowther, Henry		St. David's, Lampeter		{ Gloucester and Bristol, by l. d, St. David's
Davies, Edw. Wm. L.	B.A.	Jesus	Oxford	Oxford
Day, William.....	B.A.	Merton	Oxford	Lincoln
Dennys, Nicholas B....	B.A.	Queen's	Camb.	Ely, by l. d. Norwich
Dudding, Horatio N...	M.A.	Exeter	Oxford	Oxford
Durnford, A. G	M.A.	St. John's	Camb.	London
Eden, P. J.....	B.A.	St. John's	Camb.	{ Bath and Wells, by l. d. Salisbury
Eland, Henry G.....		Magdalen Hall	Oxford	Gloucester and Bristol
Evans, Arthur	B.A.	Pembroke	Oxford	{ Bath and Wells, by l. d. Salisbury
Eyre, E.	M.A.	Merton	Oxford	Ely, by l. d. Norwich
Eyre, C. J. P.....	B.A.	Catharine Hall	Camb.	{ Bath and Wells, by l. d. Salisbury
Fane, Arthur	B.A.	Exeter	Oxford	{ Bath and Wells, by l. d. Salisbury
Fellowes, Charles	B.A.	St. John's	Camb.	Ely, by l. d. Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Fereday, John	B.A.	Worcester	Oxford	Oxford
Gibson, Timothy (Literate)				{ Bath and Wells, by l. d. Salisbury
Greenly, J. P.....	B.A.	St. Peter's	Camb.	{ Bath and Wells, by l. d. Salisbury
Gwilt, Robert.....	B.A.	Caius	Camb.	Ely, by l. d. Norwich
Hall, William.....	B.A.	Clare Hall	Camb.	Ely
Hamond, William	B.A.	Jesus	Camb.	Winchester
Harris, Charles	B.A.	All Soul's	Oxford	Oxford
Hedges, Edward	M.A.	Queen's	Camb.	London
Henniker, Hon. H. C.	M.A.	St. John's	Camb.	Ely, by l. d. Norwich
Herring, William H...	B.A.	Trinity	Camb.	Ely, by l. d. Norwich
Hill, Edward	M.A.	Christ Church	Oxford	Oxford
Hoste, George C.	B.A.	Caius	Camb.	{ Winchester, by l. d. Nor- wich
Hue, C. B.....	B.A.	Trinity	Camb.	Winchester
Hughes, R. E.	B.A.	New Inn Hall	Oxford	Worcester
Humphrey, W. J. (Literate)				London
Hussey, Wm. Law ...	B.A.	Christ Church	Oxford	Oxford
Hutton, M.....	B.A.	Catharine Hall	Camb.	Lincoln
Jacob, Wm. B.	M.A.	Emanuel	Camb.	{ Bath and Wells, by l. d. Salisbury
Jackson, Thos.....	B.A.	St. Mary Hall	Oxford	London
James, Edward	B.A.	St. John's	Oxford	Ely, by l. d. Norwich
Jarvis, C. M. G.....	M.A.	Pembroke Hall	Camb.	Lincoln
Johnstone, John.....	B.A.	St. John's	Camb.	London
Jones, Chas. Keysall...	B.C.L.	Downing	Camb.	Winchester
Jones, Francis.....	B.A.	Oriel	Oxford	Ely, by l. d. Peterboro'
Jones, J. P.....		St. David's, Lampeter		{ Gloucester and Bristol, by l. d. St. David's
Kendall, Chas.	B.A.	Trinity	Dublin	{ Bath and Wells, by l. d. Salisbury
Lewis, Edward S.	B.A.	Christ Church	Oxford	Ely, by l. d. Norwich
Liddell, Hen. George..	M.A.	Christ Church	Oxford	Oxford
Love, John Henry.....	B.A.	Corpus Christi	Camb.	Ely, by l. d. Norwich
Mahn, Robt.	B.A.	Queen's	Camb.	Ely
Morrell, Geo. Kidd ...	S.C.L.	St. John's	Oxford	Oxford
Newman, Thomas H...	M.A.	Magdalen	Oxford	Oxford
Norgate, J. N. (Literate)				London
Overton, Thomas	M.A.	St. John's	Camb.	Lincoln
Palmer, William	M.A.	Magdalen	Oxford	Oxford
Parker, William R. ...	B.A.	Corpus Christi	Camb.	{ London, by l. d. Archbp. of Canterbury
Payne, Richard	S.C.L.	New	Oxford	Oxford
Payne, P. S. H.....	M.A.	Balliol	Oxford	Oxford
Poole, William Jas. ...	B.A.	Jesus	Oxford	Oxford
Radcliffe, William C..	B.A.	Trinity	Camb.	{ Bath and Wells, by l. d. Salisbury
Richards, Wm. Upton.	B.A.	Exeter	Oxford	London
Robertson, J. C.....	B.A.	Trinity	Camb.	Gloucester and Bristol
Shirley, Sewallis G. A.	M.A.	Christ Church	Oxford	Worcester
Stead, Samuel.....	B.A.	Brasenose	Oxford	{ Gloucester and Bristol, by l. d. Lichfield and Coventry
Stephens, Richard	B.A.	Magdalen Hall	Oxford	Winchester
Talmage, J. M.		Christ Church	Oxford	Oxford
Taylor, Henry	S.C.L.	Magdalen Hall	Oxford	London
Timins, J. H.....	B.A.	Trinity	Camb.	Lincoln
Turnor, A.	B.A.	Trinity	Camb.	Lincoln
Ward, G. T.	B.A.	St. Peter's	Camb.	{ Bath and Wells, by l. d. Salisbury
Walker, Josiah	S.C.L.	Trinity	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
White, S. G. B.....	B.A.	Caius	Camb.	{ London, by l. d. Archbp. of Canterbury
Wilkinson, Mathew ...	B.A.	Clare Hall	Camb.	
Willet, Wilmer	B.A.	Magdalen Hall	Oxford	Ely, by l. d. Norwich
Williams, H. B.....	B.A.	New	Oxford	Oxford
Wright, Walter	S.C.L.	Caius	Camb.	Ely, by l. d. Norwich
Wyndham, Hugh	S.C.L.	St. Peter's	Camb.	{ Bath and Wells, by l. d. Salisbury

PRIESTS.

Abraham, Thos. E. ...	B.A.	Balliol	Oxford	London
Austen, G.....	B.A.	St. John's	Oxford	Winchester
Bailey, J. H.	M.A.	Trinity	Camb.	London
Barlow, George	M.A.	Sidney	Camb.	Ely, by l. d. Norwich
Blackall, Henry.....	M.A.	Christ Church	Oxford	Oxford
Blisset, Henry	B.A.	Balliol	Oxford	Ely, by l. d. Peterboro'
Champness, C. J.	B.A.	St. Albans Hall	Oxford	Lincoln
Cheyne, Charles.....	M.A.	Lincoln	Oxford	London
Clarke, Charles	B.A.	Trinity	Camb.	Ely, by l. d. Norwich
Cockin, William.....	B.A.	Brasenose	Oxford	Gloucester and Bristol
Comyn, Henry	B.A.	Exeter	Oxford	Winchester
Cooper, Robert	B.A.	St. Peter's	Camb.	Ely, by l. d. Norwich
Coxe, H. J. F.....	B.A.	St. John's	Oxford	Oxford
Cumberlege, S. F.....	B.A.	Christ's	Camb.	Lincoln
Curry, Henry Thos. ...	B.A.	Trinity	Camb.	London
Dalton, C. B.....	M.A.	Wadham	Oxford	Oxford
Dashwood, Charles J...	B.A.	Corpus Christi	Camb.	Ely, by l. d. Norwich
Dayman, E. A.....	M.A.	Exeter	Oxford	Oxford
Dewar, E. H.....	B.A.	Exeter	Oxford	Winchester
Dolphin, J. U.	B.A.	Magdalen Hall	Oxford	Gloucester and Bristol
Ellis, E. C.....	M.A.	Trinity	Camb.	London
Eyre, F. K.....	B.A.	St. John's	Oxford	{ Bath and Wells, by l. d. Salisbury
Ewald, F. C. (Literat)				
Fawcett, J.	M.A.	Jesus	Camb.	Lincoln
Fennell, Alfred	B.A.	Queen's	Camb.	Ely, by l. d. Norwich
Fowler, W. S.....	M.A.	Trinity	Camb.	Winchester
Gilbert, Henry R.....	B.A.	Emanuel	Camb.	Ely, by l. d. Norwich
Giles, J. A.....	M.A.	Corpus Christi	Oxford	Winchester
Gleadowe, E. W.	B.A.	Trinity	Camb.	Ely, l. d. Peterboro'
Gordon, F.	M.A.	Trinity	Camb.	London, by l. d. Archbp. of Canterbury
Goldhawk, T. W.	B.A.	Worcester	Oxford	
Grant, Anthony.....	S.C.L.	New	Oxford	Gloucester and Bristol
Greville, A.....	B.A.	St. Peter's	Camb.	London, by l. d. Oxford
Hand, Henry Geo	M.A.	King's	Camb.	Ely, by l. d. Norwich
Hankinson, E. F. E...	M.A.	Trinity	Camb.	{ Winchester, by l. d. Nor- wich
Harwood, C. E.....	B.A.	Oriel	Oxford	
Haygarth, J. S.	B.A.	Trinity	Camb.	Winchester
Heming, Henry.....	B.A.	St. John's	Oxford	Gloucester and Bristol
Hicks, James	B.A.	Oriel	Oxford	Oxford
Higgins, Nath. (Literat)				{ Gloucester and Bristol Bath and Wells, by l. d. Salisbury
Hill, Benjamin	B.A.	Trinity	Dublin	
Hoare, Edward	B.A.	Trinity	Camb.	Lincoln
Hoare, James R.	B.A.	Worcester	Oxford	Ely, by l. d. Norwich
Hohler, F. W.	S.C.L.	Trinity	Camb.	Ely, by l. d. Peterboro'
Inman, Wm.	M.A.	St. John's	Camb.	Gloucester, by l. d. Bristol
Jackson, Charles	B.A.	St. John's	Oxford	Ely, by l. d. Peterboro'
James, Thomas	M.A.	Christ Church	Oxford	Winchester
Jannesson, William.....	M.A.	St. John's	Camb.	Oxford
Johnson, G. H. S.....	M.A.	Queen's	Oxford	London, by l. d. Chichester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Johnstone, C. W. J....	B.A.	Emanuel	Camb.	Lincoln
Jones, Fras.....	B.A.	Oriel	Oxford	{ Gloucester and Bristol, by l. d. Peterborough
King, John	B.A.	St. Albans Hall	Oxford	Ely, by l. d. Norwich
Knightley, V.....	B.A.	Christ Church	Oxford	Ely, by l. d. Peterborough
Lery, T. B.....	B.A.	Queen's	Oxford	Oxford
Longmire, Daniel	M.A.	St. Peter's	Camb.	{ Bath and Wells, by l. d. Salisbury
Maberly, T. A.....	M.A.	Christchurch	Oxford	London
Mahew, William	B.A.	Trinity	Camb.	Lincoln, by l. d. Norwich
Marriott, C. F.	B.A.	Oriel	Oxford	Ely, l. d. Peterborough
Marshall, F. J.	B.A.	New	Oxford	Oxford
Medwin, Thomas R. ...	M.A.	Worcester	Oxford	Gloucester and Bristol
Mortimer, G. F. W....	M.A.	Queen's	Oxford	London, by l. d. Worcester
Norgate, Louis A. ...	B.A.	Corpus Christi	Camb.	Ely, by l. d. Norwich
Nind, William	M.A.	St. Peter's	Camb.	London, by l. d. Rochester
Nottidge, Septimus ...	B.A.	Jesus	Camb.	London
Partridge, C. F.	B.A.	Trinity	Camb.	Ely, by l. d. Peterborough
Perry, Charles	M.A.	Trinity	Camb.	Ely
Pigott, S. B.	B.A.	St. Peter's	Camb.	Ely, l. d. Peterborough
Platter, Thomas P. ...	B.A.	Emmanuel	Camb.	Ely, by l. d. Norwich
Puckle, John	B.A.	Brasenose	Oxford	London
Pulteney, R. T. P. ...	B.A.	Trinity	Oxford	Lincoln
Rashdall, Robert	B.A.	Corpus Christi	Camb.	Gloucester and Bristol
Rose, H. H.	M.A.	Clare Hall	Camb.	Lincoln
Schliews, C. F. (Literat)				London
Scott, F. T.	B.A.	Worcester	Oxford	Lincoln
Shute, H.	B.A.	Pembroke	Oxford	Gloucester and Bristol
Simons, N.	B.A.	Christ's	Camb.	Gloucester and Bristol
Simpson, W. H.	B.A.	St. John's	Camb.	Lincoln
Sims, F.	B.A.	Pembroke	Camb.	Ely, by l. d. Norwich
Smith, William	B.A.	Christ Church	Oxford	Oxford
Smith, B. C.	S.C.L.	Trinity	Camb.	Lincoln
Smyth, G. W.	B.A.	Trinity	Camb.	Winchester
Snow, Henry	M.A.	St. John's	Camb.	{ London, by l. d. Arch- bishop of Canterbury
Sonders, Henry	B.A.	Trinity	Camb.	Lincoln, by l. d. Norwich
St. John, E.	B.C.L.	Downing	Camb.	Ely, by l. d. Norwich
Stackhouse, A.	B.A.	Lincoln	Oxford	Gloucester and Bristol
Stobert, Wm.....	B.A.	St. John's	Camb.	Lincoln
Terry, Stephen	B.A.	Trinity	Oxford	Winchester
Theobald, J. M.	B.A.	Jesus	Camb.	Ely, by l. d. Norwich
Thomas, R. J. F.	S.C.L.	Christ Church	Oxford	{ Gloucester and Bristol, by l. d. St. David's
Thorp, Charles	B.A.	Magdalen Hall	Oxford	Oxford
Waters, Wm. R.	B.A.	Corpus Christi	Camb.	Lincoln
Webster, William	B.A.	Queen's	Camb.	Ely
West, J. R.	M.A.	Clare Hall	Camb.	Ely
Wilson, William	S.C.L.	St. Peter's	Camb.	Lincoln, by l. d. Norwich
Windham, Robert C.		Brasenose	Oxford	Ely, by l. d. Norwich
Winckler, C. W. (Literat)				London
Wrench, H. O.	B.C.L.	Worcester	Oxford	London

The Bishop of Ripon will hold his first Ordination on the 15th of January.

The Bishop of Worcester purposes holding a general Ordination on Wednesday, the 25th of January, being the Conversion of St. Paul.

The Bishop of Lincoln's next Ordination will be held at Buckden, on the 19th of February. Candidates are requested to send their papers to his Lordship before the 8th of January.

DIOCESE OF SALISBURY.—Candidates for Deacon's Orders in this Diocese are informed that they are to attend at the Palace, for their first examination, on Tuesday, the 14th day of February next, at ten o'clock in the morning. They may be informed of the books

and subjects in which they will be then examined, by applying to Edward Davis, Esq., Registry Close, Salisbury.

N.B. No Candidate for Deacon's Orders will be admitted whose title is to extend to more than one church, or to a parish the population of which exceeds 400 persons, if he is to perform the whole duty, or on a temporary title; and no candidate will be admitted to examination who does not come prepared with a creditable knowledge of the original language of the Old Testament.

RESIGNATIONS.

Bliss, D. D.	Avening, R. Gloucestershire.
Bridgeman, Hon. H. E.	Blymhill, R. Staffordshire.
Clarke, Liscombe	Archdeaconry of Sarum.
Corfe, Joseph	Stratford-under-Castle, P. C. Wilts.
Everard, Salisbury	Crosbey Ravensworth, V. Westmoreland.
Law, Chancellor	The Mastership of St. John's Hospital, Lichfield.
Lee, Lancelot C.	Wotton, R. Oxon.
Methuen, T. A.	The Rural Deanery of Potterne, in the Diocese of Sarum.
Pigott, Thomas	St. Helen's, P. C. Lancashire.
Randolph, George	Stanton-on-the-Wolds, R. Notts.
Risley, William Cotton ...	Whaddon, V. with the Hamlet of Nash, Bucks.
Rodd, Edward	St. Juste in Roseland, Cornwall, and Lamerton V. Devonshire
Scholefield, J.	The Regius Professorship of Greek, in the University of Cambridge
Short, W.	A Rural Deanery of Malmesbury, in the Diocese of Sarum
Williams, Thos.	Rural Dean of the Deanery of Frome, Somerset.

CLERICAL APPOINTMENTS.

Algar, Joseph, R. of Orchardleigh, Rural Dean of the Deanery of Frome.	
Barker, H., now one of the Minor Canons and Precentor of the Bristol Cathedral, to the further Minor Canonry lately held by the Rev. G. R. Bedford, M.A., who has resigned.	
Buckeridge, George	Master of St. John's Hospital, Lichfield.
Burgess, Richard	Domestic Chaplain to Lord Monson.
Burnell, Samuel	Second Master of the Kensington Grammar School.
Chattoe, R.	Whickham C., Durham.
Dodgson, Charles	Examining Chaplain to the Bishop of Ripon.
Eden, Robert.....	Head Master of Camberwell Collegiate School, in connexion with King's College.
Fisher, Samuel	Chaplain of Oulton Workhouse in the Aylsham Union.
Francis, Henry R.....	Principal of the Kingston College, Hull.
Gepp, G. E.	Head Master of Ashbourn Grammar School, Derbyshire.
Giles, John A.	Head Master of the City of London School, Milk Street, Cheapside.
Gwilym, Richard.....	Domestic Chaplain to the Earl of Harrowby.
Haggard, John, D.C.L. ..	Chancellor of Lincoln.
Henniker, Hon. W. C. ..	Domestic Chaplain to Lord Henniker.
Jarvis, G.	Chaplain of the Buxton Workhouse, in the Aylsham Union.
Kidd, J. T. D.....	Third Classical Master of the Proprietary Grammar School, Great Yarmouth.
Law, R. V., Rector of Christian Malford, a Rural Dean of the Deanery of Malmesbury, in the Diocese of Sarum.	
Lear, Francis.....	Archdeacon of Sarum.
Patterson, T., R. of Patney, a Rural Dean of the Deanery of Potterne, in the Diocese of Sarum.	
Peacock, George	Lowndean Professor of Astronomy in the University of Cambridge.
Putsey, W.	C. of Settrington, near Malton.

Rankin, T.....	Domestic Chaplain to Lord De Saumarez.
Smith, John	Chaplain to the Earl of Camperdown.
Thorp, Thomas	First Archdeacon of Bristol. (This Archdeaconry comprises the City and Deanery of Bristol and the deaneries of Hawkesbury, Cirencester, and Fairford.)
Ware, Joseph	Minister of Christ Church, Meadow Lane, Leeds.
Wilson, Richard	Second Master of the City of London School, Milk Street, Cheapside.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allen, E. B.....	Goodshaw P. C.	Lancaster	Chester	V. of Whalley
Brooke, T. R. ...	Avening R.	Glouces.	Gloucester	Heirs of Rev. Dr. Brookes
Carlyon, C.	{ St. Justé in Rose-land R. }	Cornwall	Exeter	C. Carlyon, M.D.
Chisholm, C.	Southchurch R.	Essex	{ Canter. } { Pec. }	Abp. of Canterbury
Cooper, R.....	{ Howe R. w. Little Poringland R. }	Norfolk	Norwich	Mrs. Wheeler
Cooper, W.....	Maresfield R.	Sussex	Chichester	Lord Gage
Furnival, James...	St. Helen's P. C.	Lancaster	Chester	Trustees
Fursdon, Edward.	Lamerton V.	Devon.	Exeter	J. H. Tremayne
Gape, Charles ...	Willington V.	Lincoln	Lincoln	Earl of Scarborough
Gilbert, H. R. ...	Cantley R.	Norfolk	Norwich	W. A. Gilbert, Esq.
Harington, J. M.	Chalbury R.	Dorset	Bristol	Earl of Pembroke
Hughes, R. E. ...	{ Compton Wyngate V. w. Tysoe V. }	Worcester	Worcester	{ Marquis of Northampton }
Johnson, J. H. ...	Tilshead V.	Wilts	Sarum	Lord Chancellor
Keppell, Hon. E.	Longford V.	Derby	L. & C.	T. W. Coke, Esq.
Keppell, Hon. T.	{ Warham St. Mary w. Waterden R. }	Norfolk	Norwich	T. W. Coke, Esq.
Lee, W. B.	Wooton R.	Oxford	Oxford	New Coll., Oxford
Lloyd, Charles ...	Bettws Bledrws R.	Cardigan	St. David's	Bp. of St. David's
Mayow, M. W. ...	Market Lavington V.	Wilts	Sarum	Christ Ch., Oxon.
Meech, Wm. J....	{ Whaddon V. w. Nash }	Bucks	Lincoln	New Coll. Oxford
Norgate, S. A. ...	Bylaugh P. C.	Norfolk	Norwich	{ E. Lombe, Esq., and others }
Ollivant, Alfred ...	Kerry V.	Monm.	St. David's	Bp. of St. David's
Overtun, Charles .	Clapham V.	York	Chester	Bishop of Chester
Pigott, Thomas...	Blymhill R.	Stafford	L. & C.	Earl of Bradford
Powell, Thomas. .	Turnaston R.	Hereford	Hereford	{ Col. Dickinson & Lady Boughton }
Pratt, Jermyn ...	Campsey Ash R.	Suffolk	Norwich	{ Trustees of the Thelluson property }
Putsey, W.....	{ Stanton-on-the-Wolds R. }	Notts.	York	{ On his own Presentation }
Russell, John	Jacobstow R.	Cornwall	Exeter	{ Earl of St. Germans }
Ryland, Wm. D..	{ Hinton V. w. Stene R. }	Northam.	Peterboro'	Earl Spencer
Shirley, W. A.....	Whiston R.	W. York	York	{ Lord Howard of Effingham }
Stonhouse, A.....	{ Stratford-under-Castle P. C. }	Wilts	Sarum	{ Dean and Chapter of Sarum }
Suttaby, W. L. ...	Denston P. C.	Suffolk	Norwich	W. Pigott, Esq.
Walters, N.....	{ Stamford All Saints V. w. St. Peter's R. }	Lincoln	Lincoln	Marquis of Exeter
Walpole, —	Winslow V.	Bucks	London	Lord Chancellor

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Whipham, T.	Ideford R.	Devon	Exeter	{ W. E. Heywood, a midshipman in his Majesty's Navy
Wilson, E. C. ...	{ Crosby Ravensworth V.	Westmor.	Carlisle	Hon. F. G. Howard
Wright, H. E. ...	Litton R.	Somerset	B. & W.	{ Preb. in Wells Cathedral

CLERGYMEN DECEASED.

Arthur, John	{ Colany V. & St. Neot's V.	Cornwall	Exeter	Bishop of Exeter
Bazeley, C. H. B.	Southchurch R.	Hunts.	Lincoln	Lord Chancellor
Baker, Francis, V. of Balrothery, at Drumcondra, Ireland		Essex	{ Canter. Pee. }	Abp. of Canterbury
Bent, Hugh	Jacobstow R.	Cornwall	Exeter	{ Earl of St. Ger- mains
Brown, James, D.C.L., late Professor of Natural Philosophy in the Glasgow Unvers.				
Browne, Charlton, R. of Kilmaccabaa, Diocese of Ross, Ireland				
Brown, Thomas...	Tideswell V.	Derby	L. & C.	D. & C. of Lichfield
Darley, —	Arboe R.	Tyrone, Ireland		
Dixon, Rev. W., of Yadhurst, Hants, in Burton Crescent				
Fisher, T., late of Harleston, Norfolk				
Giraud, F., Jamaica				
Halton, John	{ St. Peter's P. C. & Clapham V.	Chester	Chester	Bishop of Chester
Harington, J. E. .	Chalbury R.	W. York	Chester	Bishop of Chester
Hinde, P. R. V., Senior Fellow of King's College, Cambridge		Dorset	Bristol	Earl of Pembroke
Hood, Richard, DD., Dean of Kilmaduagh, at the Deanery-house, Gort, Ireland				
Jones, Evan, C. of Odiham, Hants				
Lacy, G., Birdholme, Derbyshire.				
Lawson, J., Arniston Cottage				
March, John, of St. John's College, Cambridge, at Smithey Brook, near Wigan				
Ord, Craven	{ St. Mary-le-Wigford V., Lincoln }	Lincoln	Lincoln	{ Prebendary in Lincoln Cath.
Paul, William, Castle Cary, Somerset				
Preedy, James ...	Winslow V.	Bucks	London	Lord Chancellor
Pritchard, John, of Brasenose College, Oxford				
Pryce, John	Bettws V.	Monmth.	St. Asaph	Bp. of St. Asaph
Rees, John	{ Aberdaron V. w. Llanfaelrhys C. }	Carnarvon	Bangor	Bishop of Bangor
Rogers, George ...	Market Lavington V.	Wilts	Sarum	Christ Ch., Oxon
Sayer, John	Arlingham V.	Glouces.	Gloucester	Mrs. Hodges
Symonds, Robert .	Hinton Waldrist R.	Berks	Sarum	J. L. Symonds, Esq.
Tennant, E.	Orton Waterville R.	Hunts	Lincoln	{ Pembroke Hall, Cambridge
Thomas, E., D. D.	{ Billesdon V., w. Rol- leston C., & Goadby C. & Skef- ington R. }	Leicester	Lincoln	{ Rev. H. Greene T. R. Davenport
Turner, Edward...	Noke R.	Oxford	Oxford	{ Duke of Marlbo- rough
Wilkinson, T. C. ...	{ All Saints V. w. St. Peter's R., Stam- ford }	Lincoln	Lincoln	Marquis of Exeter
Williams, Peter B.	{ Llanberris R. & Llan- rug R. }	Carnarvon	Bangor	Bishop of Bangor
Williams, D.	Litton R.	Somerset	B. & W.	{ Prebendary in Wells Cathedral
Wood, Theodosius	Leysdown V.	Kent	Canterb.	Abp. of Canterbury
Woodward, G.	Maresfield	Sussex	Chichester	Viscount Gage
Youyle, A.	{ West Retford R. & Grove R. }	Notts	York	Corp. of E. Retford
		Notts	York	A. H. Eyre, Esq.

UNIVERSITY NEWS.

OXFORD.

Saturday, November 25.

On Thursday the following Degrees were conferred:—

Master of Arts—The Rev. T. Prater, Exeter College.

Bachelors of Arts—W. Adams, Postmaster of Merton, grand comp.; F. W. Faber, Scholar of University; J. Wickens, Scholar of Balliol; F. R. Apletree, Balliol; H. T. Erskine, Balliol; L. Evans, Scholar of Wadham; J. Bandinel, Wadham; G. F. Deedes, Wadham; J. Lewis, Wadham; A. Kensington, Scholar of Trinity; G. Moyle, Scholar of Lincoln; J. Armstrong, Exhibitioner of Lincoln; F. Hathaway, Scholar of Worcester; R. P. Burton, Scholar of Pembroke; C. M. Collins, Exeter; G. Hardy, Oriel; H. Jones, Scholar of Jesus; L. Gilbertson, Scholar of Jesus; M. Holme, Scholar of Brasenose; D. Melville, Brasenose; P. Mules, Brasenose.

December 3.

In a Convocation holden on Thursday last, the Rev. Dr. Symons, Warden of Wadham College, was nominated (and the nomination approved) to be a Commissioner of the Market, in the room of the Rev. Dr. Bull, of Christ Church, resigned.

In a Congregation holden at the same time, the following Degrees were conferred:—

Masters of Arts—Rev. F. B. Wright, Queen's; S. Bradshaw, Brasenose; Rev. J. Vincent, Worcester; J. T. H. Peter, Fellow of Merton.

Bachelors of Arts—T. H. Whitaker, Exeter, grand comp.; T. Fisher, Exeter; J. Warren, Exeter; C. Mourdaunt, New Inn Hall; E. Titley, New Inn Hall; M. J. Green, Scholar of Lincoln; W. Talmadge, Exhibitioner of Lincoln; J. B. Phillips, All Souls; A. Roberts, Magdalen; R. W. Church, Wadham; F. Vigors, Trinity; H. Rawlinson, St. John's.

On Tuesday last, Nov. 29th, Mr. L. W. Owen, B.A., was elected Probationer Fellow on the Blundell or Tiverton Foundation, in Balliol College, in the room of the Rev. Samuel Walker, M.A. At the same time, Mr. A. H. Clough, of Rugby School, and Mr. S. H. Northcote, of Balliol, were elected Scholars of that Society. Mr. Clough was also elected to Mr. Edgecombe's Exhibition.

On Thursday last, John Fereday, B.A., Scholar of Worcester College, on the Foundation of Dr. James Finney, was elected Actual Fellow of that Society.

The examination at Winchester College, to award the prizes given annually by Sir William Heathcote to the best scholar, commenced on Tuesday, the 22nd ult.,

and on Thursday evening was decided in favour of Mr. C. White. The examining masters who attended from this University were, the Rev. Charles Awdry, B.C.L., Fellow of New College, and John Griffiths, M.A., Fellow of Wadham.

Ashmolean Society, December 9th.—The Very Rev. the Dean of Hereford, the Rev. F. Morris, M.A., of Worcester College, and Piers Calvey Cloughton, M.A., of University College, were elected Members.

A paper was read by Professor Powell, entitled, "On Cause and Effect." The object of this paper was chiefly to examine the metaphysical question relative to the nature of the connexion subsisting between physical causes and their effects, which has been differently viewed: one school contending that the whole is nothing more than the invariable sequence of one fact upon another: the other maintaining a necessary connexion, or efficient causation between them. The author of this paper contends that this efficient causation is nothing more than what results from the circumstance that what we term the *cause* is always a more general fact, or law, of which the effect is only a particular case or *species*.

A specimen of bog butter, from a peat moss in Lancashire, found by Mr. Shepard, of Oriel, was exhibited.

A plate of iron, from a woman's stays, which had been struck by lightning, was sent to the meeting by Dr. Kidd. The electric fluid had entered it whilst on the person of the individual, who had, nevertheless, escaped uninjured. A notch was caused in the plate, by the destruction of a portion of the metal, at the point at which the lightning had entered it; and there were signs of fusion in the contiguous parts. The extremity of the plate nearest to the part affected by the lightning was rendered distinctly magnetic.

The existence of fossil infusoria, in a specimen brought by Dr. Daubeny from Bohemia, was demonstrated to the Society by the aid of a powerful microscope, lent for the purpose by Dr. Kidd.

An instrument was shown, invented by Mr. Sturgeon, for multiplying the effect of feeble voltaic currents so as to render them sensible to the touch; and also Mr. Marsh's new and elegant contrivance for detecting small portions of arsenic.

The Secretary announced that the Principal of Magdalen Hall had accepted the office of President; Mr. Twiss, of University College, that of Treasurer; and Mr. Hill, of Christ Church, that of Secretary, for the ensuing year; and that, in future, the meetings of the Society will be held on the *Monday*, instead of the *Friday*, evenings, as heretofore.

December 10.

University College. — A Fellowship is vacant on the Foundation of Sir Simon Bennet, confined to those who are, or have been, Scholars on that Foundation. — A Fellowship is also vacant on the Foundation of William of Durham, with a preference, "*cæteris paribus*," to "persons born in the parts nearest to Durham." — The Election to both these Fellowships will be held on Saturday, February 4th. Candidates are required to present, in person, to the master, the usual certificates, on or before Saturday, the 28th of January.

On Thursday last, the following Degrees were conferred:—

Bachelor in Divinity—Rev. J. Cooke, Magdalen Hall.

Masters of Arts—Rev. G. B. Moore, Christ Church, grand comp.; J. J. A. Brown, University; Rev. P. H. Symonds, St. Edmund Hall; P. D. Dayman, Balliol; F. T. Pratt, St. John's, incorporated from Trinity College, Cambridge.

Bachelors of Arts—R. Fitz-Gerald, Exeter; R. P. Hull, Brasenose; J. W. Roberts, Jesus; E. Evans, Jesus; G. D. Wheeler, Scholar of Wadham; J. E. Wyndham, Oriol.

In consequence of a communication from the Delegates of the Press to the Board of Heads of Houses and Proctors, stating the wish of the Delegates to place at the disposal of the University an annual sum of money, being a surplus of that required for the expenses of the University press, it was proposed and agreed, in a Convocation holden on Wednesday last, that such sum should be accepted, and applied to the general fund of the University. At the same time, a proposition was made to take off a small annual tax, known by the name of the "Convocation Tax;" but, in the opinion of the majority of the members of Convocation present, the continuance of the tax in question was considered to be advisable.

On Saturday last, Mr. W. F. Donkin, B.A., Scholar of University College, was elected Fellow on the Percy Foundation; and on Monday last, Mr. George Mellish, Scholar of University, was elected Scholar on the Bennet Foundation of that Society.

On Thursday last, Mr. R. R. Duke, of Exeter College, and Mr. Charles Kilshaw Dean, of Queen's College, were elected Exhibitioners of Queen's College, on Sir Francis Bridgman's Foundation.

On Wednesday last, Messrs. Robert Ornsby, (from Durham School,) and John Percival Frye, Commoners of Lincoln College, were elected Exhibitioners of that Society, on the Foundation of Lord Crewe.

Yesterday, Mr. William David Hall, Scholar of New College, was admitted an Actual Fellow of that Society.

December 17.

THE CLASS LIST FOR MICHAELMAS TERM.—The names of those candidates who, at the examinations in the present term, were admitted by the Public Examiners into the four classes of *Litteræ Humaniores* and *Disciplina Mathematicæ et Physicæ*, according to the alphabetical arrangement in each class prescribed by the Statute, stand as follows:—

IN LITTERIS HUMANIORIBUS.

CLASS I.—Adams, W., Postmaster of Merton; Church, R. W., Commoner of Wadham; Kensington, A., Scholar of Trinity; Wickens, J., Scholar of Balliol.

CLASS II.—Collins, C. M., Commoner of Exeter; Cornish, J. R., Student of Christ Church; Erskine, H. T.; Commoner of Balliol; Faber, F. W., Scholar of University; Hardy, G., Commoner of Oriol; Hathaway, F., Scholar of Worcester; Mellish, G., Scholar of University; Melville, D., Commoner of Brasenose; Moyle, G., Scholar of Lincoln; Mules, P., Commoner of Brasenose; Noad, G. F., Exhibitioner of Worcester; Peake, J. R., Lusby Scholar of Magdalen Hall; Wynne, G. G., Commoner of Christ Church.

CLASS III.—Allen, H. G., Commoner of Christ Church; Apletree, F. R., Commoner of Balliol; Armstrong, J., Lord Crewe's Exhibitioner of Lincoln; Badham, C., Scholar of Wadham; Egerton, E. C., Commoner of Christ Church; Evans, L., Scholar of Wadham; Fisher, T., Commoner of Exeter; Fitzgerald, R., Commoner of Exeter; Gilbertson, L., Scholar of Jesus; Green, M. J., Scholar of Lincoln; Jones, H., Scholar of Jesus; Phillips, J. B., of All Souls; Templer, H. S., of New Inn Hall.

CLASS IV.—Anderson, D., Scholar of Exeter; Ashworth, J. A., of Christ Church; Baker, H. S., Commoner of Exeter; Bandinel, J., Commoner of Wadham; Bromley, R., Gentleman Commoner of Christ Church; Burton, R. P., Scholar of Pembroke; Clinton, Lord W. P., Nobleman of Christ Church; Cotes, D. O., Scholar of University; Darby, J. T., Commoner of St. John's; Foulkes, H. P., Commoner of Balliol; French, T., Michel Scholar of Queen's; Hamilton, J., Commoner of St. John's; Knollis, F. M., Demy of Magdalen; Lewis, J., Commoner of Wadham; Miller, W., of New College; Rawlinson, H., Commoner of St. John's; Smith, C. G., Commoner of Wadham; Talmage, W., Lord Crewe's Exhibitioner of Lincoln; Webber, W. C. F., Student of Christ Church; Wheeler, G. D., Scholar of Wadham; Woodhouse, W. H., Commoner of Christ Church; Wyndham, J. E., Commoner of Oriol.

F. OAKLEY,	} Public Examiners.
H. B. WILSON,	
TRAVERS TWISS,	
T. L. CLAUGHTON,	

IN DISCIPLINIS MATHEMATICIS ET PHYSICIS.

CLASS I.—Adams, W., Postmaster of Merton; Ashworth, J. A., of Christ Church; Cotes, D. O., Scholar of University; Kensington, A., Scholar of Trinity; Wickens, J., Scholar of Balliol.

CLASS II.—Hussey, T., Commoner of Brasenose; Peake, J. R., Lusby Scholar of Magdalen Hall; Penny, W. G., Student of Christ Church; Smith, C. G., Commoner of Wadham.

CLASS III.—Anderson, D., Scholar of Exeter; Evans, L., Scholar of Wadham.

CLASS IV.—Bromley, R., Gentleman Commoner of Christ Church; Capel, A., Commoner of Balliol; Hull, R. P., Commoner of Brasenose.

R. WALKER, } Public
W. FALCONER, } Examiners.
E. HILL, }

In a Convocation holden on Tuesday last, the Rev. J. Keble, M.A., late Fellow of Orisel, was unanimously re-elected Professor of Poetry, on the foundation of H. Birkhead, Esq., D.C.L.

Yesterday, Mr. F. Hessey, Scholar of St. John's, was elected to a Law Fellowship in that Society, vacant by the death of J. W. Knapp, Esq., D.C.L.

December 23.

In a Convocation holden on Saturday last, being the last day of Michaelmas Term, the following Degrees were conferred:—

Doctor in Divinity—Rev. J. Cooke, Magdalen Hall.

Bachelor in Divinity—Rev. F. C. Plumptre, Master of University College.

Bachelors in Civil Law—R. W. Higgs, Fellow of St. John's; F. T. Pratt, St. John's, (by commutation.)

Master of Arts—Rev. T. Turner, Exeter.

Bachelor of Arts—R. W. Keate, Christ Church.

On Tuesday last, Mr. G. C. Rowden, from Winchester, was admitted to a Fellowship of New College, as of kin to the Founder, vacant by the marriage of the Rev. W. B. Lee, M.A.

On Wednesday last, Mr. E. Marshall, and on Thursday, Mr. E. J. Hensley, both Scholars of Corpus Christi College, were admitted Probationer Fellows of that Society.

Yesterday, Messrs. Gray, Page, and Smith, from St. Peter's College, Westminster, and Messrs. Marsden, Ridley, Brown, Corbett, Cooke, and Buckland, Commoners of Christ Church, were elected Students of Christ Church.

CAMBRIDGE.

December 2.

At a congregation on Wednesday last, the following degrees were conferred:—

Honorary Master of Arts—W. T. S. W.

Fitzwilliam, (Viscount Milton,) son of Earl Fitzwilliam, Trinity.

Masters of Arts—Rev. J. C. Bush, Pembroke; Rev. G. G. Lynn, Christ's (comp.); Rev. J. R. Page, Queen's.*

Bachelor in Physic—T. Willis, Caius.

Bachelor of Arts—J. R. Akers, Caius.

At the same congregation the following graces passed the Senate:—

To confirm the report of the Library Syndicate, dated Nov. 24, 1836.

To appoint Dr. Archdall, a Syndic of the press.

To affix the Seal to a Patent appointing J. W. Parker University Printer.

To authorize the late Vice-Chancellor to pay out of the Fitzwilliam Fund the sum of 349l. 7s. 9d., being the consideration money for the Redemption of 11l. land-tax on the Site purchased of St. Peter's College for the Museum.

To authorize the payment of 232l. 9s. 1d. to the Plumian Professor, in conformity with the regulations adopted Feb. 27, 1829; the receipts of the Plumian Professorship in the last year having amounted to 267l. 10s. 11d.

Two graces were proposed at the same congregation,—one to authorize a grant of 300l. from the University chest, in aid of the subscription for building new churches in London; the other to authorize a grant of 50l. for the rebuilding of St. Andrew's church in this town; both of which passed the Black-hood house, and were rejected in the White-hood house by a small majority.

At the same congregation, a grace passed the Senate to confirm the following report:—

The Syndicate appointed May 11, 1836, "for the purpose of considering whether the design chosen for the New Library, &c., be in conformity with the instructions given to the architects," and re-appointed June 11, 1836, "to confer with Mr. Cockerell" "as to the probable cost of the buildings to be erected in the first instance," beg leave to report to the Senate:

That they have examined Mr. Cockerell's design, with reference to the instructions given to the architects in regard to the nature, extent, and arrangements of the accommodation required, and they are of opinion that it is in conformity with those instructions:

That they have this day conferred with Mr. Cockerell, "as to the probable cost of the buildings to be erected in the first instance;" and that Mr. Cockerell states it to be his professional opinion, after further consideration of his plans, that, regard being had to the prices of building materials at the time of sending in the design, the portion of it which is marked in his drawings (see portfolio, No. 5.) as proposed for immediate execution, and

* Mr. Page was admitted B.A., *ad eundem* from Trinity College, Dublin, at the morning congregation.

which comprehends all the accommodation immediately required by the instructions, might be built and prepared for the reception of its sittings for a sum not exceeding 25,000*l*.

December 9.

At a congregation on Wednesday last, the following grace passed the Senate:—

To appoint the Vice-Chancellor, Dr. French, Master of Jesus, Mr. King, President of Queens', Mr. Tatham of St. John's, Mr. Cape of Clare hall, Mr. Nicholas of King's, Mr. Willis of Caius, Mr. Power of Trinity hall, Mr. Bowstead of Corpus Christi, and Mr. Martin of Trinity, a Syndicate to confer with Mr. Cookerell, as to retaining any part of the present walls of the old building purchased of King's college; and as to "any alterations, which may be thought expedient, in the character and details of his design for additions to the library, &c.:" also to advertise for tenders for "that portion of the design which is proposed for immediate execution;" and to make a report on each of these several points to the Senate, for their consideration and decision: and further to superintend the progress of the works when commenced.

Messrs. Abud, Addison, Glossop, Pattinson, Peat, Racater, Giasborne, Smith, and Wright, have been admitted Scholars of St. Peter's College, Cambridge.

December 16.

There will be congregations on the following days of the ensuing Lent term:—

Saturday, ...Jan. 21, (A.B. Com.) at ten.
Wednesday, Feb. 1, at eleven.
Wednesday, Feb. 8, at eleven. (Ash W.)
Wednesday, Feb. 22, at eleven.
Friday,March 10, (A.M. Inc.) at ten.
Friday,March 17, (end of term) at ten.

At a congregation on Wednesday last, the following Degrees were conferred:—

Masters of Arts—Rev. F. A. Glover, St. Peter's; Rev. C. F. Childe, Emmanuel; Rev. W. K. Groves, Christ's.

Bachelors of Arts—W. K. Fraser, Trinity; J. A. W. Harper, Trinity.

[The Syndicate appointed to consider whether any and what alterations may be made in the Previous Examination, and in the examination for Bachelor of Arts Degrees, have recommended two specific plans for the alteration of these examinations, but their length precludes the possibility of giving them in this Magazine till the next number.—A grace of the Senate has also passed to confirm the report of the Syndicate appointed to draw up regulations for the Macartney collection, and anatomical preparations. This report also must be delayed.]

December 23.

PRIZE SUBJECTS.—The Vice-Chancellor has issued the following notice:—

I. The Most Noble Marquis Camden, Chancellor, being pleased to give annually

a third gold medal for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse: the subject for the present year is—

The conflagration of Rome in the reign of Nero.

N.B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1837, and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually—

(1) Two Prizes of fifteen guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the Degree of Master of Arts; and—

(2) Two other Prizes of fifteen guineas each, to be open to all Undergraduates, who shall have resided not less than seven Terms, at the time when the Exercises are to be sent in.

The subjects for the present year are—

(1) For the Bachelors,

Quænam beneficia Academia, qualis nostra est constitutione ac forma, ad rempublicam afferat?

(2) For the Undergraduates,

Utrumque tempus consulas, tum antiquius, ut cognoscas, quid optimum fuerit; tum recentius, ut notes, quid fuerit aptissimum.

N.B.—The exercises are to be sent in on or before April 30, 1837.

III. Sir WILLIAM BROWNE having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose—

(1) The best GREEK ODE in imitation of Sappho;

(2) The best LATIN ODE in imitation of Horace;

(3) { The best GREEK EPIGRAM after the model of the Anthologia, and
The best LATIN EPIGRAM after the model of Martial;

The subjects for the present year are—

(1) For the GREEK ODE—

Ingenium cui sit, cui mens diviniore atque res Magnasonaturum, daenominis hujus honorem.

(2) For the LATIN ODE—*Newtonus.*

(3) For the GREEK EPIGRAM—

— Nil fuit unquam

Sic impar sibi.

(4) For the LATIN EPIGRAM—*Proximus sum egomet mihi.*

N.B. The exercises are to be sent in on or before April 30, 1837. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty, stanzas.

The Greek Ode may be accompanied by a literal Latin Prose Version.

IV. The PORSON PRIZE is the interest of 400*l*. stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a

proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek Verse.

The subject for the present year is—
SHAKSPEARE — KING LEAR, Act III. Scene 2—the speech of King Lear, omitting the intervening passages, by which its contiguity is broken:

Beginning—

“Blow, winds, and crack your cheeks!
rage! blow!”

And ending,—“I am a man

More sinned against than sinning.”

N.B. The metre to be Tragicum Iambicum Trimeterum acatalecticum. These exercises are to be accentuated, and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1837.

TRINITY COLLEGE, DUBLIN.

The subjects for the Vice Chancellor's Prizes at the next Commencements are—
FOR GRADUATES, (in Greek, Latin, or English Prose,) “The Influence of Climate on National Character.” — FOR UNDERGRADUATES, (in Greek, Latin, or English Verse,) “The Pyramids of Egypt.”

The Compositions, under fictitious signatures, to be given to the Senior Lecturer, on or before the 20th of January, 1837. RICHARD MACDONNELL,
Senior Lecturer.

[It was intended to give the lists of prizemen at Michaelmas, but want of room rendered it impossible.]

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. J. G. Gifford, Wippingham, Isle of Wight; of Rev. J. Bewsher, Richmond; of Rev. E. Napcan; of Rev. W. H. Bathurst, Barwick in Elmet, Yorkshire; of Rev. C. Jollands, Little Munden R., Herts; of Rev. W. Clive (still born); of Rev. J. Hutchinson, East Stoke V., near Newark; of Rev. W. B. Tate, Lower Wallop V., Hants; of Rev. J. Colborne, Frampton-upon-Severn, Gloucester; of Rev. H. Legge, of East Lavant R.; of Rev. Archdeacon of Cork; of Rev. R. Fishburne, Colkenno Glebe; of Rev. G. W. Lamprey, Ballintemple Glebe; of Rev. J. Hopkinson, Alwalton R., Hunts; of Rev. R. Gould, jun., Ilfracombe; of Rev. W. W. Park, Ince Hall, Chester; of Rev. C. Porter, St. Martin's V., Stamford Barron; of Rev. A. G. Stuart, Alexamully Glebe; of Rev. J. H. Miller, Leck Glebe, Donegal; of Rev. M. Plummer, of Gateshead; of Rev. T. J. Blofield, Old Sodbury V., Gloucestershire; of Rev. W. Fisher, Derby; of Rev. J. J. West, Winchelsea R.; of Rev. F. J. Noel; of Rev. B. F. Laurence, Chalgrove V., Oxon.

Of Daughters—The lady of the Rev. Dr. Kennedy, Shrewsbury; of Rev. W. C. Totton, Bluebridge House; of Rev. T. Sale, Southgate; of Rev. H. W. Plumptre, Eastwood R.; of Rev. W. T. Hopkins, Nuffield R.; of Rev. G. L. Benson, Vicar Choral of Salisbury Cathedral; of Rev. A. Pearson, Springfield R., Essex; of Rev. W. B. Harrison, Gayton R., Lincolnshire; of Rev. T. Masker,

Gittisham P.; of Rev. J. C. Moffatt, Newry; of Rev. R. D. Backhouse, Walmer P.C., Kent; of Rev. W. Steven, Minister of the Scotch church, Rotterdam; of Rev. E. Lewis, Atworth, Wilts; of Rev. C. Tooke, Oddingley R.; of Rev. E. Nixon, Castletown R.; of Rev. J. Awdry, Salisbury; of Rev. W. Leng, Stockton; of Rev. R. M. Wood, Shenley, Herts; of Rev. E. N. Young, Quainton R., Bucks; of Rev. H. Moseley, Wandsworth.

MARRIAGES.

The Rev. P. H. Lee, r. of Stoke Bruerne, Northamptonshire, to Mary, d. of R. Willis, Esq., of Halsead, Lancashire; Rev. F. R. Nixon, B.A., late Fell. of St. John's Coll., Oxon, to Anna, d. of C. Woodcock, Esq., of Park Crescent, Portland-place, London; Rev. R. W. Hamilton, Minister of Belgrave Chapel, Leeds, to Harriette, third d. of J. Robson, Esq., of Sutton, Yorkshire; Rev. G. Maclear, to Catherine, relict of the late Rev. J. Young, v. of Cockerham, Lancashire; Rev. O. L. Collins, p. c. of Ossett, Yorkshire, to Eliza, youngest d. of Mr. J. Guest, merchant, of Birmingham; Rev. F. F. Magrath, of Kilmegan, county Down, to Eliza, d. of the late W. Young, Esq., of Monaghan; Rev. C. Rawlins, v. of Thornton, York, to Eleanor, d. of the late G. Rickards, Esq., of Piccadilly; Rev. W. Freeland, D.C.L., to Elizabeth, relict of the Rev. W. N. Manly, of Dublin, and d. of the late T. Brown, Esq., M. D.; Rev. G. J. Atkinson, r. of Kettlethorpe, Lincolnshire, to Anna Maria, d. of the late

Rev. C. B. Massingberd ; Rev. J. Williamson, of Elyria, Ohio, North America, to Maria, d. of E. James, Esq., of Bristol ; Rev. T. Bryer, to Jane, youngest d. of the late Mr. E. Hickman, of Handsworth ; Rev. F. R. Raines, p. c. of Milnrow Chapel, Lancashire, to Honora, eldest d. of the late J. Beswicke, Esq., of Pike House, near Rochdale ; Rev. D. Massey, to Frances, d. of the late Hon. Eyre Massey, and relict of R. Sadlier, Esq., of Tipperary ; Rev. R. Pole, M.A., of Ball Coll., Oxon, second son of Sir P. Pole, Bart., to Elizabeth, d. of R. Elmhirst, Esq., of Cleathorpe, Lincolnshire ; Rev. R. Wanstall, B.A., c. of Walton-upon-Trent, Derbyshire, to Lucilla, youngest d. of the late C. Cotterill, Esq., of Cannock ; Rev. A. Fitch, M.A., c. of Cottenham, to Harriet, second d. of R. Ivatt, Esq. ; Rev. T. Mills, r. of Stretton, Suffolk, chaplain in ordinary to his Majesty, to the Hon. Elizabeth Frances Barrington, d. of the late, and sister of the present, Viscount Barrington ; Rev. C. Sandys, of Bough-ton, Northamptonshire, to Helen Sophia, d. of the late H. Bury, Esq. ; Rev. J.

Mulligan, of Moira, to Mary, only d. of J. M'Culloch, Esq., of Larne, Ireland ; Rev. C. Walters, c. of Carhampton, Somersetshire, to Ellen, only d. of the Rev. W. S. Dusanoy, r. of Exton, Hants ; Rev. St. George Knox, of Kappa, Mayo, Ireland, to Anne, d. of the Rev. R. St. George, v. of Crosmolina ; Rev. N. B. Denny, of St. John's Coll., Camb., to Mary Anne, eldest d. of J. Martin, Esq., of Porchester ; Rev. G. B. Coulter, Officiating Minister of Frankford, Ireland, to Jane, eldest d. of Mr. J. Smith, of Castleblaney ; Rev. W. K. Groves, M.A., of Chelsea, to Jane Sarah, relict of W. Daniel, Esq., of Grosvenor-place, Bath ; Rev. R. S. Robson, M.A., Incumbent of Rawcliffe, Yorkshire, to Jane, d. of the late Lieut.-col. Hutchinson, of Wold-Newton, York ; Rev. J. Mendham, M.A., of Clophill, Bedfordshire, to Sophia, d. of the late C. Turner, Esq., of North Ferriby, Yorkshire ; Rev. F. Jeune, D.C.L., Fell. of Pembroke Coll., and Head Master of King Edward's School, Birmingham, to Margaret Dyne, only child of H. Symons, Esq., of Axbridge.

EVENTS OF THE MONTH.

N.B. The EVENTS are made up to the 22nd of each Month.

BERKSHIRE.

A meeting for the purpose of making a church-rate has been held in the parish of St. Lawrence, Reading. A strong opposition was got up, but, after considerable discussion, the rate was carried on a show of hands by a large majority.—*Berks. Chron.*

CAMBRIDGESHIRE.

The Rev. H. Maberly, curate of Bourn, has been dismissed from his curacy by the Bishop of Ely. Mr. Maberly has been getting up petitions against the new poor laws, which appear to have given great offence to the ministers. Lord John Russell wrote to the Bishop of Ely, desiring that prelate to admonish Mr. Maberly for exciting agitation against a law of the land, which was accordingly done by the bishop. Mr. Maberly asserted his right to disapprove of a measure that tended to the injury of the poor and helpless, and to seek every legal and constitutional means for its repeal, and continued to hold meetings against the poor laws. The result has been his dismissal from the curacy !

—*North Wales Chron.*—(Is this true? If not, it should be contradicted.—Ed. B. M.)

CHESHIRE.

The principal members of the congregation at St. Peter's Church, Stockport, have presented a token of their respect and esteem to their late pastor, the Rev. W. Newstead, B. A., of University College, who is retiring from the curacy of St. Peter's, having accepted a cure in Selby, Yorkshire. The present consisted of a handsome quarto Bible and a Prayer-book. John Worsley, Esq. of High-street, the oldest member of the congregation at St. Peter's, addressed the rev. gentleman in appropriate terms, after which, Mr. Newstead, evidently labouring under great emotion, acknowledged the kindness which had been shewn to him.—*Stockport Advertiser.*

DERBYSHIRE.

At Chesterfield, on Thursday, Dec. 21, there was a large and highly respectable meeting of members of the church of England for the purpose of raising a fund to build a new church in that town. The Rev.

T. Hill gave 1000*l.* towards an endowment for the church, and 400*l.* was collected in the room. A committee of gentlemen was appointed to decide on a site, and promote subscriptions towards the fulfilment of their praiseworthy object.—*Derby Mercury*.

At the meeting of the Derby town-council, on Saturday, December 10, a most important document was read, in which the following disclosures of a job, conferring no credit on the parties concerned, occurs:—"The commissioners under the Municipal Reform Act wrote to the Derby town council, stating that Mr. and Mrs. Cox had made a tender for the advowsons of St. Alkmund and All Saints, in that town (which were in the gift of the late corporation), of 3,600*l.* and calling on them to acknowledge their acceptance of the offer. The council had received a tender of 4,000*l.* for the advowsons, and refused to sanction a sale at a less amount than that sum, and called on the commissioners to state the amount of the tenders made to them. Mr. Murray, the secretary, wrote an answer, demanding of the council to confirm the award of the commissioners in favour of Mr. and Mrs. Cox's tender, and refusing all information to the council of the amounts of the offers made. The town council, feeling that they could not act in conformity to the commissioners' demands, not wishing to give up the 400*l.* more than Cox's offer, again refuse to confirm it; in consequence a suit in Chancery has been commenced to enforce the commissioners' agreement.—*Derby Mercury*.

DERBY GRAMMAR SCHOOL.—The prizes at this school were adjudged as follows:—Head Master's School. 1st. Latham. 2nd. C. Thurston.—*Ibid*.

DEVONSHIRE.

A person, named Boycot, calling himself secretary to the Church-rate Abolition Society, has sent a string of resolutions to the town councils, requesting these bodies to adopt them, pledging the councils to agitate the repeal of the church rate, and the separation of church and state. The town councils, to their honour, have refused to have the documents read at their meetings.—*Devonshire Standard*.

The new Chapel at Newton Abbot was consecrated by the Lord Bishop of Exeter on Thursday, Nov. 24. Towards the erection of the building the inhabitants of that small town contributed very nearly 1000*l.* They are almost exclusively tradespeople, and they have, moreover, a full share of dissenters.

ESSEX.

The church of Havering-atte-Bower has been enlarged and beautified entirely by the voluntary donations of the inhabitants and neighbours.—*Camb. Chron*.

A vestry meeting of the inhabitants and rate-payers was held at Braintree, Essex, for the purpose of considering a rate for the repair of the church. The Rev. B. Scale took the chair. The vestry was exceedingly crowded. A motion was put and seconded, that a rate of 1*s.* 6*d.* in the pound be granted. This motion was met by an amendment for the postponement of the rate to that day twelve-month; and after a long discussion, characterised by a good deal of warmth, the amendment was carried by a large majority on the show of hands being taken. It is stated to be the intention of the churchwarden to make a rate without the consent of the vestry, which it is contended he can do, for the necessary repairs of the church.—*Times*.

GLOUCESTERSHIRE.

STROUD.—(From a Correspondent.)—The Society for promoting the Enlargement, Building and Repairing of Churches have voted 500*l.* toward the chapel of ease about to be erected in this town. This sum, together with a grant of 1,000*l.* made by the church building commissioners forms more than one-half of the fund, as the subscriptions (of which nearly half have been collected away from the parish) amount only to 1350*l.* A boast was made in one of the Gloucester papers, in reply to the minister's advertisement, that the dissenters have accommodation for 4500 persons, whilst the church can accommodate only 1500. The new chapel is to hold 1000 persons, of whom 700 will have free sittings. Surely there are many friends of the church who only require such information in order to give their aid. Subscriptions are payable through any bank to the "Stroudhill Church Fund at the Stroud Old Bank."

The subscriptions of the Bristol Diocesan Church Building Association, are proceeding prosperously; the sum already received amounts to nearly 6,000*l.* A numerous meeting of the inhabitants of the diocese took place at the Guildhall, Bristol, on the 13th of December, the Bishop of Gloucester and Bristol in the chair, for the purpose of constituting the above society. The utmost unanimity with regard to the principle of the society, and the strongest feeling ever evinced on the part of the laity, prevailed on the occasion. The meeting was addressed, and the various

resolutions moved, by the Bishop, the Duke of Beaufort, A. G. H. Battersby, Esq., E. Sampson, Esq., the Rev. Prebendary Banks, Major-Gen. Sir William Davy, the Rev. J. Hansman, the Ven. Archdeacon Thorp, C. George, Esq., J. S. Harford, Esq., J. Cooke, Esq., the Rev. T. T. Biddulph, C. L. Walker, Esq., J. Osborne, Esq., &c. &c.—*Bristol Jour.*

HAMPSHIRE.

We have the pleasure to state that a church will very shortly be built at Burley, in the New Forest: the subscriptions for the purpose are proceeding most prosperously. The greatest praise is due to the Rev. H. Wilberforce, minister of Bransgore, for his praiseworthy exertions in the cause. Burley is extra-parochial, and is a place which has long been without religious accommodation.—*Dorset County Chronicle.*

The Right Hon. the Earl of Malmesbury has made a most munificent gift of a plot of land at Holdenhurst, near Christchurch, for the purpose of building a National School Room on it.—*Ibid.*

HERTFORDSHIRE.

Mr. Henry Cowper, of Tewin-water, near Hertford, has made a donation of 500*l.* to the Society for the Promotion of Christian Knowledge.—*Standard.*

KENT.

At the adjourned meeting of the Canterbury Town Council on the 22d of November, Alderman Brent brought forward a motion for the abolition of church rates, which was put and lost by a majority of three.

MAIDSTONE CHURCH RATE.—The poll was kept open during the whole of Friday, the 16th December, and the following day until twelve o'clock. The majority in favour of the rate proved to be 239. The radicals and dissenters made a grand struggle.—*Morning Herald.*

LANCASHIRE.

On Thursday twenty-eight members of the Society of Friends (Quakers) at Manchester publicly seceded from that body.—*Sheffield Iris.* The *Blackburn Standard* also states that twenty-two more members have seceded from the body.

LEICESTERSHIRE.

A purse, containing fifty guineas, has been presented to the Rev. T. R. Docker, of Nuneaton, by his congregation at Hinckley, as a testimony of their regard and esteem for the manner in which he has discharged the duties of his office, as morning and evening lecturer at the church.

LINCOLNSHIRE.

The church rate has been postponed in the parish of St. Benedick, Lincoln, without a division.—*Times.*

CHURCH RATES.—At a meeting of the Town Council of Boston, Mr. Noble brought forward the following motion, of which he had given due notice, on the subject of church rates—"To consider the propriety of petitioning Parliament for the repeal of church rates, and praying that the charges incident on repairs of churches, which have usually been defrayed out of the church rates, be not paid out of the fund raised by the general taxation of the country." After the motion had been fully discussed, the question was put, and there appeared ten for and ten against it, upon which the mayor gave his casting vote with the noes, so that Mr. Noble's motion was lost by one.—*Ibid.*

MIDDLESEX.

The autumn examination of the children in the central schools of the National Society took place on Wednesday, the 30th of November. In consequence of the absence of company from London, very general invitations were issued to the masters and mistresses of national schools in the metropolis, and to the parents of the children. The attendance, notwithstanding the wet day, was such as to shew the lively interest they took in the institution. The children's performance was very creditable.

THE CHURCH OF ST. MARTIN IN THE FIELDS.—This venerable and splendid edifice, which is considered to be one of the finest specimens of architecture in the metropolis, was, during the late gale, observed by several persons to vibrate most fearfully; which circumstance excited considerable alarm in the minds of the parishioners, the structure having been reported to be unsound; and, as the subjoined report will shew, their fears were not altogether groundless:—

Extract from the "Report of the Committee of Vestry appointed to receive an Estimate or Estimates of the necessary Repairs to be done to the Church."

"The committee have received Mr. Barton's report, which contains a variety of important details; and it is satisfactory to learn from it, that although a very large outlay is required for the repair and cleansing of the church, there is no reason to apprehend, as far as the architect has yet been able to ascertain, that the fabric is in a dangerous state. A considerable settlement, however, has taken place at the tower, which must be carefully watched, and if it should hereafter appear that

this part of the structure has not come to a final bearing, it will be necessary that measures should yet be adopted to prevent injurious consequences from the further progress of the settlement.—Mr. Burton's estimate, under four specified heads, amounts to 5012*l*.—*Times*.

The Rev. C. Hotham, M.A., Fellow of University College, has resigned the office of librarian and evening preacher to the Hon. Society of Lincoln's Inn. The learned counsel who are in the habit of attending the hall of that society, in which the rev. gentleman has for the last ten years officiated as chaplain, have presented to him a piece of plate. It is stated that there are no less than seventeen candidates for the vacant situation.

Sites have been given by Lord Southampton, the Mercers' Company, Mrs. Wheeler, and the Rev. Joseph Medhurst, for the new churches about to be built from the Metropolis Churches Fund.—*Morning Paper*.

Some statements have been going the round of the papers relative to a proposed fund for building additional dissenting chapels in the metropolis. *We have been unable to trace them to an authentic source; and believe the information to be premature.* It is important, however, that the public should be informed, that so far from originating in any ambitious wish to rival the Bishop of London's churchbuilding scheme, the Congregational Union, in their printed minutes, earnestly recommended the undertaking to the general body three years ago. Of the steps which have been taken to carry the plan into execution, our readers shall be informed as soon as the measures are matured.—*Patriot*.

On this subject the *Standard*, of Dec. 5, says—"A few weeks ago we mentioned a very liberal subscription set on foot among the dissenters, in order to increase the number of chapels in London. The fact, so honourable to the dissenting body, was generally copied into the newspapers of all parties. The *Patriot* of Thursday last, however, inserted a paragraph calculated to throw doubt upon our statement, and otherwise designed to claim, for the dissenters, credit for having been before the Church in the effort to supply the religious wants of the people." [Here the *Standard*, after giving the above extract from the *Patriot*, adds the copy of a printed statement, and also an address, from which it appears, that at a meeting of ministers, called for another purpose, on the 25th of October, a conversation arose on the desirableness of building several new Independent places of worship in the

metropolis. It was determined to convene another meeting, of "influential laymen and pastors," on the 17th of November, at the Congregational Library; and thirty-eight gentlemen were named to be invited to such provisional meeting. The object is stated thus—"to form a society for building Independent chapels in those parts of London where scriptural churches are most required; and it is concluded that fifty would not be an adequate supply." The *Standard* adds]—"We regret to learn that the gentlemen invited to attend at the Congregational Library, on the 17th ult., declined doing so; and from that circumstance we suppose it arises that the subscription is still at a stand."

THE VOLUNTARY PRINCIPLE.—The *Courier* is at some pains to tell us, that in several instances members of the established church are adopting the "voluntary system." We know it; and we exult to know that it is no novelty. But mark the distinction between the voluntary principle of the established church and the voluntary principle for which the political dissenters contend. The voluntary principle of the established church takes the direction of providing religious instruction for those who are unable to provide it for themselves, and for whom the law makes no such provision. The voluntary principle of dissenters is known only as a negative; the person professing it simply refuses to pay for any one but himself. Which is the most Christian of these two voluntary principles? They know very little of the history of our church who imagine that it has not cherished the Christian voluntary principle—namely, the principle of free giving, for the spiritual benefit of others—from its very foundation. But this it could not have done, to the extent of the vast sphere filled by its labours and its usefulness, had it not been an established church. The dissenters' voluntary principle is a poor, inverted, niggardly imitation of the voluntary principle of the church; and, like dissent itself, it is simply parasitical.—*Standard*.

The Committee of Deputies of the Three Denominations have passed resolutions approving of the object for which the Church-rate Abolition Society has been formed, and expressing desire to have friendly intercourse with its committee, and to receive from time to time information respecting the measures which the committee are taking for improving and directing the public mind, in order that an effective co-operation may be promoted between the society and the deputies.

We have much pleasure in stating this fact. At this crisis, union between the different bodies of protestant dissenters is indispensable.—*Patriot*.

VOTES FOR PEWS.—Mr. Henry, Revising Barrister, in a church pew case, said that, with regard to pews, he and his colleagues were of opinion that the holders had such an interest in lands and tenements as would give a vote. A pew in a parish church was always appurtenant to some house in the parish, and, therefore, was merely an easement; but that was not the case with the pews in churches built by modern acts, which gave a power to the trustees, or other parties, of conveying away the pews by deeds of lease and release, as those pews might be considered tenements within the act of parliament.—*Doncaster Chronicle*.

In the court of the Archdeacon of Middlesex, on the 25th November, after hearing a proceeding taken against Mr. Samuel Theobald, of Bishopsgate-street, a member of the Society of Friends, who had been duly chosen churchwarden of the parish of Allhallows, London Wall, and refused to take upon himself the office, Dr. Phillimore refused to compel him to serve, and ordered another election.—*Watchman*.

VISITATION OF THE CLERGY.—December the 1st, pursuant to ancient custom, the half-yearly visitation of the clergy took place in the vestry room of the church of the parish of St. Paul, Covent-garden, before Dr. Phillimore, the official in and throughout all the archdeaconry of Middlesex, and Mr. Robert Isherwood, the registrar. No presentment of any interest was made during the morning, and the Court having transacted the usual routine of business, broke up at twelve o'clock.—*Times*.

The Tithe Commissioners for England and Wales have appointed Charles Pym, of Ryde, in the Isle of Wight, to be an Assistant Commissioner under the Act for the commutation of tithes in England and Wales.

Edward Conroy, Esq., has been appointed Assistant Registrar General to the Registrar General, and E. Mann, Esq., Chief Clerk of the Department.

NORFOLK.

NORWICH.—The church rate has a second time been postponed for twelve months, in the parish of St. George's Colegate.

NORTHUMBERLAND.

The *Newcastle Journal* states that more than one Roman-catholic gentleman, of

high connexions and great property in the county of Northumberland, have boldly and openly declared that they renounce all connexion with the revolutionary schemes of the Irish Papists; and that they desire to uphold, not to prostrate, the mild and tolerant Establishment of the Church of England. The declaration to this effect by Sir Clifford Constable, a Roman-catholic Baronet of large property, was published some weeks ago in the *Hull Packet*.

OXFORDSHIRE.

THAME NATIONAL SCHOOLS AND SCHOOLS OF INDUSTRY.—At an adjourned meeting of the subscribers, held at the Town-hall, Thame, on Thursday, the 8th of December, 1836, the Right Hon. the Earl of Abingdon in the chair, it was reported by the committee, that the Earl of Abingdon had consented to become patron, and the Right Honourable the Baroness Wenman, patroness, of the Institution, and that his lordship, in addition to his donation of 100*l.*, and five guineas annually, had also been pleased to offer a piece of ground on which to erect the schools. The committee also reported that they had received several additional subscriptions, but that the amount at present was insufficient to carry into effect their proposed plans. It was, therefore, resolved, that the committee be requested to continue their exertions, and to appeal to the public to aid them in promoting an object so important to the interest of the Established Church.—*Oxford Herald*.

To the Editor of the Globe.

SIR,—Our attention has been directed to a letter in the *Globe* of Friday evening last, signed "Quondam Oxoniensis," in which occurs the following paragraph:—

"Dr. Gilbert posts up a notice in the Hall of Brasenose College, forbidding his men to attend the Professor's lectures, on pain of his refusing their testimonials for ordination; and this contrary to the feelings and wishes of all the Brasenose tutors, who are justly incensed at his conduct."

We beg to declare the concluding assertion untrue; the above-mentioned act of the Principal being, as we judge, entitled to our full concurrence and gratitude.

Your obedient servants,

T. T. Bazely,

J. Walker,

Tutors of Brasenose College.
Brasenose College, Oxford, Dec. 3.

SOMERSETSHIRE.

The General Committee of the Bath and

Wells Diocesan Church Building Association held their second quarterly meeting on the 8th of December, at the Palace at Wells. Applications for aid were presented from Frome, Stoke Lane, Weston, from the parish of St. James, Taunton, Wincanton, and Writhlington. To the first of these a grant was made of 300*l.* and to the second and third of 100*l.* each, but the fourth could not then be entertained, in consequence of one of the rules of the Association not having been fully observed; it will, however, doubtless receive assistance on the next application.—*Salisbury Herald*.

The foundation-stone of the new church, to be erected in the parish of Weston, was laid on Dec. 5, in the presence of a large concourse of spectators. The Lord Bishop of the Diocese attended to perform the ceremony, accompanied by a large number of the clergy of the Archdeaconry of Bath. The church is intended to supply 427 sittings, of which 300 will be free and unappropriated. It will thus be necessary to provide an endowment, for which, however, only 615*l.* have hitherto been obtained. We hope soon to be able to report that the deficiency has been supplied by individual Christian benevolence.—*Bath Chronicle*.

STAFFORDSHIRE.

On Friday, Nov. 18th, a deputation of ladies presented to the lady of the Rev. J. Baylie, incumbent of Bloxwich, a handsome purse, containing fifty-three sovereigns, contributed by the ladies of Bloxwich and its vicinity, as a testimony of respect for the faithful labours of Mr. Baylie, and in consideration of the small income attached to the living.—*Birmingham Advertiser*.

INCORPORATED CHURCH-BUILDING SOCIETY.—The Rector of Stafford, in his sermon preached on the 13th Nov., in conformity with the King's royal letter, mentioned that a noble lady had announced her intention of contributing the munificent sum of 16,000*l.* to the society.—*Watchman*.

SUFFOLK.

The anniversary meeting of the district Society for the Propagation of the Gospel in Foreign Parts was held on Thursday, 15th December, at the Guildhall, Bury. The company was not numerous, and consisted chiefly of ladies. Amongst the gentlemen who were on the bench were the Revs. Rickards, Williams, A. A. Colville, Haggitt, Page, Fitzroy, Blomfield, Barrow, and Robert Bevan, Esq. The Rev. H. Hasted was called upon, in the absence of H. Wilson, Esq., M.P., to take

the chair. The sum collected on the occasion amounted to 28*l.* 11*s.* 5*d.*—*Suffolk Chronicle*.

Consecrations recently held on by the Lord Bishop of Sodor and Man, for the Lord Bishop of Norwich:—Stokeby Nayland, a chapel on Leavenheath, erected by public subscription;—Westley, a new church, by subscription of the rector, churchwarden, and the Marquis of Bristol, and others;—Saxmundham, an additional burial-ground, given by William Long, Esq.;—St. Clement, Ipswich, a new church, erected and endowed at the sole expense of the Rev. John Thomas Nottidge.—*From a Correspondent*.

SUSSEX.

RE-ACTION.—A four days' poll for a church-rate of three halfpence in the pound, for the churches of St. Nicholas and St. Peter, Brighton, was announced as follows:—for the rate, 1,702; against it, 1,389; majority for the vote, 313. About fourteen months since a vote was refused, after a three days' poll, by a majority nearly as large.—*Brighton Gazette*.

BRIGHTON.—On Tuesday, Dec. 20th, a meeting was held in the Town Hall, for the purpose of forming an "Anti Church-rate Association." Mr. T. R. Kemp, M.P., the Radical member for Lewes, in the chair. One only of the Brighton members (Mr. J. N. Wigney) was present; but the presence of Mr. Joseph Hume fully satisfied the radicals for the absence of the other member. The meeting was fully attended, and no opposition was offered. After a string of resolutions was passed, and petitions to both houses of Parliament, praying for the "total abolition of church-rates, without commutation or substitution by way of charge, direct or indirect, or any portion of the national revenue," were adopted, Mr. Joseph Hume addressed the meeting.—*Correspondent of the Morning Herald*.

WARWICKSHIRE.

A purse, containing fifty guineas, has been presented to the Rev. T. R. Docker, of Nuneaton, by his congregation at Hinckley, as a testimony of their regard.—*Lincoln Paper*.

WILTSHIRE.

On Thursday, Dec. 15, a meeting of the inhabitants of Fisherton Anger took place, pursuant to public notice, at the vestry room in the poor-house, for the purpose of making a church-rate of sixpence in the pound. A considerable party assembled to oppose it, and proposed a three-penny rate, which, after some little discussion,

was lost, the six-penny rate being carried by a majority of five.—*Salisbury Herald*.

The parish church of Grittleton has lately been considerably enlarged at the sole expense of the Rev. W. W. Burnel, the rector, exceeding 1000*l*.—*Ibid*.

WORCESTERSHIRE.

The Rev. D. M. Bourne, son of the late Dr. Bourne, of Oxford, has sent the very handsome donation of thirty guineas to the charity for the relief of clergymen's widows and orphans in the diocese of Worcester.—*Worcester Journal*.

The late revolutionary meeting of the pretended operatives of this city, at which nine Roman-catholic country gentlemen played so distinguished a part, has been followed up by the issue of a new coinage from Birmingham, and which is now in circulation among the initiated here. It consists of pieces of the current coin, upon which the head of the King is cut deeply across the neck by a stamp bearing the words "Daniel O'Connell"—and a crown falling from the King's head is also deeply stamped upon the metal.—*Worcestershire Guardian*.—[Is this true?]

YORKSHIRE.

THE DIOCESE OF RIPON.—It is understood that the new diocese of Ripon will be divided into two archdeaconries; one, that of Craven, to comprise the greater part of the West Riding; and the other, that of Richmond, to comprise the remainder of the diocese.—*Globe*.

The Bishop of Ripon has been visiting the manufacturing districts of Yorkshire. He paid a visit on Wednesday, Nov. 30, to Archdeacon Musgrave, at Halifax; and on Friday, Dec. 2, preached at Christ Church, Bradford, which was re-opened previously been under repair for some months. On Thursday an address was presented to his lordship by the working people of Bradford, expressing their attachment to the Established Church.

An address from the dean and clergy resident within the deanery of Ripon, to the Archbishop of York, on the termination of his jurisdiction within that part of the county, expressive of affection and veneration for his high character, has been numerously signed, and was presented on Dec. 1st, by the Rev. R. Sutton, canon of Ripon Cathedral.

The inhabitants of St. John's, Stanwick, in the North Riding of Yorkshire, have presented to their late excellent minister, the Rev. Thomas Tate, son of Mr. Tate, canon residentiary of St. Paul's, a silver

inkstand, with the following inscription engraved on it:—"Presented to the Rev. Thomas Tate, by the inhabitants of St. John's, Stanwick, as a mark of their approbation of his unwearied zeal in discharge of his duty as curate of St. John's, Stanwick;" and in presenting it they feelingly regretted the loss of his services, as well as the inadequacy of the reward they had to offer him. At the same time he received an elegantly bound copy of Bagster's Polyglot Bible, with the following inscription on it:—"Presented to the Rev. Thomas Tate, by the teachers and scholars of the Aldborough and Caldwell Sunday Schools, as a token of their gratitude for his uniform kindness to them during his curacy of St. John's, Stanwick."—*Times*.

The foundation stone of the new church at Mount Pleasant, in this town, to be dedicated to St. George, was laid by the Bishop of Ripon, Dec. 16th, in the presence of a very large concourse of spectators.—*Leeds Intelligencer*.

WALES.

The disputed question of a church rate at Abergavenny was brought to the test of a poll on the 25th of November, which terminated in the announcement of a majority of 65 votes in favour of the rate.—*Herefordshire Journal*.

The Rev. Thomas Jones, the venerable curate of Creaton, has given 200*l*. to St. David's College, the interest of which is to be applied as a premium for the best essay in Welsh on any given doctrinal subject.—*North Wales Chronicle*.

The Marquis of Bute, with that munificent spirit in promoting all good works for which he is proverbial, is about to build a chapel, at his own expense, at Rigos, and to settle upon it a perpetual endowment. We have good authority for stating, that the minister to be appointed will be required to perform service also at Hirwain; for which purpose the bishop has promised to license a room, as soon as a suitable one shall be provided.—*Carmarthen Journal*.

The handsome new church at Tredegar was consecrated on the 11th of November. The edifice was crowded in every part. The bishop of the diocese preached in the morning, and the Rev. Chancellor delivered a sermon in Welsh in the afternoon.

LLANELLY.—On the 11th of November, the anti-church party was most triumphantly put down in this parish. A vestry was called for that day, at three o'clock p.m., for the purpose of obtaining a rate for the necessary repairs of the church.

As usual, of late, the scouts of the political dissenters, and their abettors, the infidels and the contemners of all religion, were sent to every corner of this populous and extensive parish; and, by the dint of bullying, threatening, and abusing, succeeded in gathering together the scum of the populace to oppose the making of the rate. At the appointed hour most of the respectable inhabitants arrived at the town-hall, and, after the two churchwardens made their appearance, the vicar proposed that W. Chambers, Esq., should take the chair. Mr. Chambers having taken the chair accordingly, in a very concise and pertinent speech pointed out to the meeting the propriety and necessity of making a rate for the necessary repairs of the church. He stated, amongst other things, "that he was a friend to reform, and that he wished that every abuse in the state as well as in the church should be removed, because he loved those institutions, and wished to uphold them." A rate was then proposed by R. J. Neville, Esq., high sheriff for Carmarthenshire, and was seconded by Alexander Raby, Esq., portreeve of the borough of Llanelly, and was unanimously agreed to by all that were respectable and sober.—*Carmarthen Journal*.

SCOTLAND.

A commission has been appointed to visit Glasgow University. The commissioners are Lord Melville, Sir Thomas M. Brisbane, Lord Moncrieff, the Rev. Dr. Lee, Mr. Colan Dunlop, Mr. John Wilson, of Thornlie, and Mr. A. E. Monteith, advocate.

IRELAND.

FERMANAGH PROTESTANT ASSOCIATION.—One of the largest and most respectable meetings ever witnessed in Fermanagh, assembled there on Monday, Nov. the 21st, for the purpose of forming a Protestant Association. At six o'clock the company began to assemble, and before seven, dinner being announced, the town-hall was completely filled. Amongst the company present were Lord Cole, M. P., Lord Loftus, Major Richardson, Mr. Ponsonby Tottenham, Mr. E. Archdall, Col. Stuart, Mr. W. Archdall, jun., Mr. E. Archdall, jun., Mr. A. Hudson, Mr. W. D'Arcy, Hon. and Rev. J. C. Maude, &c. The proceedings, of which our limits will not admit of our giving any detailed account, were of a character to strengthen

most materially the venerable institutions which the insanity of our rulers had endangered.

The case has been regarded with considerable interest by the great number of persons in this country who have insurances effected with English companies.—*Carlton Chron.*

COLONIAL.

A correspondent of the *Times* says:—"A Roman-catholic bishop has been officially sent out to the colony of New South Wales by the government, that he is elevated to the same importance as the clergy of the church of England, and receives the same support. Everything, in short, is *en train* to make this a Roman-catholic colony. In the schools, the system is to be founded on the Irish model; and, in deference to the catholics, the Bible is to be wrested out of the hands of the protestant children. The whole of the protestants are rallying round their own bishop, and the governor denounces publicly their opposition to be a defamation of the British government. The greatest irritation and ill-feeling exist.

The papers from Canada state that there had been an important meeting in St. James's church, Toronto, on the 5th of November, the objects of which were to promote the interests of religion, and the increased efficiency of the established church; and among other resolutions adopted by the thirty clergymen and others there assembled, there were, 1st, the advantage that would result from the division of the diocese of Quebec, and the necessity of a bishop for Upper Canada; and, 2nd, the propriety of an annual convocation. The meeting also took into consideration the adoption of measures, 1st, to promote the education of young men for the ministry; 2nd, the encouragement and support of missions; 3rd, the formation of a fund for the benefit of the widows of clergymen; 4th, the establishment of a paper, or miscellany, of religious intelligence, in connexion with the Church of England. An address was also voted to the governor, Sir F. Head, on his appointment, and "implored his powerful protection in behalf of the rights and privileges of the church as by law established." In reply, his excellency gave assurance of "the regard and attachment he naturally entertained for the clergy of the established church in Upper Canada."

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NOTICES TO CORRESPONDENTS.

"Burgovallensis" has unquestionably some reason to complain; but the Editor regrets to say, that the department of *Parish Churches* has utterly failed. Every other part of the Magazine has succeeded beyond expectation, and a full and overflowing supply of contributions has been obtained. But in this, which seemed likely to answer many good purposes, there has been a great deficiency. There have been some papers of great beauty, (such, for instance, as those of Mr. Townsend, praised in the last "Quarterly,") but the supply soon failed, and not above two or three of these papers have been received for a long time. The Editor regrets this, for it was a favourite plan of his once. There seemed an opening for much pure, beautiful, and wholesome feeling, apart from all party and controversy. But what must be, must be; and it seems in vain to try this any longer. The money, therefore, before devoted by the proprietors to the purpose of a plate, will now be given to obtaining more reviews. Perhaps "Burgovallensis" will be a little sorry for his hard remarks on some of the plates, when he is told that they, in common with the circumstances just mentioned, tended to bring about the change. If, after the trouble and expense of getting plates, they gave so little satisfaction as these did to him, why go on? Has he any notion what the expense of a much better plate every month would be? He must remember, that, in engravings for every month in the year, people do not count by pounds, but by *tens*, and even *hundreds*.

A correspondent, who signs himself "Latens," asks the following question:—The Guardians of the Poor of the district in which I live, (acting, I suppose, under orders of the Commissioners,) refuse to pay the clergyman's fee for the burial of paupers. Have I any remedy?

Many thanks to "A Medical Man" for his excellent letter on Vivisections. It was impossible to use it in this number, but it is intended to use it as soon as room can be found.

"Canonicus" must excuse the non-appearance of the P.S. to his letter in this Number. It was believed to be in the hands of the printer, but he will be the first to excuse this accident, as he will know that it was not unlikely to occur.

The Editor cannot forbear repeating his earnest request for abstracts of important meetings, proceedings, &c., rather than the newspapers which contain a long account of the matter—*πλεον ἡμῖν παντός*, and 'bis dat qui cito dat,' are truly applicable here. Many thanks to those who have answered his former requests, and thus enabled him to give much useful matter.

It is well to warn all persons against a cheap edition of the *Pensées de Pascal*, published this year at Paris by a bookseller named Hiard, because, being commonly found in London, it may do harm. The mischief of the edition consists in its having an appendix containing notes from *Foltaire*, who was as incompetent to detect faults in Pascal's reasoning, as he was incapable of estimating his piety.

"B. Q." is quite mistaken about the *Lyra Apostolica* and *Samaria*. What difficulty can there be about the matter? Among non-episcopalians, there are, to speak generally, two classes. The one, scoffs at all notions of a succession in the ministry, and at all belief that any commission from God is necessary for a man to minister in spiritual things between God and man, to preach God's word, and administer his sacraments. When A, B, or C, the first man whom we may meet in the street, likes to say that he is called to be a minister, the justice of the peace, or a quarter sessions' licence, or any ceremony he may please to go through, with any persons he may please to officiate at it, are quite competent to make him an able minister of the New Testament. Any one, in short, may act in God's name; and a body of Christians, with this self-called and self-constituted ministry, with A, B, or C, dealing as they will with God's word and sacraments, is just as true and as good a branch of the Catholic church, as the wit of man can devise. This is the notion of one class of Christians. (But this is not the notion of the Presbyterians. They, as well as Episcopalians, maintain the necessity of a

clear commission, and of a succession in the ministry. They wholly repudiate the notion of any one, whosever will, taking the ministry on himself. This doctrine may be found in plenty of the books published by English Presbyterians of authority during the commonwealth. The argument, then, with the Presbyterians is a much more simple matter than with the others. They agree, in short, with us, in believing that, without a ministry duly commissioned according to God's appointed way, there is no church. The sole question in arguing with them, therefore, is this: Which is the way appointed by God for giving the commission? Is it the Presbyterian or the Episcopal? He who, with the Presbyterians, believes that a commission and succession are necessary to make a ministry, and that a ministry is necessary for a church, must, of necessity, if he believes that the Episcopalian and not the Presbyterian discipline is the true one, believe that there is no true church among the Presbyterians. How far the plea of *necessity* might avail, if that were the ground, is another question; but, as Archbishop Laud says, where has the necessity been proved? Will "B. Q." understand *Samaria* now? The truth is, that a large portion of persons, calling themselves Christians, both *in* and *out* of the church, have no belief whatever in the necessity of a commissioned ministry, or in the value of the sacraments. The practice of the primitive church, confirmed for 1500 years, is not sufficient with them to fix an interpretation on scripture, if it could be called doubtful. It is quite the same thing to them, who preaches God's word, or administers his sacraments, if he preaches well. They are, consequently, ready to amalgamate with all bodies of persons calling themselves Christians. Ignorant and angry when the truth is set before them and they cannot reply, their only and their regular course is to assert that they who maintain the necessity of a commissioned ministry, believe that all non-episcopalian Christians are necessarily and certainly *lost*. They know, as well as the persons whom they malign, that this is *not* the doctrine taught by the Episcopalians, whatever they may think of the misery of those who belong to no church. But what can people do,—who have no knowledge and no argument to offer, but who will still dispute,—what can they do but call names, and fix odious opinions on their opponents?

The correction of the Bicester statistics arrived too late for insertion. The friend who communicated it is requested to look at the proceedings of the Incorporated Society for Promoting the Building &c. of Churches, in this month's Magazine. He will see that grants are made for *repearing* churches.

It appears from the *Standard*, of Dec. 28, that the Armagh petition against the national education system has already been adopted at a meeting of the clergy of the united dioceses of Cork, Cloyne, and Ross.

"R. S." is thanked for his letter, which arrived Dec. 28. He will see by the letter of "C. F. H." that he has been anticipated.

The following have been received, and will be used as soon as practicable:—"Vincentius Lirinensis"—"J. M."—"A Priest of the Scots' Episcopal Church"—"T. G." on the Eucharist—"D. I. E." on the Importance of Periodical Relaxation from Professional Pursuits—"H. E. R."—"J. H. B."—"A Constant Reader," from Penshurst—"J. E."—"A. T. Russell," on Scripture the only Rule of Faith—and "M." from St. Peter's College, Cambridge.

The quotation from Borlase will be very acceptable.

The offer of a translation of MS. Prayers from Roman-catholic Missals, &c., shall be answered, in *Notices to Correspondents*, next Number. A private communication would be more satisfactory.

To the Editor of the British Magazine.

ROMANISTS SCHISMATICS.

SIR,—In an interesting article at the commencement of your December number, in which some of the "disgusting fabrications" of popery are exposed, I was astonished to read the following sentence, with which it concludes:—"We are more anxious to reform than to make proselytes; we are more anxious to see the Romanist restored to primitive catholicity, than to swell the numbers of Protestantism." Now, Sir, feeling persuaded, as I am, that the national church in this kingdom is pure and apostolic, I cannot but look on Romanists as schismatics, and therefore consider it their duty, and the duty of all Christians in this country, to return into the communion of the national church. Any reformation which left them separated from our church would leave them still in the sin of schism. And how could they be said to be "restored to primitive catholicity" while they continued in schism? Such reformed Romanists would be a most dangerous set of *pious* dissenters.

I am, &c.

A. I.*

* The Editor is much obliged to "A. I." for giving him an opportunity of expressing his regret that the sentence in question was not modified. An examination of the former part of the article (the Latin in the notes is especially referred to) will shew that, from circumstances not likely to interest the public, the article in question (the excellence of which was not only ascertained by a cursory perusal when it first arrived, but might have been anticipated from the abilities and principles of the author) was not subjected to the usual careful revision in going through the press. The labour of making minute corrections in MS. is such, that this is generally deferred till the article is in type.—Ed.

THE
BRITISH MAGAZINE.

FEB. 1, 1837.

ORIGINAL PAPERS.

COMMERCE OF THE JESUITS IN THE EIGHTEENTH CENTURY.
LEGAL PROCEEDINGS.

IN a former article, an attempt was made to sketch the history of a Jesuit adventurer in the fields of commerce, from his rise to his fall, and to shew the ruin which that fall entailed on a multitude of unfortunate individuals, and on one of the first commercial houses in France. The manner in which the Jesuits were forced into various courts, in order to argue their liability to the debts contracted in the name of the society by Father de la Valette and others, may afford a few instructive details relative to Jesuit commerce, as well as to the government &c. of the society itself. Perhaps the most effectual mode of attaining these two objects will be simply to state, as briefly as possible, a few of the proceedings which actually took place in different courts of justice. It must be remembered that Father de la Valette was the "Superior of the Windward Island Missions," and Father de Sacy, the "Procureur General" of the same mission; and it must also be stated that, on the bankruptcy of Messrs. Lioncy and Gouffre, the society appointed *another agent* in Marseilles, named Rey, who discharged a part of that set of bills which has been mentioned as amounting to about 1,500,000 livres, or 60,000*l.* This he did with money furnished to him by the society of the Jesuits, and he received the consignments &c. made by Father de la Valette. M. Rey was appointed by Father de Sacy, with the authority of his superiors. After consigning merchandize, of which M. Rey disposed, to Cadiz and to Amsterdam, in order that the Spanish and Dutch flags might procure the vessels' impunity from the English, one consignment was charged by F. de la Valette with the payment of 150,000 livres (about 6000*l.*) to Messrs. Clork, Dedel, and Co., at Amsterdam. Father de Sacy ordered the money for which it sold to be paid to M. Rey, but the Dutch house of business resisted this measure. M. Rey continued

for some time to perform the duty for which he was appointed—viz., gradually to liquidate the debts of Father de la Valette. But the Jesuits very soon tired of this piece of gratuitous honesty, and M. Rey's occupation ceased forthwith. The creditors, therefore, of Messrs. Lioncy and Gouffre thought it quite as well that each of them should look after his own interest individually, and accordingly they brought the matter into various courts.

Our first business, then, will be to lay before the reader the details of one or two of these cases.

1. The case of the Widow Grou.

While the Consulate of Marseilles was occupied in giving judgment as to some of these debts, that of Paris was occupied with others. Among those brought before the Consulate of Paris was that of a lady named Grou, and Louis Grou, her son. They had received as payment a letter of exchange for 30,000 livres (about 1200*l.*), drawn, 27th May, 1757, by Father de la Valette on M. Rey, to the order of M. Rachon, who had transferred it to the order of M. Charlery, and he had endorsed it to the order of the Widow Grou. It was payable at two years date, and became due on the 6th June, 1759, allowing ten days grace. M. Rey refused to accept it, and would not pay a sou, and the widow appealed to Father de Sacy. Father de Sacy was equally unaccommodating: "He had no money, and hoped she would wait." After waiting two months, she cited him at the Consulate of Paris.

The proceedings here were curious. Father de Sacy actually appeared at the Consulate—a tribunal exclusively commercial—and pleaded his own cause in person! He hoped to baffle the lady in a cross-examination; and having obtained permission to ask three questions, he used it as follows:—

Q. Who drew this letter of exchange?—A. Father de la Valette.

Q. On whom was it drawn?—A. On M. Rey, merchant, at Marseilles.

Q. To whose order was it drawn?—A. To that of M. Rachon, who endorsed it on M. Charlery, and he endorsed it to me.

"Then," said Father de Sacy, "I am neither Father de la Valette, nor M. Rey, nor M. Rachon, and hence any demand on me is preposterous."

This was an able thrust; but French lawyers are almost as dexterous at parrying as Mrs. Trollope's celebrated American friends on the steam-boat, and M. Benoit, who pleaded the cause of Madame Grou, requested permission to ask Father de Sacy three questions also. On its being granted, he asked—

Q. What is the nature of Father de la Valette's situation at Martinique?—A. He is Superior of the Windward Island Missions.

Q. To whom are the Windward Island Missions accountable at home?—A. To the Procureur of the Windward Island Missions, resident at the House of Profession, in Paris.

Q. Who is now in the enjoyment of that office?—A. I am; and I am accountable to the Provincial, who is accountable only to the General of the Order.

"You see, therefore," said M. Benoit, "that the sum represented by this bill was paid to Father de la Valette, from whom it passed into the hands of Father de Sacy; from him it went to the Provincial, and from the Provincial to the General. The society, in its corporate capacity, has received the amount, and the society ought to be made liable."

Not content with this deduction of its liability from reasonable principles, M. Benoit read the letter in which Father de Sacy *acknowledged the debt*, and only asked for time to liquidate it, and wound up his case by citing the 'Dictionnaire de Trevoux,' under the word 'Missions,' to trace the dependence of the Windward Island Mission on the House of Profession of Paris.

On the 30th of January, 1760, the court gave sentence to the following effect:—

The Jesuits were convicted, and rendered liable to the sum of 30,000 livres, with interest: in case of refusal, every remedy provided by the law was open to Madame Grou, and all the effects of the society might be seized to enforce the demand. The Jesuits were also condemned to pay the costs of the suit.

This conviction was the first severe blow which the Jesuits had received, and it would necessarily lower them in the opinion of the world. There was no use in resistance; they could only appeal to the Parliament of Paris, and it was pretty certain that the same principle which guided the Consulate would guide the Parliament. There was, therefore, in this case, nothing to be done but to pay the money.

Still this ready compliance with the decisions of an inferior court did not always characterize their proceedings, for on the 17th August, 1760, they obtained an *arrêt du conseil*, (a judgment in council?) fortified by letters patent, (registered the 5th of July, 1760,) which removed all causes then on foot, or hereafter to be brought forward, relative to these matters, to the Parliament of Paris. There is a slight circumstance connected with this decree which it is worth while to observe upon. In these letters the only parties referred to as defendants in the various causes before the Consulates are "the Jesuits of the province of France, under F. de Montigny, Procureur-General of that Province." There was a reason for this; the creditors brought their actions against all the *Jesuits of the Kingdom of France, &c.*, in their common house, situated in Paris, rue St. Antoine. Now, there were thirty-nine houses of Jesuits, but divided into four provinces—1. France; 2. Toulouse; 3. Guyenne; 4. Lyon; 5. Marseille.

The mission of Martinique belonged to the province of France, because its revenues were attached to the College de la Flèche, and the Jesuits intended to rest their defence on the ground that the *province of France* was the only province interested in the matter, while the indictment implicated the rest. The committee of creditors obviated this difficulty by citing the General himself, then resident at Rome.

This august personage, of course, did not think fit to put in an appearance.

The next case which offers us an instructive lesson is that of M. Cazotte.

2. The case of M. Cazotte :—

M. Cazotte had been educated at one of the Jesuit seminaries, and always retained so grateful a sense of the advantages he received there, that he lost no opportunity of obliging or serving the society to the extent of his power. He had an official situation, in Martinique, connected with the navy, and had often shewn his confidence in Father de la Valette, by entrusting him with all the money at his own disposal. In 1751, the society owed him 33,000 livres (above 1,200*l.*), which was duly paid by bills on Paris. But, in 1758, M. Cazotte having determined to return to his native country, made the following arrangements. He sold all that he could not remove, except twenty negroes and a considerable number of cattle. In order to facilitate his return, Father de la Valette and Father Fayard, procureur of the missions, proposed to him to transmit his money through them, and receive the amount at Paris. Now it will be remembered that, from the year 1756, when the house of Lioncy and Gouffre failed, the bills of the Jesuits had been worth nothing in France, and all the consignments were made to foreign countries—Spain, Holland, &c. The inhabitants of Martinique knew nothing of this failure; but it is clear that it cannot have been unknown to Father de la Valette, to whom poor Cazotte entrusted his whole property, on the strength of the following security, which is given as a real curiosity :—

“I, the undersigned, Priest, Apostolical Missionary of the Company of Jesus, General Superior and Apostolical Prefect of the Missions of the same Company, in the Windward Islands of America belonging to the French, declare that I have received from M. Cazotte, Commissary and Controller of the Navy at St. Pierre, the sum of *one hundred and thirty thousand livres, in negroes, horned cattle, and in money*, which sum I bind myself to pay *at par*, in France, and in the city of Paris, in such house as shall be indicated to me by the order of M. l'Abbé Cazotte, Grand-Vicaire of Châlons-sur-Maine, in the following way—viz., sixty-five thousand livres of French money, within *twenty* months of the date of these presents; and sixty-five thousand livres of French money, within *twenty-six* months from the date hereof. At St. Pierre, in Martinique, 28th Dec. 1758. Signed, La Valette.”

This document M. Cazotte deposited with Father Fayard, contenting himself with a copy, attested thus—“I declare the present instrument entirely conformable to the original, which I have in my hands, signed by Father de la Valette, in attestation of which I subscribe this present writing. Signed, B. G. Fayard, Jesuit Syndic.” Fortified by this document, and a letter from F. Fayard to F. de Sacy, requesting him not to delay the payment, M. Cazotte set out for France. He was received most kindly by the Jesuits, the highest encomiums lavished on his generous feelings, &c.; but M. Cazotte began to feel uneasy at the prospect before him, as a sort of presentiment stole upon him, that fair words are not quite so advantageous as hard cash. Still he could not bring himself at once to renounce all faith in his favourite Jesuits, and he only asked the society to give him definite

pledges that they would pay his debt when it became due. He had found on his arrival in France, it seems, that their affairs were not flourishing; and if he had not been prejudiced in their favour, he would have seen that their dealings had not been straightforward. He found that while the society had no objection to receive his property, as a corporate body, they objected now to give assurances, as such, saying that they were dependent on a superior. To him, therefore,—namely, to the General of the order,—an office held at that time by Laurent Ricci—he determined to apply. Fair words again met his eyes; but fair words would not keep the wolf from the door, and M. Cazotte became urgent. It may be well to give one of the letters written to him by Father Ricci, as a specimen well worthy of insertion, at least, in the “Polite Letter Writer” or the “Secretary’s Assistant.”

The letter is as follows:—

“Rome, 27th Feb., 1760.

“SIR,—His excellency, the French Ambassador, has sent me the letter which you have done me the honour to address to me. It informs me of the sad condition of your affairs, in which I feel the deepest interest. The mere recommendation of his excellency deserves every consideration, as he is a person who has shewn all sorts of kindness to the company and to myself.

“The kindness and friendship which, during so many years, you have shewn to our fathers settled in Martinique, would be sufficient to determine me to further your wishes. I was unable to read your memoir without the most lively feelings of gratitude. I beg of you, Sir, to feel *persuaded that I am about to take just measures that you may have reason to be satisfied.*

“I write in the strongest manner to Father Allanic, Provincial. Be so good as to arrange with him the mode by which you may receive the assurances you require. The favour which I beg of you, and which you will be willing to add to the many we have already received from you, is this, *to grant the delay which may be considered necessary in order to make a satisfactory arrangement.* I assure you, Sir, that among all the misfortunes which surround us in every direction, the affairs of Martinique pierce my very heart. We deserve some compassion in respect to this place. The misfortunes of war, against which no one can be provided, are the principal cause of the troubles of this mission. I beg of you to enter into my sentiments as I enter into yours.

(Signed) “Laurent Ricci.”

Whether any private message to Father Allanic, which nullified this offer of accommodation, accompanied the letter alluded to in the first part of it, has not transpired, but the only advantage M. Cazotte obtained was to possess an acknowledgment of his debt, in the hand of the General of the order.

Still M. Cazotte, though somewhat of that character which the French call a *gobe-mouche*, was not entirely to be gulled by mere professions, and he wrote again. Every one who has ever seen a horse shod in France is aware of the delicate attention paid to his feelings. In order to induce him to remain quiet during the process, a person is employed to tickle him with a soft fan of feathers, or a soft whisk, just as persons are induced to wait in a coffee-room, without dying of ennui, by the loan of the newspapers. When Father Ricci was made General of the order of the Jesuits, they spoiled an inimitable candidate for such a situation. His letters shew him to be a perfect adept in the art of tickling.

The second and third are too long to be given, except by stating

their contents, but they are worthy successors to this first. The second lets him down easily into the condition of the other creditors, by stating that if his debt were liquidated separately, the rest of his fellow-sufferers would have reason to complain. On this, he wrote to Father Allanic, saying that he must put his cause into the hands of the lawyers. The Father answered him that he could only trust in Providence! M. Cazotte, therefore, thinking that the Jesuits were rather inclined to do nothing for him themselves, wrote to the General, stating with what regret he found himself obliged to resort to legal proceedings. Father Ricci again wrote, in the most courteous terms, but informed him that he might spare himself the trouble of applying to any inferior court, as they had just obtained an *arrêt d'attribution* (a sort of decree), by which all the causes arising out of these affairs were to be removed into the court of the Great Parliament of Paris.

Thither M. Cazotte went, citing the Society in the person of its General; and the result was, that the whole body, composed of all the provinces and all the houses, was condemned to pay him the 130,000 livres mentioned in the note of Father de la Valette, dated 28th Dec. 1758, together with certain interest upon that sum, and the costs of the suit.

Thus ended the affair of M. Cazotte. It was, at least, characteristic, and serves admirably as a specimen of Jesuit proceedings. It is not worth while to go through other cases minutely, as these are sufficient for the illustration of the subject. The Jesuits were cast, in almost every instance, with costs, and they appealed, in consequence, against the sentence. Things were in this condition when there appeared a memoir, (which seems to have been the usual mode of conducting causes in France,) entitled—"A Memoir on the Demands formed against the General and the Society of the Jesuits, in respect to the engagements contracted through Father de la Valette, for M. Cazotte, &c." This was written by the counsel engaged against the Jesuits—namely, Messrs. Rouhette and Target, jun.

It was divided into three parts; its object was to shew—1st. That the government of the society is despotic; that all is under the power of the General; and that he has the disposal of the property of the Society, of which he is the proprietor, in the name of his company. 2ndly. To prove that Father de la Valette, in virtue of his office, as Superior of the Windward Islands, was the agent of the Society and the representative of the General. 3rdly. To deduce the just and fair inferences to which these facts lead.

The picture which M. Target draws of the Society is so striking that it well deserves a place here, as a conclusion to these two sketches:—

"Twenty thousand chosen men, united by a similarity in doctrines, morals, and manners—united to their chief by the ties of a blind submission and a prompt and ready obedience, are dispersed over the whole world. This vast body, animated by the same spirit, and governed by one soul, employs the most powerful united efforts to attain its objects. At the first order, at the slightest signal, from the common head, the whole body is in motion and activity, and marches towards the desired point. The individual members possess neither power nor office, credit nor riches—nay, not even a will or a thought of their own. The concentrated authority

belongs only to the General; his commands—nay, his wishes—are the law which must be followed; power flows down from his hand, as from a fountain, on those whom he chooses, and goes only so far as he directs; he has assistants, but, through their assistance, it is *he* only who rules and governs; the members labour, act, and acquire—he alone disposes of their acquisitions—he alone gathers the fruit of their labours; it is for him that they make every contract; the treasures are in his hand for him to distribute—the property is there also for him to dispose of; his subjects receive from him just what subsistence he pleases to bestow. Whithersoever he turns his view, all is smoothed for him; nothing stops him; he speaks, and one will animate the whole body; full of zeal to obey, without any passions to resist him, every heart adopts his views, and every mind his opinions; and this devotion, the more sure because it is free and voluntary, and the sublime idea of perfection naturally attached to so extraordinary a government, take away all notions of severity from this despotism, and all slavishness from this state of dependence, and ensure the everlasting duration of this Society, which is unfortunately only too perfect.”

Such was the picture of the Society drawn by one of the advocates employed against the Jesuits. The latter part, which prophesied an everlasting duration to this body, was not entirely verified, as they were suppressed within two years afterwards; but the rest of it is striking enough.

It only remains now to state one or two circumstances which came out during the trials, and one or two more of the modes by which the Jesuits attempted to evade the payment of their just debts. Father de Sacy offered, in the name of the society, to give up all the property of Martinique to the creditors. Now, if the society had a right to do this, the society surely were chargeable with the debts of that mission, and bound to pay them. Again, the General declared that it was only in consequence of the impossibility of sending orders to Father de la Valette to cease from his commerce, that these troubles had arisen. They had sent messenger after messenger, but all failed, from Father de Montignes, in 1756, to Father Desbonges, in 1758. One was driven back by fear of the English, another taken ill at sea, a third attacked by scurvy, and so forth; but unfortunately, again, the Jesuits forgot to mention that, at the very moment their messengers, with orders to cease from commerce, could not reach Martinique, Father Fayard, who assisted in the later commercial transactions,—e. g., in that of M. Cazotte,—contrived to get there without difficulty.

Again, the General declared, at one time, that Father de la Valette never was authorized by his superiors in the loans he contracted; while at another, (25th November, 1759,) in writing to a creditor, and lamenting that Father de Sacy could only pay him a small instalment, he says—“If he has done no more, it is because the war has rendered loans impossible, and *we are therefore worse off than you.*” This seems to be an acknowledgment of the justice of these demands, at any rate. Then, again, they tried to shift the responsibility from the Society to one of the provinces, then to one of the missions, and, in short, there was not a quirk, allowed by the law, which was not attempted by this body, when it fell into any difficulties, in order to baffle their creditors. In conclusion, the three great arguments on which they rested their shuffling attempts may be briefly stated :—

1. Although each house has the same administrator, each has a

different property. There is an unity in the person of the administrator, but not in the administration. Each house is a proprietor. *The Society* cannot be a proprietor, because it is bound by a vow of poverty!

In plain English, this means that *the Society* may acquire property by its individual members, but the moment a demand is made upon it in its corporate capacity the property belongs to the individual, not the society. A joint-stock bank, on this principle, would be an admirable institution. It never could be sued, and, consequently, never broken.

2. The laws of France, and of the church, protect the Jesuit houses established in France, and forbid the alienation of goods consecrated to God and to the advantage of the public. The Jesuits are bound to respect these laws, especially as the general is a stranger!

What an advantage a spirit of obedience to the laws appears to be! Would these gentlemen look also at some of the *νομιμα διαπραττα*, some of the laws of justice and honour that bind men together—nay, at the laws which command the payment of a just debt? It seems that they only quote what makes for their own cause; and this argument is not worth answering. But bad as it is, the third and last exceeds it in impudence, beyond a question:—

3. Commerce is a crime in an ecclesiastic. De la Valette and his associates, the Procureur-General, &c., are guilty of a legal offence, but not of a transaction which renders their property, and that of their mission, liable. The creditors are a party concerned, they are accomplices in the offence, and are therefore without a legal remedy!

With this specimen of Jesuit casuistry, the case of De la Valette and Jesuits versus Honesty and Fair Dealing may be conveniently closed.

Erratum in the last Article—In speaking of the Mission to convert the *Caribbee* Islands, it ought to have been the *Cheraybes* or *Caraybes*, the original inhabitants of the islands.

DR. WISEMAN.

MR. EDITOR,—I proceed to Dr. W.'s fifth lecture, in which he enters upon the examination of the history of the institution of the blessed eucharist. After some remarks on the slight differences in the accounts of the institution given by the first three evangelists and St. Paul, he calls upon his readers to observe, that he now stands upon a higher dogmatical ground than while he was interpreting John, vi.; for he now has higher authority than any hermeneutical reasoning can supply—he can appeal to the positive decree of the Council of Trent, which has expressly defined that the words of institution prove the real presence of Christ's body and blood in the adorable sacrament. Whereas, though he has himself not the slightest shadow of doubt on his mind, and, by the dextrous application of his hermeneutical principles, has, he thinks, demonstrated, to the confusion of all gainsayers, that the latter portion of John, vi., refers to the eucharist, and proves the real presence; yet the holy synod, observing its usual caution, and not finding among the ancient fathers, and among later

divines, such an unanimity respecting the interpretation of John, vi., as could meet the intensity of proof required to satisfy the conditions of the Roman-catholic principle of faith, did not sanction the words of promise with a formal dogmatical precision (p. 151)—that is, in plain English, did not expressly define that the latter portion of John, vi., refers to the eucharist.

Here, in my opinion, Dr. W. would have done well to stop; but not content with stating the fact, he goes on to assign the reasons which induced the council to exercise this forbearance. If the latter portion of John, vi., refers to the eucharist, it declares, as strongly as human language can declare, the necessity of communion in both kinds. "*Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*" The Hussites had, in consequence, alleged John, vi., for the purpose of shewing that the church of Rome, in denying the cup to the laity, acted in direct opposition to the words of scripture; and certain Romish divines found no better mode of extricating themselves from the difficulty than by denying that John, vi., referred to the eucharist. Here, then, the council was placed in a dilemma. If it denied that John, vi., referred to the eucharist, it gave up a most valuable argument in support of the doctrine of transubstantiation. If it admitted that John, vi., referred to the eucharist, it made an admission fatal to its practice, of denying the cup to the laity. What then was to be done? It determined to leave the question, according to modern political phraseology, an open question; or, to use its own inimitable language, it decreed *quum ad geminæ interpretationis opulentid de S. Joannis testimonio ecclesia frueretur, quarum utraque probationem ab hæreticis inde deductam impugnabat, ad unius tantummodo paupertatem non esse redigendam*; that is, since good use might be made of both interpretations in disputing with the heretics, both must be retained, and Roman-catholic divines be left at liberty to adopt either, according to circumstances. This is sufficiently edifying; but let us listen to the moral of Dr. W.'s tale.—"This controversy (the controversy which took place among the divines of the council respecting the mode of dealing with the latter portion of John, vi.) is important in many respects; first, inasmuch as it proves how false are the assertions commonly made, that the council blindly decreed whatever it listed, without any consideration of grounds or arguments; since, so far from wishing, at any cost, to seize upon a strong confirmatory proof, such as it might have drawn from John, vi., it prudently refrained from defining anything regarding it, because the tradition of the church, however favourable, was not decided for it, as for the other argument (from the words of institution, p. 160)." Really Dr. W. must entertain a very mean opinion of the understanding of his readers. He says that the council prudently refrained from defining anything regarding the interpretation, which refers John, vi., to the eucharist, because the tradition of the church was not decided for it. The council, on the contrary, states, as the ground of its forbearance, that the church having always revelled in the opulence of two interpretations of the passage, (directly opposed to each other, but both, on fitting occasions, serviceable against the

heretics,) it ought not to be confined to the poverty of one. Can anything be clearer, than that the council only refrained from defining that John, vi., referred to the eucharist, because it was convenient, in the controversy respecting the refusal of the cup to the laity, to deny that the passage had any such reference? Either John, vi., refers to the eucharist, or it does not; both interpretations cannot be true. Ought not, then, the council to have decided between them? Was it unable, notwithstanding its infallibility, to determine in favour of which the authority of tradition preponderated?—Or did it, from *prudential* motives, deem it advisable not to determine the question at all? I leave Dr. W. to choose between the alternatives. But there is a second point of view in which Dr. W. thinks the controversy important. “Although,” he says, “when arguing with protestants, we waive the authority of the council, and argue upon mere hermeneutical grounds, and can support one proof on these as strongly as the other, yet to the mind of the (Roman) catholic, who receives his faith from the teaching of the church, the evidence of the dogma is in the argument on which we are now entering, and which has been pronounced by her definitive on the subject.” I must confess myself at a loss respecting the precise meaning of one clause in the above sentence—and can support one proof on these as strongly as the other. I collect, however, from the whole, that Roman-catholics rest their belief in the doctrine of the corporal presence on the words of institution, because the Council of Trent has pronounced that it is proved by those words; but that they are at liberty to argue upon hermeneutical grounds, that it is also proved by John, vi., although the council has *prudently* refrained from defining anything respecting that chapter.

I observed in my remarks on the introductory lecture, that Dr. W. deemed it necessary to apologize for resorting to hermeneutical discussions. It was possible that such a procedure might appear to some “to diminish the divine authority of the church and of tradition, by making the interpretation of scripture depend upon human ingenuity and learning rather than upon the authority of an infallible guide.” (p. 34.) That this view of the matter was taken by a large portion of the members of the Council of Trent is certain; * they were little disposed

* Father Paul gives an amusing account of the reasons which determined the council to pronounce the Latin Vulgate authentic:—In contrario dalla maggior parte de' Teologi era detto esser necessario aver per divina ed autentica in tutte le parti sue quella traduzione, che per li tempi passati è stata letta nelle Chiese ed usata nelle Scuole: altrimenti sarebbe dar la causa vinta a' Luterani, ed apirir la porta per introdurre all' avvenire innumerabili Eresie, è turbar continuamente la quiete della Christianità. La dottrina della Santa Madre Chiesa Romana, Madre è Maestra di tutte l'altre, esser fondata in gran parte da' Pontefici Romani e da' Teologi Scolastici sopra qualche passo della Scrittura: che dando libertà a ciascuno d'esaminare se sia ben tradotta, ricorrendo ad altre traduzioni, o cercando come dica in Greco, o in Ebreo, questi nuovi grammatici confonderanno ogni cosa, e sarà fargli giudici ed arbitri della fede: ed in luogo di' Teologi e Canonisti converrà tener il primo conto nell' assumere a' Vescovati e Cardinalati de' Pedanti. Gl' Inquisitori non potranno più procedere contra i Luterani se non sapranno Ebreo e Greco: che subito sarà risposto da' rei, che il testo non dice così, che la traduzione non è fedele: ed ogni novità e capriccio, che verrà in testa a qualche Grammatico, o per malizia o per poca perizia della cose Teologiche, purchè possi con qualche apice grammaticale confermarlo, troverà fondamento: che mai si verrà al fine. *Istoria del Concilio Tridentino. L. 2.*

to shew favour to the science of hermeneutics; and one reason why they rested the proof of the doctrine of the real presence on the words of institution may have been, that, as we learn from Dr. W., it is not easy to propose the argument from those words, in an hermeneutical form, on account of its extreme simplicity. "We believe," he says, "that the body and blood of Jesus Christ are truly and really present in the adorable eucharist; because, taking bread and wine, He who is omnipotent said, *This is my body,—this is my blood.* Here is our argument. You may plainly see that we have nothing more or better to say for ourselves than what Christ has already said; and that our best argument consists in the bare repetition of his sacred and infallible words." However serviceable, therefore, the hermeneutical principles, which were brought forward with so great a parade of learning, might be, in establishing the Rôkish interpretation of John, vi., they are of no use at all in determining the meaning of the words of institution.

Here, then, in the bare repetition of the sacred and infallible words,* Dr. W. entrenches himself; and so confident is he in the strength of his position, that he not only defies his adversaries, but even points out to them their strongest plan of attack, (p. 167.) which is, "first, to prove that the words of institution may be taken figuratively; secondly, to demonstrate that, to avoid absurdities or falsehoods, or at least great difficulties, we are compelled to adopt this figurative interpretation."

He then proceeds to inform us, that protestant writers usually prove the first point by producing passages from scripture, in which *to be* evidently signifies *to represent*, and thence inferring that *this is my body*, signifies *this represents my body*.

I shall not follow Dr. W. through his examination of the passages produced by Dr. A. Clarke. He contends that they can only be brought to illustrate the words of institution on the supposition that they are *parallel* passages; and then endeavours to shew that they are not parallel, inasmuch as they do not fall under the rules laid down by Ernesti, and Ammon, and Jahn, on the subject of Parallelisms. I decline engaging in the discussion, because I deem it little better than solemn trifling. It is impossible to determine, by any general rules, whether a particular passage is to be understood literally or figuratively. Dr. W. says, that if protestants can produce several passages in which *to be* signifies *to represent*, he can produce thousands in which it is used literally. (p. 190.) What then? the question is, how was it used by Christ in this particular instance? And that can only be determined by a careful examination of the circumstances under which the words were spoken. What were those circumstances? According to St. Matthew, whose account Dr. W. follows, "While Jesus was eating the passover with his disciples, *he took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body.*" Now I would ask whether, if the

* Before he takes up his position, Dr. W. skirmishes a little with the Rev. Dr. Ruell and Mr. Hartwell Horne, whom I leave to defend themselves.

acts here described had been performed, and the expressions here recorded had been used, not by our blessed Lord, but by a mere man, in the presence of Dr. W., he would have understood the words literally? Dr. W. will perhaps exclaim, that the supposition involved in this question borders on impiety; that it brings down the Son of God to a level with mortal man. Nothing can be farther from my thoughts. I put the case merely for the purpose of shewing, that if such a transaction had taken place in the ordinary intercourse of life, the words would have been interpreted, not literally, but figuratively. The figurative interpretation is that which would naturally have suggested itself.

Yes, it may be said, but this was not a transaction in the ordinary intercourse of life. The Son of God was performing one of the most solemn acts of his ministry; he was instituting a rite which was to be observed for ever in his church, as the appointed means of union between himself and all true believers. He meant his disciples to understand him literally; and they would find no difficulty in so understanding him; because, having been accustomed to see him work the most stupendous miracles, they would conclude that this was an additional exercise of his supernatural power, and that the bread was actually changed into his body. Let me observe that there is a begging of the question in this argument. It is assumed that the disciples understood the words, *this is my body*, literally, and thence inferred, in direct opposition to the testimony of their senses, that a miracle had been wrought.

Let us consider some of the instances of the exercise of miraculous power recorded in scripture, as they are cursorily noticed by Dr. W. (p. 205.) A withered limb is restored to vigour; a dead man is restored to life; Jesus walks on the surface of the water; water is changed into wine; five thousand men are fed with five loaves and two fishes. In all these instances the senses of the disciples were cognizant of the miracle; they saw the limb in its withered and in its healthy state; they saw the dead body, and afterwards saw it restored to life; they saw Jesus actually walking on the water; they tasted the water and the wine; they distributed the loaves and fishes, and heard the five thousand men declare that their hunger was appeased. But in the instance before us, though they saw, they touched, they tasted, that which Christ offered to them, as far as their senses gave them information, it was still bread. The apostles, says Dr. W., who had seen Christ transubstantiate water into wine, would find no difficulty in believing that he could transubstantiate wine into blood; certainly not. But might they not reasonably look for the same evidence in both cases, that the transubstantiation had actually taken place? The same facts produce very different impressions on the minds of different persons. Dr. W. refers to the miracle performed at the marriage in Cana of Galilee in confirmation of the doctrine that Christ, in instituting the eucharist, changed the substance of the bread and wine into the substance of his body and blood. In my opinion it leads to a directly opposite conclusion. In the one case, the water, to the sight and taste, became wine; in the other, the bread and wine still to the senses remained bread and wine. When,

therefore, the apostles collected from their sight, their touch, their taste, that the bread which Christ had taken, and blessed, and broken, and offered to them, saying, *This is my body*, had undergone no change, they would conclude at once that he spoke figuratively; and they would be confirmed in their conclusion by the words which he added, *Do this in remembrance of me*, words altogether irrelevant and inapplicable, if Christ is corporally present in the eucharist. Let me further ask, whether the words of Christ, if he meant them to be literally understood, were not calculated to create surprise in the minds of the apostles?—to give rise to an inquiry, if not addressed directly to him, at least among themselves, “What deep mystery is concealed under these expressions? How is it that he calls that which we know to have been bread, and which, as our senses inform us, is still bread, his body?” We know that on other occasions, in which they felt a difficulty in comprehending his words,* they questioned one with another; yet, on this occasion, one surely fitted to provoke inquiry, they made none. This can be accounted for on one supposition only, that Christ had previously explained to them the nature of the rite which he was about to institute. But is there any trace of such an explanation in scripture? Yes, Dr. W. will say, in the conversation recorded in John, vi. I remarked in my last letter, that Dr. W. had good reason for placing John, vi., in the front of his argument. What a pity it is that the unhappy dispute respecting “communion in both kinds” prevented the Council of Trent from authoritatively deciding that John, vi., relates to the eucharist, and proves the presence of Christ’s body and blood in that sacrament! As, however, the council has left the question open, I may be permitted to express my assent to the former, and my dissent from the latter, of the two propositions.

In the foregoing observations I have spoken only of the *bread*, but they apply equally to the *wine*. There is, however, with respect to the wine, a variation in the words of institution, as recorded, on the one hand, by St. Matthew and St. Mark, and on the other by St. Luke and St. Paul, which demands a passing notice. According to the former, the words used were, *This is my blood of the New Testament*. According to the latter, *This cup is the New Testament in my blood*. It is manifest, says Dr. W., that the latter expression, *This cup is the New Testament in my blood*, is equivalent to *This is my blood*. (p. 156.) Not surely, according to the literal interpretation of the words. Here was an admirable opportunity for Dr. W. to apply his hermeneutical principles, and by them to shew the equivalence of the two expressions. Why has he allowed it to pass unimproved? But, according to St. Matthew and St. Mark, Jesus, after he had declared that the wine in the cup was his blood of the New Testament, added, *But I say unto you,† I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom*.

* Mark, ix. 10; John, iv. 33.

† Dr. W. (p. 269) seems to deny the correctness of this inference, because in St. Luke the words quoted do not follow, but precede, the words of institution. I say seems; for he adds, that he does not insist upon the circumstance. This very

If Christ meant the disciples to understand the words, *This is my blood*, literally, why did he afterwards use the expression, *this fruit of the vine*?—an expression from which they would naturally infer, that what he had himself drunk, and had given them to drink, was wine. The use of the expression can only be accounted for on the supposition that he meant them to understand him figuratively.

In his discussion upon parallelisms, (p. 177), Dr. W. quotes a passage from Mr Faber's *Difficulties of Romanism*, in which that learned writer says, "Christ does not more explicitly say of the bread and wine, *this is my body*, and *this is my blood*, than St. Paul says of the rock, whereof the Israelites drank in the wilderness, *and the rock was Christ*." On this passage Dr. W. thus comments:—"Let us take this very text, and compare it with the words of institution on one side, and with the first verse of St. John on the other, and see which it most resembles—to which it is more parallel. I write them thus—

The word *was* God.

The rock *was* Christ.

This is my body.

Now tell me which have we most right to consider parallel." Dr. W. then infers, that if parallelism depends only upon similarity of phrase, and protestants have a right to interpret the words, *This is my body*, by the help of *The rock was Christ*, Socinians have an equal right to interpret *The word was God* by the very same parallelism, and explain it by "the Word represented God." This may be a good inference, on hermeneutical principles; but on the principles of common sense it certainly is not. The rock could not possibly *be* Christ; yet why might not the Word (the context shews that St. John is speaking of a person) *be* God? The former phrase can only be interpreted figuratively; the latter may be interpreted either literally or figuratively; and whether the literal or figurative interpretation is to be adopted must be determined by the context. This is precisely the case with the phrase, *This is my body*. We must determine its meaning, not by referring to the doctrine of parallelisms, but by carefully considering the circumstances under which it was used, and the connexion in which it stands with the words which precede and follow it.

Dr. W. finds a material distinction (p. 180) between the phrase, *This is my body*, and the phrases, *The rock was Christ*, *The ten horns are ten kingdoms*, &c., by which protestant writers generally illustrate it. "In the phrase, *This is my body*, one term is left vague and indefinite. Christ does not say *bread is my body*, but *this is my body*." The *this* is nothing but the body and blood; it represents nothing, it means nothing, till identified, at the close of the sentence, with the substances named. This is even more marked in the original Greek than in our language, because the distinction of genders shews clearly that the bread is not indicated, but only a vague something to be de-

discrepancy in the order of the narrative furnishes, in my opinion, additional proof that the evangelists did not understand the words of institution literally. It shews that after, as well as before, the consecration, they considered the contents of the cup to be the fruit of the vine.

terminated by the remainder of the sentence." So far Dr. W., according to whom, *This is my body*, means, *This body is my body*, a mode of expression which might be used with propriety on the supposition that Christ pointed to himself; but can only answer Dr. W.'s purpose on the supposition, that in the first member of the sentence Christ spoke of the transubstantiated bread, in the second of his body then reclining at the table. I must, however, contend that there is no vagueness whatever in the word *this*. Christ manifestly means—*This, which I have taken, and blessed, and broken, and now give to you, is my body*; and what Christ took was bread. If there could be the slightest doubt on this point, it must be removed by a reference to the expression which St. Luke and St. Paul state Christ to have used when he gave the cup—*This cup is the New Testament in my blood*; an expression, according to Dr. W. himself, equivalent to *This is my blood*. Is there any vagueness in the words *this cup*. Then, as to the distinction of genders in the original, does Dr. W. mean to affirm that the neuter *τοῦτο* cannot refer to the masculine *ὁ ἀπόστολος*? If he does, I recommend to his notice the letter marked No. 2 in the Appendix to Bishop Horsley's Letters in reply to Dr. Priestley.

I have still one remark to make before I quit the consideration of the fifth lecture. In p. 162, Dr. W. insinuates that the refusal of protestants to receive the doctrine of transubstantiation, because it is against the evidence of their senses, originates in the same infidel temper which caused Julian the apostate to deny that Christ was God, because to the senses he appeared a mere man. Nothing can be more uncandid than the insinuation, or more dissimilar than the two cases. In that of the doctrine of transubstantiation, both the bread and wine on the one hand, and the body and blood of Christ on the other, fall within the cognizance of the senses. We refuse, therefore, to receive an interpretation of scripture which is at variance with their evidence. But in the case of the doctrine of the incarnation, the *divine* nature is not an object of sense; the senses cannot be judges: the assertion that it was united to the human in Christ's person does not contradict their evidence, and we consequently believe in that union on the authority of the express declarations of scripture. If Dr. W. had been really desirous of urging a case in point, he would have taken that, not of Julian, but of the Docetæ, who denied the *humanity* of Christ in opposition to the evidence of their senses; the error, as we contend, of the Romanists.

I proceed to the sixth lecture, in which Dr. W. professes to consider the second point at issue between Romanists and protestants respecting the words of institution—whether, in order to avoid absurdities or falsehoods, or at least great difficulties, we are compelled to adopt the figurative interpretation? He begins with stating that protestants must admit the accuracy of the rules which he has adopted and observed most scrupulously throughout this investigation: "that, according to those rules, the language used by our Saviour could only have one meaning, the literal one—that he says, *This is my body*; and every rule of sound interpretation tells us that he must have meant to say it simply and literally; that our selection is between belief and disbelief

that it is his body ; and that we are shut out from all attempts to prove that he could not mean to make that literal assertion." I have already stated my opinion to be, that Dr. W.'s rules afford no help whatever in determining whether a particular passage is to be understood literally or figuratively, because the interpretation of each passage must rest on its own peculiar circumstances. I have also stated my reasons for thinking that Christ's words must be understood figuratively ; and one of those reasons is, that a literal interpretation is at variance with the evidence of our senses. But Dr. W. assumes that protestants reject the literal interpretation because, in their opinion, it involves an impossibility ; and his whole argument in the sixth lecture turns on this assumption. It may be that some protestants have so expressed themselves. But the real question is, not whether the doctrine of transubstantiation involves an impossibility, but whether Dr. W. can produce any instance in which Christ requires us to disbelieve the evidence of our senses on a point which falls within their cognizance ; and if he cannot, whether we are not warranted in adopting a figurative interpretation, which is not—rather than a literal interpretation, which is—at variance with their evidence.

Dr. W. quotes, with exultation, a passage from Mr. Faber's Difficulties of Romanism, in which that learned writer thus expresses himself :—"Our business most plainly is, not to discuss the abstract absurdity and the imagined contradictoriness of transubstantiation, but to inquire, according to the best means we possess, whether it be indeed a doctrine of holy scripture. If sufficient evidence shall determine such to be the case, we may be sure that the doctrine is neither absurd nor contradictory. I shall ever contend that the doctrine of transubstantiation, like the doctrine of the Trinity, is a question of *pure evidence*." Doubtless the question is, whether transubstantiation is or is not a doctrine of holy scripture ?—that is, whether the evidence in favour of a literal or a figurative interpretation of the words of institution preponderates ? But do the consequences following from a literal interpretation form no part of the evidence ? I think, for reasons which I have already assigned, that the evidence derived from the context is decidedly in favour of a figurative interpretation of the words ; but I must confess, that my confidence in this conclusion is greatly strengthened by the fact, that a literal interpretation contradicts the evidence of the senses.

Though, however, Dr. W. denies that the words of institution can, according to legitimate hermeneutical principles, receive any other than a literal construction, and contends in consequence that he is not called upon to inquire whether that interpretation does or does not involve a contradiction or an impossibility, yet he generously consents to waive this advantage, and to argue the question upon the ground taken by his opponents. He says (p. 203) that Bishop Tomline has placed it upon its proper basis, by referring the argument to the apostles, and considering its probable working on their minds ; and he proceeds to inquire whether they were likely to reject the literal interpretation on account of any contradictions, or apparent impossibilities, or violation of unalterable laws, involved in it. They were, he says,

"illiterate, uneducated, and by no means intellectual men — men among whom you would seek in vain for any profound notions on the subject of impossibility or contradictoriness, and who would rather consider it a contradiction to speak about anything being impossible to Omnipotence." Let me here repeat a remark which I have already made, that this is not an accurate statement of the point at issue. Learned, as well as illiterate men, would consider it a contradiction to speak about anything being impossible to Omnipotence; but the question is, not whether the apostles deemed it impossible for Christ to transubstantiate bread into his body? but whether, when they collected from the evidence of their senses that what they ate was bread, they would conclude that Christ meant them to reject that evidence, and to understand the words *this is my body* literally? All the arguments adduced by Dr. W. to prove that they would be disposed to believe that all things were possible to Christ are nothing to the purpose. I have already considered what Dr. W. has said on the subject of Christ's miracles. Before he can class transubstantiation among the number, he must invent a new definition of the term.

On what ground do we attach credit to the testimony of the apostles? We say that they were men of integrity, incapable of deceiving others; and of sound understanding, so that they were not likely to be themselves deceived. Illiterate they might be, but they were capable of reasoning from one fact to another. In all cases when Christ wrought a miracle, their senses told them that a miracle had been wrought. What then would be their conclusion in the case of the institution of the eucharist? That, as their senses advertized them of no change in the bread and wine, no change had taken place, no miracle had been wrought; and that consequently our blessed Lord spoke figuratively.

Dr. W. proceeds to remark upon the presumption of defining the essential properties of matter so nicely as to say that we are at liberty to weigh them against a divine declaration. (p. 213.) But we are guilty of no such presumption; we say nothing about the essential properties of matter; what we say is, that God having given us our senses, in order that by them, under the correction of our reason and experience, we may judge of things falling within their cognizance, their evidence must be taken into account in judging of the meaning of a divine declaration. I enter not into the question, whether a body can be in many places at once? whether Leibnitz, as quoted by Dr. W., is right or wrong in saying, that "though the natural order of things requires that matter should be definitely circumscribed, yet no absolute necessity requires it"? though I would ask what notion have we of a body, excepting as matter definitely circumscribed? These subtleties are, in my opinion, altogether beside the purpose. Whether we know anything about the essential properties of matter or not, the only means which God has given us of distinguishing one portion of matter from another is by the evidence of our senses; and why are we to set that evidence aside in the single case of the eucharist? But, says Dr. W., you do not reject the doctrine of the trinity, though all the experience and observation of philosophers must have led them to

conclude that the very term triune, or three in one, was opposed to natural reasoning. Why, then, do you reject the doctrine of transubstantiation? We ask, in turn, where is the resemblance between the two cases? Is the divine nature an object of sense? We find it expressly declared in scripture that God is one; we also find the attributes of divinity ascribed to the Son and to the Holy Spirit; we believe the Son and the Holy Ghost to be divine persons, on the same authority on which we believe the unity of God—the authority of scripture. Here is no question about natural reasoning, or the evidence of the senses; the divine nature is not an object of sense, nor is it *directly* comprehensible by human reason; we collect the existence and attributes of God from his acts and operations; those acts and operations, if performed by man, would be the result of certain qualities in him; and we, in consequence, ascribe to the Deity the same qualities in an infinite degree, and purified from all imperfection. But whether the flesh and blood of Christ are present in the eucharist, is a question falling within the cognizance of the senses, and their determination is in the negative.

I do not feel myself called upon to defend Dr. A. Clarke's commentary on the words of consecration of the cup; but from St. Paul's account of the institution of the rite* (p. 221), Dr. W. draws two inferences:—one, that the word *τοῦτο* is there positively defined to be identical with the *σῶμα*, or body; the other, that the thing broken and given could not be bread, because the expression *for you, ὑπὲρ ὑμῶν*, could not be used of it, but only of Christ, who was alone our redemption. The former inference he grounds on an observation of Schleusner, that the word *κλάω* is never used in the New Testament but of bread or food. We have here another instance of the different impressions made upon different minds by the same facts. My inference is, that the thing broken (*τὸ κλώμενον*) in the second member of the sentence, can be nothing but that which Christ broke, *ἔκλασε*, in the first, that is, bread; and the conclusion naturally resulting from the construction, in my opinion, is, that St. Paul understood Christ's words, *τοῦτό μου ἐστὶ τὸ σῶμα*, figuratively.

Dr. W. concludes his Sixth Lecture with stating three historical circumstances which appear to him to confirm the literal interpretation. The third he thus states:—"He (Christ) tells his dear friends and brethren, that the time is come when he would speak plain and without parables to them." Dr. W. refers to John, xvi. 29; but Christ's words are given in ver. 25.† The disciples are the speakers in ver. 29. Dr. W. would have dealt more fairly with his readers if he had told them that Christ's words were spoken after the institution of the eucharist; and that although his disciples, in ver. 29, say, "*Now (νῦν) speakest thou plainly*," his own words, *ἔρχεται ὥρα*, in ver. 25, have a future signification, and do not mean *is come*, but *is coming*.

* "Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο, λαβὼν ἄρτον, καὶ εὐχαριστήσας ἔκλασε· καὶ εἶπε· Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν."—1 Cor. xi. 23, 24.

† I observe that in my second letter, John, xvi. 28, is printed instead of John, xvi. 25.

This is evident from the following verse, *ἐν ἐκείνῃ τῇ ἡμέρᾳ αἰτήσεσθε*, "In *that* day ye shall ask." Christ is alluding to the interval between his resurrection and ascension, which he intended to employ in speaking to the apostles of the things pertaining to the kingdom of God, (Acts, i. 3.)

I have no remark to offer on the seventh lecture. I am not disposed to lay great stress on the instances alleged by Dr. A. Clarke, or Mr. Townsend, or Dr. Whitby, in illustration of the figurative meaning of the words of institution; nor am I competent to determine whether there is in the Chaldee-Syriac language any word which expresses to *mean*, *signify*, or *denote*; nor whether Dr. Lee or Dr. W. has correctly represented the testimony of Barsalibæus. The seventh lecture has, in truth, little bearing on the main question; it is a sort of episodical reply to certain statements of Dr. Lee and Mr. Hartwell Horne.

In the eighth lecture, Dr. W. enters upon an examination of two texts in St. Paul's first Epistle to the Corinthians, in which there are allusions to the eucharist. The first is in the tenth chapter, ver. 16:—*Τὸ ποτήριον τῆς εὐλογίας δ' εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστὶ; τὸν ἄρτον δὲ κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶ;* On this text Dr. W. observes, that the word *κοινωνία*, the adjective corresponding to *κοινωνία*, occurs in ver. 18—*Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?* and adds, that as the word is here applied to a real participation of the sacrifices on the altar, it ought to have a similar power in the other (text.) I must confess myself at a loss to comprehend the meaning of this observation. They who ate of the sacrifices are called partakers of the altar, because by so eating they declared themselves fellow-worshippers of that God who appointed the sacrifices; as they who ate of things offered in sacrifice to idols declared themselves idolaters. But, says Dr. W., the force of this first passage is not so great as that of the second. He seems, in fact, anxious to hurry away from it. He is fearful, perhaps, lest his readers should turn to the Testament, and proceed from the verse quoted to that which immediately follows—"For we being many are one bread and one body; for we are all partakers of that one bread," and should thence infer that the bread still remained after the words of consecration.

The second passage is in the eleventh chapter, ver. 27:—*Ὅστις δὲ ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον τοῦ Χριστοῦ ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ. Δοκιμαζέτω δὲ ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.* On this passage Dr. W. remarks, that only one expression parallel to *ἐνοχος τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ*, is to be found in the New Testament—viz., in James, ii. 10, where whoever offendeth against one commandment is said to be *guilty of all*—that is, according to Dr. W., offends against all God's commandments. The unworthy communicant, therefore, offends against the body and blood of Christ; an interpretation which Dr. W. further illustrates by the Latin *reus majestatis*—that is, *læsa majestatis*—guilty of an outrage

against majesty; and he thence infers, that to be guilty of Christ's body and blood signifies committing an injury against those component parts of his sacred person.

He then proceeds to inquire, whether such an expression could have been applied to the crime committed by an unworthy participation of *symbols* of Christ. He answers the inquiry in the negative; first, because a personal offence to the body of Christ is the highest outrage or sin that can be even imagined. Could, then, he asks, a disrespectful or unworthy approach to a morsel of bread, symbolical of him, be characterized as equal to it, and be designated by a name positively describing it? I answer, without hesitation, yes. If Christ appointed the bread and wine to be the symbols of his body and blood in the most solemn act of religious worship which he enjoined his followers to perform, an irreverent and unworthy participation in those symbols is a heinous offence against his authority, and may, with propriety, be termed an outrage against the body and blood of which they are symbols. An indignity offered to the representative of a monarch is always treated as an indignity offered to the monarch himself. Let me further observe, that when St. James said, "that whoever offended against one commandment was guilty of all," he did not mean that the offender actually violated all the commandments, but that he insulted the authority by which they were all enacted. So, any offence against the symbols of Christ's body is an offence against the authority of Christ who appointed those symbols.

Secondly, says Dr. W., "this point may be verified by an example: although the defacing the king's coin be considered as an offence against the king,—and I believe treasonable,—yet who would venture to call it an offence against his person or his body, or to rank it with an actual assault committed to injure him?" I answer, that the law, by making it treasonable, puts it on the same footing as an offence against his person. And does it, I would ask, make no difference between the two cases, that, according to the protestant doctrine, the bread and wine are the divinely-appointed symbols of Christ's flesh and blood? But not content with an example, Dr. W. resorts also to an illustration, and selects for that purpose an historical anecdote. When the Arians disfigured the statues of Constantine, and his courtiers, to rouse his indignation, said, "See how *your face* is disfigured;" the emperor, passing his hand quietly over his face, replied, "I do not feel anything." Is Dr. W. serious in producing this anecdote? Does he mean us to infer from it, that Christ would treat with similar indifference an indignity offered to the symbols of his body and blood? Is no distinction to be made between an insult offered to the image of an earthly monarch, and the profanation of that solemn religious rite by which the passion of the Son of God is to be commemorated till his coming? Perhaps, however, Dr. W.'s only object in this irreverent comparison is to shew his contempt for the protestant doctrine.

But, thirdly, says Dr. W., if we suppose the body and blood of Christ to be absent, to describe the abuse of the institution as an offence against the body and blood is to diminish, rather than to

aggravate it. St. Paul would have placed it in a more striking light, by describing it as an offence against the mercy or dignity of Christ: This is at best nothing more than Dr. W.'s opinion. But I must observe, that in his anxiety to add to the number of his arguments, he forgets to inquire whether they are in perfect accordance with each other. His first argument was, that the expression *guilty of the body and blood of Christ*, was too strong to be applied to an unworthy participation of symbols of Christ. He now contends that it is rather a diminution than an aggravation of the offence.

In fine, Dr. W. says, that "plain and simple reason seems to tell us that the presence of Christ's body is necessary for an offence committed against it." This is easily said; and it is as easily replied, that an offence against the appointed symbols of Christ's body and blood may, in perfect consistency with the dictates of plain and simple reason, be termed an offence against his body and blood.

Dr. W. proceeds to shew how beautifully the literal exposition of St. Paul's words harmonizes with the (Roman) catholic interpretation of John, vi., of the words of institution, and of 1 Cor. x. 16, and contrasts the unity which the (Roman) catholic belief bestows on this variety of passages with what he is pleased to call the fragmentary form given to them by the protestant interpretation. This ground has already been trodden, and I shall not again go over it. But there is, in p. 269, a remark on the protestant objections to the Roman-catholic doctrine of the eucharist which demands notice. "They are," says Dr. W., "taken from scattered reflections; they consist in weighing a chance expression against the overpowering collection of evidence derived from so many contexts." So far is this remark from being just, that, on the contrary, our complaint against the Roman-catholics is, that, confining themselves to the mere words, they neglect the circumstances in which the words were used. Let me take, as an instance, the passage which has just occupied our attention. What is the offence with which St. Paul charges the Corinthians? That when they met for the professed purpose of celebrating the Lord's Supper, they were guilty of intemperate excess; they acted as if they met only for the purpose of gratifying their appetites, of satisfying their hunger and thirst. Now, is it possible, I would ask, that they should have exposed themselves to this charge if they had been believers in the doctrine of transubstantiation,—that they should have entertained the horrible thought of satisfying their hunger with the flesh, or their thirst with the blood, of Christ? Or, if such had been their horrible impiety, that St. Paul would have concluded his animadversions upon it with words like these—"If any man hunger, let him eat at home, that ye come not together unto condemnation." Their offence was, that they did not discern the Lord's body—did not distinguish between common bread and that which was the consecrated symbol of Christ's body; thus dishonouring him by their irreverent participation of his appointed symbol. The words *guilty of the body and blood of the Lord*, when considered in connexion with the circumstances in which St. Paul's reproof originated, lend no support whatever to the doctrine of the corporal presence of Christ in the eucharist.

Bishop Tomline and Mr. Faber have contended, from St. Paul's words—" *Whosoever shall eat this bread unworthily*"—that no transubstantiation of the elements could have taken place; the bread was still bread. Dr. W. replies, "that this is the mode of arguing used by the Socinians, in opposition to the doctrine of Christ's divinity. They select the words, "*The Father is greater than I,*" or the acknowledgment that the day of judgment is unknown to the Son of man, and maintain that these texts are incompatible with equality between Christ and God." But the cases are not similar; the Socinian rests his whole cause upon these texts, and wishes to make all the other declarations of scripture bend to them. But do protestants rest their figurative interpretation on this text of St. Paul? No; they assert that all the circumstances connected with the institution of the rite lead to the conclusion that the words, *this is my body*, must be understood figuratively, and produce the words of St. Paul in confirmation of their interpretation. But, adds Dr. W., we (Roman) catholics, who believe in the doctrine of transubstantiation, call the sacred elements by the names of their appearances after their consecration.* Why might not St. Paul do the same? There would be more force in the argument if we inferred from this single expression that St. Paul did not believe in transubstantiation; but our conclusion is deduced from the whole context. Dr. W. lays stress on what he terms the emphatic pronoun, *this*. St. Paul says, *this bread*; meaning, clearly, this bread which has become the consecrated symbol of Christ's body, as contradistinguished from common bread.

Dr. W. further refers to the account of the miracle wrought upon the blind man in John, ix., and finds it written in ver. 17, after the miracle had been wrought, "They say unto the *blind man* again." What, he asks, would you think of a reasoner who should contend from these words, that the man was still blind? Meaning us to conclude, that he who infers from St. Paul's expression *this bread*, that no transubstantiation had taken place, is guilty of an equal absurdity. We will assent to the conclusion, if Dr. W. will furnish us with the same evidence of a transubstantiation of the elements in the eucharist which the pharisees had of the blind man's restoration to sight. They had seen him blind; they now see his eyes open. We see the bread both before and after consecration; but we see no change. Dr. W. must have been sadly at a loss when he resorted to this and to the preceding argument.

Dr. W. concludes, as he began, with a display of his skill in the arts of controversy. In order to leave upon the minds of his readers as unfavourable an impression as possible of the protestant doctrine of the eucharist, he produces Eichhorn's explanation of the eucharistical formulæ on hermeneutical principles. It is as absurd and extravagant as Dr. W. could wish; but it is not without instruction. Dr. W.

* Dr. W. assigns a singular reason for this. "It is natural to call by this name (bread) the sacred gift, both from its appearance and its properties." Retaining, therefore, the appearance and properties of bread, it nevertheless ceases to be bread. The doctrine of transubstantiation has its peculiar metaphysical, as well as hermeneutical, principles.

may himself profit by it; for it shews that hermeneutical principles only serve to lead us astray, when the application of them is not directed by good common sense. But what are we to think of Dr. W.'s fairness in producing Eichhorn's explanation as a proof of the extreme difficulties under which protestants labour to *construct* a figurative reasoning for the eucharistic formulæ? We feel no such difficulty. We say that *this is my body* means, *this bread is the symbol of my body*. Dr. W. says that it means either *this vague something is my body*, or, *this body is my body*. Which of the meanings most approves itself to *plain and simple reason*, the reader must determine.

I have now arrived at the end of Dr. W.'s volume. It exhibits much learning and much controversial dexterity; but the talent most eminently displayed in it is that of mystification. His arguments, when viewed from a distance, through the haze of hermeneutical principles and oriental learning in which he has enveloped them, appear to be of formidable dimensions and strength; on a nearer approach, we discover their weakness and insignificance.

Yours,

PHILALETHES CANTABRIGIENSIS.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

THE following is a series of extracts from different sources, intended to illustrate the history of the disposal of church preferment in this country, from the Reformation to the present time. They are simply strung together, without note or comment; but they sufficiently tell their own tale. They prove that the nomination to ecclesiastical offices by the minister of the day, is "an usurpation on the part of *ministers*, and that of comparatively recent growth;" that "from the period of the Reformation until toward the middle of the last century, the king *really*, as well as *nominally*, appointed to ecclesiastical preferment," and that, in the discharge of this sacred trust, "the spiritual heads of the church were habitually consulted, on all important appointments." Beginning with the new foundation of the metropolitan church of Canterbury, under its first protestant archbishop, the following extracts shew the influence which the archbishop was uniformly called upon to exert, as primate of all England and metropolitan, as the head, and representative, and spokesman, of his brethren, the bishops of England, and first counsellor, in spiritual matters, of the king, in his sacred office of "Defender of the Faith, and in earth, under Christ, of the church of England and Ireland the supreme head." It is indeed no more than we should antecedently expect, should we find that the spiritual heads of the church have had, from time to time, to maintain a struggle against opposing influences; and

that, in some instances, personal favour or political interest succeeded in thwarting their efforts.* Notwithstanding all this, the assertion will be found true, that, "although occasionally he may have been importuned by ministers" and court favourites, "and the influence of archbishops have been" impeded, still *the king did really appoint*, and "*the bishops were habitually consulted*." As we follow the series onwards, we shall trace the progress of corruption; till, "in our own times, the nomination gradually passed from the king to his ministers; yet even then," it is well known, "as late as in the administration of the Duke of Wellington, the opinion of the bishops was still requested. Is this customary law still observed? If not, it is for the church to look to it that she be not corrupted."

The extracts now forwarded extend through the reigns of the sovereigns of the house of Tudor. With particular reference to this first portion of the history, it may be well permitted, in few words, to call the reader's attention to the following points:—(1) The entire recognition, in those days, of the nomination to bishoprics, and other high dignities in the church, being with the king, implied, perhaps most strikingly because most incidentally, in the thankfulness to Him who hath the hearts of kings in his rule and governance, which bishops of the church will be found to express when they hear of an appointment which promises well for the church.—(2) The uniform consultation of the archbishop in the disposal of those preferments. I should rather have said, the uniform *recommendation* of persons to the crown by the archbishop, as soon as any office fell vacant, or generally in the prospect of vacancies. The archbishops of those days speak of "making a bill" of persons qualified for promotion, and of the stations in which they would wish to see them placed, as though the matter were entirely submitted to their disposal, and it were quite understood and taken for granted as the established system. In some cases, we find the archbishop called upon for his recommendation; in others, he seems to volunteer his "bill," as though his sovereign looked to him for such assistance in the execution of his arduous and responsible office. He writes, indeed, to the secretary,—the secretary being, by his official situation, the person through whom the correspondence with the sovereign was carried on. For long after this, it will be remembered, as Clarendon observes, speaking of the next century, that the secretaries of state "were not, in those days, officers of that magnitude they have been since, being only to *make despatches* upon the

* Our first protestant archbishops, for instance, when a see was reported to them to be vacant, had, unhappily, in the first place, to petition, in many cases repeatedly, that it might be immediately filled up, and its revenues not left a prey to hungry courtiers; and then to press the appointment of persons who would be fathers and pastors of the church, not hireling robbers of its patrimony, or betrayers of its sacred deposit; neither papists, on the one hand, which was the first danger which beset it, nor puritans on the other, which was the next, and which was the more imminent in that the principal court favourites [Leicester especially] were the patrons of that party, and those whom they would have elevated on every vacancy were, on principle, not unwilling to see the church despoiled of that, in their view, superfluous wealth, the alienation of which was made the condition of their promotion in a way which, in these days, would be looked upon as gross simony.

conclusion of councils, not to govern or preside in those councils." (3) In the working of this system, the reader can scarcely fail to be struck with the long deliberation which was had in the selection of persons for vacant offices, and the care which was taken that each should be placed in the situation for which his peculiar character and talents seemed best to qualify. (4) Still further, men were really then sought out and *called* to responsible places of dignity. The records of those times supply many cases in which the "*Nolo episcopari*" was evidently most heartfelt and sincere, though not always equally successful with the instance which meets us in the first of the following extracts.

To those who are at all acquainted with the records of the English church, the names of certain persons whom we find severally recommended and opposed by its early protestant archbishops will be sufficient evidence of the inestimable value of the system which was then pursued. Looking back to those "*turning points*," as they have been called, which we "may, from time to time, mark out in the annals of the church, with more certainty, perhaps, than in those of the world,"—"points in which everything seems to depend on some one critical event or coincidence, at the time possibly quite unobserved,"*—the true son of the church of England will, perhaps, in more than one very remarkable instance, feel as though he could trace the hand of a gracious Providence in the influence which the highest spiritual ruler of that branch of the catholic church which has been established in this land was, if not called upon, at least permitted, to exercise, in the disposal of its important posts. In our retrospect on such times, on which it is, indeed, "awful, yet encouraging, to look back, after the lapse of ages and generations, and to observe the whole course of things tending some evil way, up to the very instant when it pleased God in his mercy to interfere, and, by methods of which we can now see more than contemporaries could, to rescue, it may be, not only that generation, but succeeding times also, and, among the rest, ourselves and our children, from some form of apostacy or deadly heresy," we shall find our eyes fixed, in several important instances, upon the spiritual ruler of the English church, exerting this influence with his sovereign, or bearing by his unyielding, though ineffectual, opposition, and the danger or disgrace which he has incurred for it at the hand of political power, a witness which will sooner or later, in some "days of" like "trouble, and rebuke, and blasphemy," be assuredly brought to light.

HENRY VIII. (ARCHBISHOP CRANMER.)—Letter to Cromwell, Nov. 29, 1539. "My very singular good lord, after my most hearty commendations, these shall be to advertize your lordship that I have received your letters, dated the 27th day of November, and therewith a bill concerning the device for the new establishment to be made in the metropolitan church of Canterbury, by which your lordship requireth mine advice thereupon by writing, for our mutual consents.

"Surely, my lord, as touching the book drawn, and order of the same, I think that it will be a very substantial and godly foundation. . . .

* Keble's Preface to Hooker, p. li.

"Now concerning the dean, and other to be elected into the college, *I shall make a BILL* of all them that I can hear of in Oxford, Cambridge, or elsewhere meet to be put into the said college, after my judgment; and then of the whole number the King's Highness may choose the most excellent; assuring you, my lord, that I know of no man in England more meet for the dean's room than Dr. Crome, who by his sincere learning, godly conversation, and good example of living, with his great soberness, hath done unto the King's Majesty as good service, I dare say, as any priest in England; and yet his Grace daily remembereth all other that do him service, this man only except. . . . Wherefore if it would please his Majesty to put him in the dean's room, I do not doubt but that he would shew light to all the deans and masters of colleges in this realm. . . . And thus, my lord, you have my final advice concerning the premises, which I refer unto the King's Grace's judgment."* . . . *Burnet*, iii. 65; *Jenkyns*, i., Letter, ccliv.

1540. (Dec. 29.)—We find "Thomas Thirlby consecrated the first bishop of Westminster." *The Archbishop* had become "acquainted with him, and liked his learning and his qualities so well, that he became his good lord towards the King's Majesty. . . . So that he grew in the King's favour by the means of the Archbishop, who had a very extraordinary love for him. . . . And we may conclude it was by his means that, after the dissolution of the bishopric of Westminster, he was preferred to Norwich, in the year 1550."—*Strype's Cranmer*, p. 90.

EDWARD VI. (ARCHBISHOP CRANMER.)—"There were certain bishoprics in Ireland, about this time, (1552,) vacant. And it was thought convenient to have them filled by divines out of England. In the month of August, the Archbishop was consulted with for this; that so, by the influence of very wise and learned men and good preachers, the gospel might be the better propagated in that dark region. But because it was foreseen to be difficult to procure any Englishmen, so endowed, to go over thither, therefore Secretary Cecil, being then with the King in his progress, sent a letter to the archbishop, at Croydon, to nominate some worthy persons for those preferments, and whom he thought would be willing to undertake them. He returned him the names of four—viz., Mr. Whitehead, of Hadley, Mr. Turner, of Canterbury, Sir Thomas Rosse, and Sir Robert Wisdome, "which," he says,† "being ordinarily called, I think, for conscience' sake, will not refuse to bestow the talent

* Dr. Wotton, who was chosen, was at this time Commissary of the Faculties to the Archbishop. He is thus mentioned by Strype:—"This year [1538], October 6th, I meet with a commission, ad facultates, granted from the Archbishop to a famous man, Nicholas Wotton, L. L. D., a man of great learning, and made use of by the King afterwards, in divers embassies, and a privy counsellor to King Henry, and his three children, successively princes of the realm. So that Cranmer took notice of the merits of this man, who was so much made use of afterwards in the church and state, and was of that great esteem and reputation that he was thought on, in the beginning of Queen Elizabeth's reign, for Archbishop of Canterbury."—*Strype's Cranmer*, pp. 71—2.

He had, it appears, been designed for a bishopric; but, "being informed of an intention to advance him to the mitre, he wrote to Dr. Bellasis, Nov. 11th, 1539, requesting him 'for the passion of God to convey that bishopric from him. So I might,' adds he, 'avoid it, without displeasure, I would surely never meddle with it. There be enough that be meet for it, and will not refuse it. I cannot marvel enough, cur obtrudatur non cupienti, immò ne idoneo quidem. My mind is as troubled as my writing is. . . . Yours, to his little power, Nicholas Wotton. Add whatsoever you will more to it, if you add not Bishop.'"—*Birch's Life of Tillotson*, p. 142.

Refusing the bishopric, he was, it would appear, prevailed upon to accept the deanery of Canterbury, and accordingly, his name was inserted in the charter of incorporation, granted April 8th, 1542.

† In a letter, dated August 25th, 1552.

committed unto them, wheresoever it shall please the King's Majesty to appoint them. Among whom I take Mr. Whitehead, for his good knowledge, special honesty, fervent zeal, and politick wisdom, to be *most meete*. And ~~next~~ him, Mr. Turner who. There is also one Mr. Whitacre [lege, Goodacre], a man both wise and well learned, chaplain to the Bishop of Winchester [Poynt], very meet for that office, if he might be persuaded to take it upon him."

"In fine, Turner was the man concluded upon by the King, for the archbishopric of Armagh; Whitehead either being not overcome to accept it, or otherwise designed." [Turner, however, it appears, at last managed to decline the intended honour.] So that, at last, this charge fell upon Hugh Goodacre, the last man, as it seems, *nominated* by the archbishop, whom he termed a wise and learned man.—*Strype*, p. 273—278. Appendix, No. lxx., *Cranmer—Jenkyns*, letter cclxxxviii.

"I have thought fit," says Strype, "to give this account of these men, that we may perceive hence the good judgment of our archbishop, in propounding them for those Irish preferments; so fit and well qualified for them, as in other respects of prudence and learning, so especially for their tried zeal and boldness in preaching the gospel," &c.—*Strype*, p. 277.

"The King, in the summer of this year [1552], as was hinted before, went a progress, accompanied by the Duke of Northumberland; brought about, probably, by him, to get more into the King's affections, and to have his own designs the better to take effect, and with the less opposition and control; and possibly that the King might be the further off from the *Archbishop* to *consult* withal."

"While the King was thus abroad, and the *Archbishop absent, unworthy or disaffected men were in a fairer probability of getting promotions in the church, while he was not at hand, for to nominate fit men to the King, and to advise him in bestowing the vacant dignities and benefices*. The Archbishop knew very well how much learning and sobriety contributed towards the bringing the nation out of popery, and that nothing tended so effectually to continue it as the contrary. This matter the Archbishop seemed to have discoursed at large with Secretary Cecil, at parting; who therefore, by a letter sent to the said Archbishop, then at his house at Ford, *desired him to send him up a catalogue of learned men, and such as he esteemed fit for places of preferment in the church and university: that so, as any place fell in the King's gift*, the said secretary might be ready, at the least warning, to recommend fitting and worthy men to supply such vacancies, and to *prevent any motion that might be made by any courtiers or Simonists, for ignorant persons, or corrupt in religion*. In answer to which letter, the Archbishop wrote him word, that he would send him his mind in that matter with as much expedition as he could. And undoubtedly we should have seen the good effects of this afterwards in the church, had not the untimely death of that admirable prince, that followed not long after, prevented these good designs."—*Strype's Cranmer*, pp. 283—4.

"In the month of November [1552], Grindal was nominated for a bishopric in the north. . . . Of this, his designed preferment, Bishop Ridley was very glad, giving God hearty thanks, as he said in a letter to certain of his friends at court—viz., Sir John Gate, vice chamberlain, and Sir Wm. Cecil, secretary—that it had pleased Him to *move the heart of the King's Majesty* to choose such a man of such godly qualities into such a room. But being desirous to bestow the prebend that would be vacant upon Grindal's remove, and to fix some worthy person therein himself, fearing lest some courtier might obtain it of the King for some unworthy or unfit person, the said Bishop addressed for that purpose a letter to the same Sir J. Gate and Sir Wm. Cecil, men of great interest with the King. . . . beseeching them, therefore, for God's sake, to be so good unto the see of London, which, as he said, was the spectacle of all England, as to be petitioners for him in God's cause, unto the King, 'That seeing his Highness did perceive that he did so well bestow the prebend which

Mr. Grindal had of his collation, that it would please him, of his gracious clemency, to grant him the collation of the same again; that he might therewith call some other like learned man, whom hereafter, by God's grace, his Highness might think fit likewise to promote, as Mr. Grindal then was. *If they desired to know unto whom he would that dignity of his church, called the chauntership, should be given, he told them, unto any one of these following persons:—Mr. Bradford, Mr. Sampson, Mr. Harvey, Mr. Grimold, Dr. Samuel Ridley, all preachers. And to conclude, he prayed them to be suitors to the King for him—nay, not for him, but for God's word's sake—that the said collation might be given unto him for one, or any of these; and he would surely praise God in them.*—*Strype's Grindal*, i. 2, p. 7, 8.

QUEEN ELIZABETH. (ARCHBISHOP PARKER.)—1559. The Archbishop being consecrated and enstated in his metropolitical see, the next care was to fill the church with other worthy bishops where the sees were vacant. Strype then enumerates the persons consecrated or confirmed in bishopricks, and adds—“These were men truly worthy of their episcopal dignity, being all endued with learning and piety, and that had been exiles and confessors for the true religion: those qualifications being chiefly regarded in this choice rather than either high birth, wealth, or other worldly considerations. And if Erasmus had sometime took occasion to praise England in making choice of their bishops for gravity and learning, whereas other countries chose them more for birth and politick respects of worldly affairs, *this commendation* was now more signally due to the present English government. They were all likewise excellent and constant preachers of God's word. To these bishops thus made let me add one dean, and he an eminent one, now restored, namely, Dr. May. . . . This Dean May was nominated and elected for the metropolitical see of York, but died before his consecration.”

1567.—“The archbishopric of Armagh in Ireland, the chief and highest spiritual dignity in that kingdom, was now void. Upon the sending of a fit man to fill that see, the well-being of religion there did mainly consist. Great friends and interest were made by some to obtain this high spiritual dignity. Among the rest was Mr. Dorril, one, I think, of the prebend of Canterbury, but corrupt in religion. . . . A certain Irish scholar, but a hearty friend to religion, and zealous towards his country, dreading Dorril's coming into Ireland in the quality of primate there, applied himself to our Bishop [Grindal of London] *to put a stay, if possible, to it*; who forthwith writes a letter to the secretary (Nov. 19), and makes this Irishman the bearer. Therein he shewed the secretary that the bringer had made suit to him against the foresaid man, and that it was his opinion he would hinder the course of religion in that country. And the Bishop added, that he was himself of the same opinion. . . . The Bishop proceeded to *give his advice* in this *spiritual matter*—viz., that he, the secretary, would be the means that some learned man, of grave and godly disposition, might be put there, who, by doctrine and good example, might win people to Christ. He recommended one person as well qualified, *whom he had once before recommended*—viz., Dr. Spenser, parson of Hadley; but that, if it pleased the Queen, *the Archbishop might be sent to, to BILL three or four grave men, out of which she might take her choice*. Adding withal this seasonable caution, that the men that sued for bishoprics did in that declare themselves unfit for the room.”—*Strype's Grindal*, p. 120.

“The archbishopric of York had now lain vacant ever since June, 1568. For this high promotion *much interest was made*; and among the rest, the Lord Henry Howard, brother to the Duke of Norfolk, aspired to it. A person he was of good learning, great parts, and as great conceit of himself, and withal very active, but *popish*. This man, therefore, being waved, Grindal, a northern man by birth, stood fairest for York; and in the latter end of this year was designed for it, by favour of Secretary Cecyl, and *the approbation of Parker the archbishop, who was consulted about it, and signified that he liked well of his removal*; for he reckoned him not resolute and severe enough for the

government of London, since many of the ministers and people thereof (notwithstanding all his pains) still leaned much to their former prejudices against the ecclesiastical constitution. But withal he told the secretary, that my Lord of London would be very fit for York; who were, as he styled them, a heady and stout people; witty, but yet able to be dealt with by good governance, as long as laws could be executed and men backed."—*Strype's Grindal*, pp. 157, 8.

"When the see (1568) lay destitute of a pastor, (vid. sup.) Dr. Matthew Hutton, the *dean*, sensible of the great need that northern diocese and province stood of a fit person for that weighty and difficult charge, sent a letter to Cecyl, the secretary, expressive of the same, suggesting withal what qualifications he that was to be sent among them ought to have—viz., 'That he should be a teacher, because the country was ignorant; a virtuous and godly man, because the country was given to sift such a man's life; a stout and courageous man in God's cause, because the country otherwise would abuse him; and yet a sober and discreet man, lest too much rigorousness should harden the hearts of some that by fair means might be mollified,' &c. And such a bishop, likewise, as was both learned himself and also loved learning, that that rude and blind country might be furnished with learned preachers. And all these excellent qualities he reckoned centered in Grindal; for, as he added, such a man was the Bishop of London known to be; and therefore he wished that London were translated to York."—*Strype's Grindal Epistle Ded.*, p. iii.

1568.—Barlow, Bishop of Chichester, deceased this year, Aug. 13, whereof Dr. Overton, of that church, had given notice to the secretary the next day; and withal mentioned Day, Provost of Eton, as a good man to succeed, both in regard of his learning and piety: and three or four days after the archbishop suggested to him, that when it was the Queen's pleasure to appoint another bishop there, that she would remember her chaplain, Mr. Curteis, giving him the character of an honest, learned man; that he was of age competent; and, among other qualifications, he added, that he was poor, and wanted living. But he trusted that he would supply the office to God's honour and the Queen's contentation. And as the Archbishop recommended one, so he endeavoured to prevent another, namely, Cherry, Bishop of Gloucester, whose unsound principles were well known both to the Archbishop and the rest of the bishops. The person the Archbishop named succeeded, but it was almost two years after this vacancy.

1569.—There were now some sees vacant, three at least, York, Chichester, and Oxon; which, having remained so for some time, the Queen intended now in June, before her progress, to fill. This, when the secretary wrote him word of to Croydon, where his grace now was, he was glad to hear; for he liked not to have the bishopricks empty: knowing the inconveniences that were apt to accrue to a diocese *sede vacante*, both as to the revenues, which were then especially made a prey of, and to the inferior clergy too, for want of a careful inspector into their doctrine and manners; and being not ignorant what advantages the secret popish missionaries might have upon the flock, being without a shepherd. Therefore he told the secretary, "That, in his opinion, the Queen had done graciously to purpose to furnish the places then vacant of watchmen, the times, as he said, being then dangerous, and requiring prudent, speedy, and vigilant foresight." This, indeed, the Queen was sensible of, and therefore, before she filled these vacancies, did use to consult with the Archbishop, and take his judgment. The secretary, as from the Queen, had felt him as to his opinion for the removal of Grindal, of London, to York, and who was fittest to succeed in that see of London. Among others, Aylmer and Curteis were much talked of. The secretary desired the Archbishop's thoughts of these men. To whom he returned this answer—That once he had at Hampton Court, when the Queen was there, told the Earl of Leicester, at his request, whom he

judged fit to occupy the vacant sees ; wherein he " titled to him his fantasie," as the Archbishop expressed himself. He then mentioned, among others, Aylmer for London ; but doubting withal how he would be accepted of by the Queen, being no more then but Archdeacon of Lincoln, (though famous for his being tutor to the Lady Jane,) and so he past him then over.

But when the secretary had now again brought up his name, he was glad of it, knowing Aylmer's learning and thorough-paced obedience to the discipline of the church, and therefore was very willing that he should succeed Grindal, now in nomination for the see of York. The Archbishop therefore gave the secretary this character of him,—that he thought, certainly, that the Queen's highness should have a good, fast, earnest servitor at London, of him, and he doubted not fit for that busy governance ; especially as these times be, said he, when papists, the Queen's mortal enemies, pretend what they will, (of duty, love, and loyalty,) have gotten such courage. And as to my Lord of London, he thought him as fit for York. . . . There were, it seems, some frivolous objections made by some of the courtiers against these men to the Queen ; to which the Archbishop gave this general answer—"That if the Queen's highness will be served, she must bear with some manners of men." . . . He forbore to give his judgment of the rest of the persons that were mentioned by the secretary, and whom he himself had, it seems, recommended before for the vacant sees : saying, it would be too long to discourse particularly the cause of his judgment towards them, but, generally, that he thought them meet in such considerations as moved him ; but he left all to her majesty, according as she should allow in them all. But particularly as to Curteis, who was the Queen's chaplain, and a noted preacher ; for whose advancement to York there were some endeavours at court, and for the keeping Grindal still at London ; a thing the Archbishop inwardly, perhaps, liked not of, being desirous of his removal from London, though he thought convenient not openly so to declare himself ; therefore he told the secretary concerning Curteis, that he might do better to be nigher, to serve the court, than, as yet, to be removed far . . .

But to return to the thread of our history, the conclusion this came to was, that Grindal was removed, though not before the next year, to York, and Curteis made Bishop of Chichester ; and Sandys, Bishop of Worcester, succeeded Grindal in London. And Aylmer, missing all, must be contented to stay five or six years more, and then he shall be advanced to that diocese which the Archbishop so earnestly wished him in, and where he would have been glad to have seen him placed before his death ; *but in all probability he was opposed by the Earl of Leicester*, who began now to be acted very much by puritanical counsels.

1570.—The see of York had been long void ; and though Grindal, Bishop of London, being a north countryman by birth, was the last year nominated to succeed there, yet still to the beginning of this he remained in London, and was neither consecrated nor gone to York, because the diocese of London was not filled by another, the Queen being still unresolved. *The Archbishop again did his part*, by telling the secretary, by a letter, March the 30th, that her majesty should do prudently to be at a point in these by-matters. The delay whereof would work, he said, more displeasure to the see of York than she heard of. . . . But this matter was not despatched so ; for now again, the third or fourth time, when the thoughts of filling the vacant sees came into the Queen's mind, *the Archbishop was called upon again by the secretary for his judgment, both as to a successor to my Lord of London, and a fit person for Oxford*. As to the former, he said—"That although he had formerly written his judgment boldly (for Aylmer), yet at that present he thought thus . . . that most of them [that were bishops already] were not fit for the place. . . . Although he declared to the secretary, he must needs say of them, they were as notably well learned, and well occupied, as any prince in Europe had." Then he came

to some particular persons, of whom the secretary desired his opinion. The one was the Dean of York [Matthew Hutton]. "He took him," he said, "for an honest, quiet, and learned man; but he thought him not meet for that place." As for Mr. Provost of Eaton, (Dr. Day, another propounded for London,) "him in all respects he thought meet for that room, and he thought the Londoners would take him better than the Dean of Westminster, [Goodman, being another propounded,] whom he judged to be a solid, grave man, yet in his own private judgment, peradventure, too severe."

As for Oxford bishoprick, he said, Mr. Cooper, as dean, (of Christ church,) could not have it, nor could the university well forbear him. Mr. Westphaling (another propounded) was a wise, sober man; but because he was but a prebendary (of Christ church), and not master of a college, he was peradventure the less meet; he meant, because the bishoprick wanted a house. And for that Mr. Bickley was master of a house (viz., Merton), and kept thereby a post of worship, the Archbishop thought he would well serve the turn; and he knew that he was disciplinable, and would be ruled by council, and was of his own nature both sincere and stout enough, and apt to govern. But because Bickley was his chaplain, he added, that he spake this not of partiality, for he did but hurt him; howsoever, said he, the world take such things for great preferments; but that he weighed more his duty to the Queen's majesty in her service, and to the commonwealth, than the respects of men's quiet. That this was an odious argument of writing in such comparisons; but he knew, he said, to whom he writ. But notwithstanding all these attempts and discourses, Oxford was not disposed of, nor shall be many a year yet.

And a person is brought into the diocese of London that was scarce thought of; namely, Sandes, Bishop of Worcester. Sandes was in his nature a stirring and stout man, a promoter of the Queen's ecclesiastical commands; one that had been a bishop a great while, and so acquainted with the practical part of the office; one who, in former times, had resided often in London, and was still very dear and beloved to the citizens. These things among others considered, *the Queen pitched upon him* as the properest man to be Bishop of London, laying aside all other in nomination. The secretary forthwith, in the month of April, despatched a letter to him to come up, signifying withal the Queen's pleasure; but he, on the other hand, was extremely loth, upon many accounts, to stir from Worcester. But the secretary at last grew angry with him, sending him word by his chancellor, that *the Queen had, in her special favour, pitched upon him above all others, and that her majesty disliked to alter her determination*. He was also sundry ways informed of the clamours in London against him for his refusal, and how that people, with an universal consent, had desired him. So that, in conclusion, partly fearing the clouds of the Queen's and the court's displeasure, and partly touched by conscience, he wrote to the secretary, that, if none other were resolved upon, he did submit, and would accept the office; looking upon this determination of the prince and council, and the desire of the diocese, to be a calling which, in his conscience, he ought to obey and comply with. This, he said, touched his conscience very near; the calling of the prince and privy council, the calling and consent of the whole people, and his private friends earnestly requiring the same, had moved him to think this calling was of God. . . . So true was it, that the bishops in those days did not care for removals, especially to the busy diocese of London, as the Archbishop had signified before to the secretary. *And thus was the Archbishop put by of the person that he so earnestly recommended* for London; *no question by some of his enemies at court*. Which he, with some trouble and regret, could not but take notice of; but he past it by in silence.

(To be continued.)

DEVOTIONAL.

FROM THE PARISIAN BREVIARY.

ON THE FESTIVAL OF ST. LUKE THE EVANGELIST.

THERE is little to be extracted from this day's service. Indeed the offices for the Evangelists and Apostles are not so full and interesting in the Breviary as one might have expected to find them; the reason for this is, in some measure, that they are filled up, on these days, from the Commune Apostolorum. But the fact is, that the great regard which we pay to inspired apostles and apostolical persons is one of those numerous points in which our ancient church differs from the Roman catholics as well as the protestants, where they assimilate. We evidently do this, partly as an expression of natural piety to our Lord's memory, and partly for the purpose of holding up to our imitation the more pure and perfect patterns and standards of excellence, and also for the purpose of avoiding an undue exaltation of human nature; for, in these cases, the individuals themselves are, in a manner, lost, from the radiance which they derive from a nearer approach to our Lord's divine person. Whereas among the Roman catholics, their memory is, in a manner, overwhelmed by the commemoration of their own numerous saints; and among the protestants, by the still greater and more exclusive veneration paid to moderns and living persons. Witness, for instance, the names of individuals under which their various denominations are known, and the pictures of individuals (*not as in the British Magazine, of churches*), which abound in the magazines and publications of those who acknowledge no visible church.

In the First Vespers.

Ant. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Rom. x.

Ant. Thy watchmen shall lift up the voice; with the voice together shall they sing, for the Lord hath comforted his people.—Isaiah, lii.

Ant. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.—Isaiah, xli.

Ant. He declared unto you his covenant, which he commanded you to perform, and he wrote them.—Deut. iv.

Ant. The mystery of God shall be finished, as he hath declared to his servants.—Rev. x.

Capitulum. Ephes. iv.

Christ gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

r. The time is fulfilled, and the kingdom of God is at hand,* repent ye, and believe the gospel.

v. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.* Repent ye, and believe, &c.—Mark, i.; Nahum, i.

The Hymn.

Christi perennes nuntii,
Retecta qui coelestibus
Scriptis Dei mysteria
Totum per orbem spargitis.

Christ's everlasting messengers,
Who, from the opening skies,
Traverse the earth in shower of light,
And sow with heavenly mysteries.

Olim sub umbris condita
Vates sacri quæ viderant,
Umbris procul cedentibus,
Vidiatis hæc pleno die.

Humana quæ tulit Deus,
Divina quæ gessit homo,
Seris legenda posteris
Dictante scripistis Deo.

Loco remotos, tempore,
Vos rexit idem Spiritus;
Vestris adhuc in paginis
Nobis loqui non desinit.

Uni sit et trino Deo
Suprema laus, summum decus,
De nocte qui nos ad suæ
Lumen vocavit gloriæ.

Amen.

The things diacern'd by seers of old
Behind the shadowy screen,
In the full day have ye beheld
With not a veil between.

The things which God as man hath borne,
Which Man as God hath done,
Ye write, as God dictates, to all
Who see the circling sun.

Though far in space and time apart,
One Spirit sways you all;
And we in those blest characters
Hear now that living call.

Glory to God the Three in One
All praise and honour be,
Who from our darkness calleth us
His glorious light to see.

IN THE SECOND NOCTURN.

From S. Jerome, the Presbyter's Book on Ecclesiastical Writers.

LECTIO IV.

Luke, a physician of Antioch, and not uninstructed, as his writings indicate, in the Greek language, was a follower of the Apostle Paul, and the constant companion of his travels. He wrote the Gospel of which Paul himself says, "we have sent with him the brother, whose praise is in the Gospel throughout all the churches." And to the Colossians, "Luke, the beloved physician, greets you." And to Timothy, "Only Luke is with me." Another excellent work he was also the author, the Acts of the Apostles, the history of which reaches down to the second year of St. Paul's stay at Rome, that is, to the fourth year of Nero. From which we conclude that it was written in that city.

LECTIO VI.

Some suppose that when Paul in his epistles says, "according to my gospel," that he alludes to that of Luke; and that Luke was instructed in that gospel not only by the Apostle Paul, who was not with our Lord in the days of his flesh, but also by the rest of the apostles. And this circumstance he alludes to in the beginning of his gospel, saying, "as they delivered unto us who were from the beginning eye witnesses and ministers of the word." The gospel, therefore, he wrote on the testimony of others; the Acts of the Apostles from what he had himself seen.* He is buried at Constantinople, to which city his remains were transferred in the twentieth year of Constantine, together with those of the Apostle Andrew.

IN THE THIRD NOCTURN.

Lectio of the Holy Gospel according to Luke.

LECTIO VII. Chap. i.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are fulfilled in us. Et reliqua.

Homily of S. Jerome, Presbyter.

That there were many who wrote gospels, Luke the Evangelist himself testifies, saying, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which have been fulfilled among us." And those remains which continue in existence to the present time, prove the same, which, being put forth by various persons, have become the origin of as many heresies. To whom that prophetic denunciation may justly be applied, "Woe unto them who prophesy out of their own heart, who walk after their own spirit, who say, Thus saith the Lord, and the Lord hath not sent them." But the church, which is

* It is worthy of notice, as shewing the difference between the Roman and Parisian Breviaries, that, in the former, where these same Lectios occur, there is, in this place, the following sentence:—"He lived eighty-four years, being unmarried." This sentence is not found in the Parisian.

founded on a rock by the voice of the Lord, sends forth, like Eden, four streams, and has four corners, and four rings, on which the ark of the Testament, the keeper of the law of the Lord, is carried, on staves that cannot be removed.

LECTIO VIII.

First of all is Matthew the Publican, who wrote the gospel in Judea, in the Hebrew tongue. The second, Mark, the interpreter of the Apostle Peter, and first bishop of the church of Alexandria. The third, Luke the Physician, a Syrian, of Antioch, whose praise is in the gospel, who was himself a disciple of the Apostle Paul. He composed his volume in the parts of Achaia and Beotia, carrying the narrative to an earlier period, and, as he himself professes, describing more what he had heard than witnessed. The last, John the Apostle and Evangelist, who, lying on the breast of the Lord, drank the most pure streams of doctrine.

LECTIO IX.

These four gospels had been foretold by the Prophet Ezeziel, for to them his first vision alludes—"Out of the midst came the likeness of four living creatures, and their faces were the face of a man, and the face of a lion, and the face of a calf, and the face of an eagle." The first face, that of a man, signifies Matthew, who commences his gospel as writing of a man, "The book of the generations of Jesus Christ, the Son of David." The second indicates Mark, in which the voice of the lion is heard roaring in the desert, the voice crying in the wilderness, prepare ye the way of the Lord. The third, that of a calf, prefigures the Evangelist Luke, commencing from Zacharias the priest. The fourth, John the Evangelist, who, having taken the wings of an eagle, and hastening to loftier things, treats concerning the word of God.

AT THE LAUDS.

Capitulum. Joshua, i.

This book shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein.

The Hymn.

Sine sub alto vertice,
Celo tonante, lex data :
Inter tubas et fulgura
Præsens mirabatur Deus.

When from the mount the law was given,
Sinai with terrors rang ;
Thunderings, and darkness lightning-riven,
And the loud trumpet's clang,
Confessed our present God come down from heaven.

Nunc, temperato numine,
Per vela carnis blandius
Amat videri ; languidis
Se lumen aptans sensibus.

Through fleshly veil, in gentler light,
And temper'd Deity,
He loves, in pity infinite,
To lay his terrors by,
Fitting his glories to our weaker sight.

Insculpta saxo lex vetus
Præcepta non vires dabat :
Inscripta cordi lex nova,
Quidquid jubet dat exequi.

This rock-engraven firm and true,
Gave but the stern command ;
This heart-impres'd for ever new,
And writ not with the hand,
Doth give, with the command, the power to do.

Scripseris hanc fide manu ;
Hanc voce, voci consonis,
Hanc prædicastis moribus ;
Signastis hanc et sanguine.

In silent characters that stood,
These with a gentler sway,
With living voice and actions good,
Themselves first led the way,
And sealed with the seal of holy blood.

Afflante divo Spiritu
Quæ verba vite traditis
Hæc ille nostris imprimat
Delenda nunquam cordibus.

O Thou, who didst thy saints incline
The words of life to bear,
Prepare our souls to be thy shrine,
And with thy finger there
Write thine own laws in characters divine.

The Doxology as before.

THE CHURCH FILLING UP THE SUFFERINGS OF CHRIST.

SUFFERING—it was bequeath'd by one ador'd—
A precious mantle dropp'd from His dear cross,
She took it up, all else accounting loss,
Thence whether round her keenest arrows pour'd
Of chill affliction, or as when she soar'd
In soul to the third heav'n proud vision's wood,
She hath wrapt close in sterner hardihood
The recollection of her suffering Lord,
And deeper tenderness for those allied
In that dear passion, till she loved the chain,
And suffering had forgot the sense of pain.
The cup of self-abasement was her pride,
That chalice her dear Lord vouchsafed to drain,
And pledged her in it, ere He drank and died.

THE TRUE AND FALSE CROSS.

Now each new creed will ready welcome move
That bids not in the secret soul to bear
The cross with Thee, in silence and in fear,
And duty's silvery trappings, yoked with love.
O sternly kind severity to prove
The children of the promise, year by year,
And that unearthly bosom, calm and clear,
Meet mirror to reflect the eternal dove !
Yet this is hard this holy. Turn thine eyes
Inward, and thou shalt find the broad new way
Like the foul Stygian deep where hideous things
Stable in darkness, and but fold their wings,
Deeming it light, be thine to fear and weep,
And feed on that life-giving sacrifice.

THE CRUCIFIX.

THOUGH by such thorns as on thy brow abide,
Thine would Thy servant be—thorns from the weed
Of sorrow, whereof Adam sowed the seed.
Thine by the spear that pierced Thy tender side,
Compunctuous throes, which drink the heart's deep tide.
Thine by the nails which made Thy pure hands bleed,
Nails of stern discipline—rough arts that breed
Keen penitential yearnings, or the pride
Of the rude scoffing world : whatever chain
May quell rebellion, or of soul or eye,
Whatever penance schools of shame or pain,
Whatever scourge may strike, and not in vain,
So bind me to Thy cross that I may die
Daily the fleeting years that I remain.

THE CHURCH'S LAMENT; OR, THE NEGLECT OF THE WEEKLY FAST.

WHAT, is it nought to you that ye pass by,
 Where 'mid these caves of sorrow, spent and lorn,
 Over my murder'd Lord I sit and mourn!
 For it was I that wounded him,—'twas I,
 Not those who fled him or stood mocking nigh,
 And ye—see where his bleeding brow is torn,
 And these pale hands ne'er lifted till this morn
 Save in a prayer or blessing. Here descry
 Not death, but last night's sorrow! It was He
 Gave all ye have; He made the evening star,
 The flower, in amber palace set the sun;
 But in the bosom of deep bliss afar
 He could not leave us, but came down, and see—
 Ah! is it nought to you, that ye pass on?

THE REPLY; OR, THE REPENTING CHURCHMAN.

NAY, blessed woe blest gladness cherisheth,
 They join to weave love's robe, to strengths unseen
 Leading the child that upon Him will lean,
 And on the day thy Lord resigned his breath,
 Thou tak'st to deeper shades and caves of death,
 That He may see, withdrawn from the world's ken,
 The stars, how o'er heaven's exiled citizen
 They come from high to form a deathless wreath.
 I know—resolve—and do not—and anon
 The wheel of human custom wheels me on,
 Stretching mine empty hands to healthful springs.
 Once more, then, oh! once more, before my heart
 Be cold—O, Time, I seize thee by thy wings,
 And wrestle with thee—bless me ere we part!

THE CURE FOR REGRET.

WHEN tearful absence sits alone,
 Then deeds unkindly done,
 'Woke by the stillness, come and cower
 Round memory's ivied tower.
 (Oh, 'tis the bird of saddest wing,
 In sorrow's twilight hovering!)

Shall wounded spirit find relief
 From such a sacred grief?
 It is alone within Thy breast,
 Dear God of peace and rest,
 Bidding us leave with thee the past,
 If but our love may onward last!

It is with her whose holy form,
 From colours of the storm
 Made a bright mantle, on that hill
 Sitting where all is still,
 Save where dark shrouded forms drew nigh,
 'Mid the dread gloom of Calvary.

Yea, I have cast about my net,
 And tried all waters ; set
 To find sweet thoughts, but, like the moon
 'Neath waters seen at noon,
 Peace shews below her gleaming face,
 But 'tis not in the world's embrace.

Yet if aright attuned the heart,
 In all she hath a part,
 On tuft and tree is dewy light,
 Though round us it be night ;
 And stars look forth from out the skies,
 To tell His love till day arise.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

INCOMES OF THE CLERGY.

MY DEAR SIR,—There is one point connected with this subject which seems to me very important ; and I should say very obvious, were it not that I have found some persons of very good sense and good information speaking and writing as if it had never occurred to them. I have, in fact, found such a number, that I cannot help suspecting that there are many more, and that it may be worth while to put on paper what I have been frequently led to say. I can hardly help thinking that something like it must have been said in some of the various papers which have appeared in the "British Magazine;" but if so, it has escaped other readers beside myself; and perhaps you will admit a few words on a point of so much consequence, even if it should involve a slight repetition.

We are sometimes told how good a thing it is that fair and true statements respecting their incomes have been made by the clergy themselves—that these statements completely put down and destroy the monstrous falsehoods which were circulated, and shew that the clergy receive as little as even the decent part of their enemies could think of assigning them.

It is certainly true that these returns contradict the popular mis-statements. A little pamphlet has been circulated in this diocese, addressed to the farmers of a particular district, telling them that the property of the church amounts to one hundred and eighty millions; that one-third of the property of the church does of right belong to the poor; therefore the poor are robbed of sixty millions by the

parsons. The returns, I grant, shew that this is quite incorrect; but I am afraid that the farmers for whom the pamphlet was written have never seen them, and still retain as much and the same opinion as they always had on the subject—viz., that they would like to keep in their own pockets, or spend to their own behoof, a certain sum of money which they are required to pay as tithe. This is their real naked opinion, as far as they have any, and the only one to which it would be worth while, or even rational, to address one's self in argument with any person who could be at all affected by the absurd exaggerations of the enemies of the church. If a radical tells me that the bishop of our diocese has fifty thousand a-year, and that he has starved all his curates to death, and built a palace of their bones, I laugh in his face. I do not argue with him, for I know that if I could prove that the bishop had only three and sixpence a-year, he would think it half-a-crown too much; and that, as to the poor curates, he would be glad to see the bishop set to work to swallow them up quick, if there were but a reasonable hope that the effort would choke him. I laugh, I say, and feel confident that most people, who are properly out of gaol, will laugh with me; and, in fact, that if I pretended to argue, they would only laugh at me. But when a farmer tells me that the clergyman of his parish is paid six or seven hundred a-year for doing the duty of a parish, or for *only* finding a curate, I feel that he deserves a civil answer, and an explanation. I may, in all cases, tell him, that tithe is not a *quantum meruit* payment, or a payment for general duties at all, and a great deal more, which has been so often stated within these few years, that it is not necessary here to repeat it; but, in a great many cases, the real and true answer would be, "My friend, you are mistaken *as to the fact*; your rector does not get one half of what you mention." "Why, sir," he answers, "'tis in print, under his own hand: 'tis a clear 670*l.*, after deducting all expenses." Now, it may be difficult to explain to him that this, which we will suppose to be a correct return, under his rector's own hand, is, because it comes from him, and because it is in one sense true, or a part of the truth, a more mischievous exaggeration than the radicals ever invented.

Yet that such is the fact, not merely in a few extraordinary cases, but in a great multitude and variety, will be evident to every one who reflects for a moment. Perhaps I might reply to the farmer, "Your rector's father, instead of giving him £——, paid that sum to your landlord for the advowson; your landlord directly invested that money in the farm which you now hold, and began immediately to get interest (that is, your rent) for his money; but, during several years that the old rector lived, neither your present rector, nor his father, got anything for the sum of money which had been sunk, with a considerable probability of losing a part of it. We will not, however, be particular about trifles—we will say nothing of the chance that, after your rector's father had held the advowson for years, his son might not have been able to take it, and he might have had to sell it again at a loss, supposing the circumstances to be such that he could sell it at all. We will say nothing of loss during the years that the old rector lived—nothing of the fact that the living was worth more than

it is now when the advowson was bought—as you know very well, by the difference in your rent—we will say nothing (that is, we will make no calculation) about such trifles as these. We will assume, too, that your landlord could not have invested the money better than in your farm; but does it not stand to reason, that there ought to be another column in the book, in which there should be entered the rent, which you are annually paying to him, and which you would be paying to your rector, if his father had purchased the farm which you hold, instead of purchasing the presentation? Must we not, *at least*, deduct *that* from the *net* receipt of £670?"

It will be observed that, in thus speaking to the farmer, I put the case of an advowson, and an investment in land; but the case is much stronger if we suppose a presentation and a life annuity. What annuity, to commence after the decease of the then rector, and to continue during the life of his son, could the father have bought for the sum which the presentation cost him? Or supposing a father to have presented his own son, must we not deduct the interest of that sum for which he might have sold the presentation, and which he would have employed in some other way for his son's advancement? In short, must we not take into account all actual sacrifices of property? I am not speaking of sacrifices in respect of locality, or labour, or anything but mere *money*. It is altogether a *money* calculation, and without such an additional column as I suggest, how are we to come at the truth?

I may be told that it would be horribly indelicate to go into such matters. If so, however, it would have been better to say nothing about them; but I confess that I see nothing so very shocking in it. It is, as I have said, a mere money calculation. It may be very indecent that Lord A, and Squire B, and Mrs. C, should have such things to sell; but there *is* a column for *that*; and while the incumbent is bound to set forth how many pounds, shillings, and pence, he gets from the living, I see nothing more indecent in his telling what pounds, shillings, and pence, he has lost by it. Of course, I do not mean that such a column can be actually added to the returns; but I mean that, whenever we look at them, and whatever calculations we ground on them, we must remember that such a column is wanting. As the case stands, the clergy have been obliged to furnish imperfect data, which have misled many of their friends, and given their enemies occasion and colour for plausible falsehood. Every rogue who hates them can, with some pretence of fair dealing, add up the columns, and make averages, and tell us that "the clergy *admit* that they receive £——, which amounts to £——, per head;" and, in order to make out this average, hundreds of thousands (I suppose I might say millions) of pounds, which lords and ladies, and all sorts of lay-folks, have procured by the sale of advowsons and presentations, which they are living on, in the form of stock, rents, &c., and with which they are perhaps supporting few institutions better than the opera, the race-course, and the gaming-table, are to be called *church property*; and this horrible misstatement is to go forth apparently based on unquestionable documents—on the account which *the clergy themselves* give of *their own incomes*. I am, my dear Sir, yours very truly, IOTA.

THE ANGLICAN CHURCH AT PARIS AND THE "RECORD."

SIR,—An instance of the manner in which the editor of the "Record" newspaper persists in misstatements he has circulated, and insults instead of thanking any one who desires to set him right, has just occurred, so characteristic of the man, and so nearly affecting the interests of an important cause, that I trust, for the sake of the cause, as well as for the interests of truth, you will allow insertion to the following notice of it.

On the 5th of December there appeared in that paper the following article (I have omitted some passages, indicated by the dots, merely for the sake of brevity):—

"FRANCE.—RELIGIOUS PARTIES.—(From our own Correspondent.)—The cause of protestantism begins to be exposed in France to NEW TRIALS, arising from the variety of its professed supporters. . . . Left to herself, or aided only by Scotland and Burgundian Switzerland, France would doubtless have remained in the *exclusive possession of the Pope, Calvin, and Voltaire*. . . . Protestantism would in *this case* have had the *advantage* of being concentrated in opinions which nobody could misunderstand. . . . Popery would have *lost its most powerful weapon of attack*. . . . Mr. Robert Haldane [*an independent*], whose labours for the spiritual good of these countries were so wide and well directed, was, in the whole character of his mind and opinions, exactly adapted to promote the revival of religion among the French, without *disturbing this natural order of things*; but he has long since left the country. . . . Meanwhile, Wesleyans and Baptists from England and America *press* their operations; and, *more lately*, a *new sect* has arisen under the *patronage of members of the church of England*. First, an advocate from the South, supported by subscriptions in England, and ordained by Bishop Luscombe, is seeking for a chapel in which to conduct divine worship in French, according to the liturgy of the Anglican church. Then the Abbé Anzon [*sic*], *one of the abbés who left the Roman-catholic church after the July revolution*, and who separated from the Abbé Chatel on the latter rejecting our Lord's divinity, has of late renounced the worship of the Virgin, and agrees to hold the thirty-nine articles, except in so far as they are of national and restricted import. *Another of these abbés* professes to be preaching the doctrines of the church of England, and is waiting for the coming out of the French translation of its liturgy now in progress; others it is expected will soon follow."

Now this article not only contains sentiments inconsistent with the editor's professed attachment to the church of England, but advances a charge against the association in connexion with which the "Advocate from the South," as he is here called, is acting, that its proceedings are mixed up with those of certain abbés, who are said to be "under its patronage;" of whom it is unnecessary to say more here than that the association has no more connexion with them than has the correspondent of the "Record,"—a fact of which it is difficult to conceive that correspondent, living as he does upon the spot, to have been ignorant. But both he and the editor well know what must be the effect of such a statement, where it is believed, upon the interests of an association which it seems they have both determined to oppose. Seeing the article a few days after its publication, I wrote to the editor, (under the signature of "Vigil,") drawing his attention to the grossly inconsistent nature of the sentiments here expressed with his professed opinions, and also to the *injuriously misstatement* he had circulated that the work to which his correspondent alluded had any connexion with the proceedings of the abbés whom he had associated with it.

The effect produced was a notice addressed to "Vigil," as if it was a matter between him and me, and not between him and his readers, and thrust into a corner among his answers to correspondents, that he did not subscribe to the statement made by his correspondent relative to the operations of the church of England in France, but omitting all explanation that could make such of his readers as happened to see it understand the allusion, *and leaving the misstatement complained of wholly unnoticed.* Such a notice, as it was quite inefficient to obviate the injury that might arise to the cause from the article in question, was of course unsatisfactory; and another letter, temperate and respectful throughout, was sent, merely asking for a more distinct notice, *addressed to his readers*, of his disapprobation of the sentiments contained in the article in question, *and more particularly a notice of the incorrectness of his Parisian correspondent's statement as to the work in question being mixed up with the proceedings of certain abbés*; both of which might have been given in a few lines. I added—"You will probably see, upon reflection, that unless this be done as publicly and prominently as the attack was made, it will become the duty of those who feel interested in the matter to set the public mind right upon the subject through some other channel."

In the place of a performance of this obvious duty, we have the following sneer at "Vigil" and the whole matter:—

"Our correspondent 'Vigil' seems quite an adept in the art of 'making much ado about nothing'; and, from the character of his last communication, we think he would make a mountain out of a mole-hill as fast as any man."

Such is the spirit with which the editor of the "Record" receives a communication of the most temperate kind, calling his attention to a grievous misstatement, to which he had given circulation, affecting the interests of an important cause. He sneers at his informant, represents it as a thing of no moment, *carefully conceals from his readers the fact that an important part of the statement he had published is false*; and after referring to what he had said before, concludes with a flourish of defiance,—“He is most welcome, as he proposes, to set the public mind right upon the subject through some other channel.”

After this conduct, to which I need add no comment, fair dealing, for its own sake, was hardly to be expected from him; but still it was hoped that a few lines, merely contradicting *the misstatement* he had circulated, would hardly be refused admittance; and accordingly a statement was sent, which, after giving an extract from the article in question, *added only these words*:—

"In reply I beg to inform you, that almost the only part of the latter portion of this statement (beginning with 'and lately') which is true, is that in which it is stated that 'an advocate from the South, supported by subscriptions in England, and ordained by Bishop Luscombe, is seeking for a chapel in which to conduct divine worship in French, according to the liturgy of the Anglican church;' and that the implied union between him and his supporters, and the abbés there mentioned, is wholly unfounded on fact. The sentiments expressed in the accompanying observations, and the temper and spirit of the whole article, I leave, without fear, to the consideration and judgment of your readers."

This statement was accompanied by a *private* letter to "the editor,"

animadverting, of course, upon the unfairness of his conduct, but only in terms which the occasion called for and justified; and which, had it been tenfold stronger than it was, would not, for a moment, have prevented an honest man from rectifying a misstatement which he had circulated. Indeed, the only passage to which I can conceive him to allude in his reply, was one in which I used the expression "editorial trickery," for his sneering at me for making a mountain out of nothing, when it was so evident that, even had the matter been of so little importance, the mountain was all of his own making, by his attempts to avoid the performance of an unpleasant duty, and evade the retraction of a misstatement he had circulated in a few lines. But the reason for his persisting is obvious. Having before evaded a further explanation by sneering at the whole matter, he now takes refuge in abuse and fresh misstatements. Thus he meets the request to insert the above brief statement in correction of one of his own misstatements:—

"Had 'Vigil's' last letter to us been couched in the language of a gentleman, still it is improbable that we should have gratified him by the insertion of the statement which accompanies it. We should probably have declined it, because we have already said enough on the subject, [*having, in fact, not said one word upon the subject of that statement.*] and it is endless to attempt to satisfy the fancies of unreasonable men. The style he has assumed in his last letter puts the insertion of his communication out of the question," &c.

It is painful to contemplate such conduct, especially in one who is assuming the highest tone of religious feeling; but I do feel it to be important for the interests of truth, and for the sake of the object of his present attack, that such shameless conduct should be exposed.

VIGIL.

Jan. 10, 1837.

EXTEMPORE PRAYER.—ADDRESS TO THE ARCHBISHOP OF DUBLIN.*

SIR,—You have no doubt taken notice of an address which has lately been sent to the Archbishop of Dublin by several respected clergy of his diocese, in reply to a letter which his grace circulated among them, with a view to discourage the use of extempore prayer in public.

* The document referred to in this communication will be found in another part of this Magazine. The subject is one of so much importance, that it is a matter of great regret to the Editor, that many other documents relative to it, which have been printed in various newspapers, &c., cannot, from the press of other matter, be inserted here. One in particular, a circular letter from his Grace the Archbishop of Dublin, it would have been most desirable to reprint, for, on this occasion, his Grace's letter well deserves preservation, as a remarkably clear summary of the arguments for the use of precomposed set forms of prayer. To any one desirous of entering into this subject very fully, there is scarcely any work which merits a more attentive perusal than the three treatises of Bennet on the Use of Precomposed Set Forms of Prayer, his Essay on the Gift of Prayer, and on Joint Prayer, which are usually found together.—ED.

The address contains some arguments against the opinions which the archbishop had advanced on the subject, and also a plain intimation that they could not but act in opposition to his injunction. I do not allude to the address of these clergymen in order to call in question the propriety of their determination, or to consider the expediency of it, though, certainly, at a time when episcopal authority is so much set at nought, and in a city where the archbishop's letter was made the subject of public animadversion in the pulpit of a dissenting minister, the seasonableness of such a remonstrance on the part of the clergy may be very fairly questioned. But these are points which I leave to others; I merely wish to draw your attention to a paragraph in the address, of the accuracy of which I think there is great reason to doubt:—"In providing a form of prayer for general use in public worship, that our reformers did not thereby intend to exclude all extemporaneous prayer in the congregation (much less in more private social worship) is evident from the fifty-fifth English canon, which marks out the subject on which the ministers are to call on the people to join them in prayer previously to commencing the sermon; but the ministers are to furnish the words (the canon adds) 'as briefly and as conveniently as they can;' and, accordingly, in the early period of our church, it appears to have been uniformly the custom of the minister to use in the pulpit his own conceived prayer."

Is not this view of the meaning and intention of the canon altogether a mistaken one? and is not the assertion respecting the practice of our earlier divines incorrect? The canon does not set forth a *form of prayer* (properly so called) as a model according to which the preacher is to compose his own prayer in the pulpit, suggesting to him the subjects of petition, and allowing him to use his own expressions; but it sets forth a *form of exhortation*, according to which (not strictly, but with some latitude granted to the ministers,) they are "to *move the people* to join with them in prayer." Wheatley, in his tract called "Bidding of Prayers before Sermon no mark of Disaffection," has very clearly proved this. One fact which he adduces should place it, I think, beyond dispute. (pp. 54—56.) He mentions that the non-conformists (at the Savoy conference) requested liberty to use *their own conceived prayers in the pulpit*; and what answer they received from the episcopalian commissioners is evident from their rejoinder:—"You are so far from countenancing the use of conceived prayer in the public worship of God, as that you seem to dislike the use of it even *in the pulpit*, and heartily desire a total restraint of it in the church." Shortly after the subject was discussed in convocation (1661), and a proposal was then made to exchange the canon for a direct form of prayer. This proposal, however, was not carried into effect; but it plainly proves that the canon was not then understood as some understand it now, as containing a *form of supplication addressed to God*, but one of *exhortation addressed to the congregation*; and the previous petition of the nonconformists as plainly proves that the interpretation which some of the Irish clergy have put on the canon is wholly incorrect—viz., that it is intended merely to mark out the subjects on

which the minister is to pray, leaving him to use his own words; for had this been the meaning of the canon, the nonconformists would have had no need to petition, the canon itself granting them the liberty which they desired—that of using extempore prayer.

With respect to the assertion in the address, “in the early period of our church it appears to have been uniformly the custom of the minister to use in the pulpit his own conceived prayer,” all I have to say is, that if it be correct, Wheatley must have examined the subject on which he professed to treat very superficially, for he asserts the very contrary. His title page contains a direct contradiction to it—“An historical vindication of the fifty-fifth canon, shewing that the form of bidding prayers has been prescribed and enjoined ever since the Reformation, *and constantly practised by the greatest divines of our church.*” In the work itself, he cites the injunction on this subject published in King Edward’s reign, and shews how it was observed by Parker in his funeral sermon on Martin Bucer, by Bishop Gardiner in his sermon before the king, and in several of Bishop Latimer’s sermons; likewise the injunction put forth by Queen Elizabeth, observed in a sermon extant of Jewel on Luke, xi. 15, and in one by Pearce, Dean of Ely. He also cites Bishop Andrews as observing the canon published in the reign of James I., which is almost word for word the same as the injunction of Elizabeth; and then he makes this remark, “I know of no other person (except Bishop Andrews) in this king’s reign that has left us the form he was wont to use; but I believe if anybody will be at the pains to find one out, I may venture to promise him it will be a form of *exhortation.*” He then shews that the observance of the injunction of this canon was made, in the following reigns of Charles I. and II., the subject of inquiry at the visitations of the bishops and archdeacons. It is to be remarked, that the forms of bidding prayer used by the divines above mentioned were not *exactly similar*. They differed from each other in length and in phraseology, according to the liberty allowed by the canon; but they were all agreeable to the nature of the form therein prescribed—i.e., they were not *forms of prayer* addressed to God, but *forms of exhortation* to the people. There is, indeed, an authority for turning the subjects of this bidding form into a form of prayer; of which authority, however, the ministers who signed the address would not be willing to avail themselves. It is that of the famous Cartwright, the early champion of nonconformity. He,* though he dreaded the desk, would often steal into the pulpit, and then turn the heads of the bidding form, together with some others of his own, into a form of prayer; and the irregularity which followed his example was one cause of enforcing the injunction of Elizabeth by a fresh sanction. How to reconcile the sentiments of Bishop Hall, quoted in the address, with this view of the subject, I really do not see; but how weighty soever his individual authority is, (and it is not easy to overvalue it,) yet, with that

* Bishop Wittenhall, quoted by Wheatley, page 32.

of Bishop Wilkins added to it, it cannot be considered equal to the authority of the law—the law as it is interpreted by ancient and general usage.—I am, Sir, your obedient servant, B.

Dec. 29, 1836.

PROTESTANT MONASTERIES.

SIR,—The remarks of your correspondent "F. K." in the September Number, upon protestant monasteries, so evidently proceed from one seeking greater degrees of holiness, that to deliver an opinion differing from his is somewhat painful. The question, nevertheless, whether monasteries are necessary for maintaining a spirit of piety within us, or whether they are conducive to such an end, is so important a question, and the statement of different views upon any subject so tends to elicit truth, that I venture to send you what has occurred to me. Before stating the grounds for the opinion I have come to, let me assure your correspondent that I join him heartily in viewing with abhorrence the notion, that "the further we run from the church of Rome, the nearer we shall come to the truth of Christianity." Nothing, I feel persuaded, can be more injurious to the true welfare of the church of England, than for its members to reject practices in the church of Rome, for no other reason than because they are there to be found; and yet to what a frightful extent is this carried at the present day, when the written laws of our own church are neglected in consequence. Had our reformers, in their extreme anxiety to deliver us from the errors of the church of Rome, laid aside things essential, there might be some excuse for our not wishing to do a work they left undone; but when they wisely retained great points, and we refuse to adopt them, has not our church a right to cry out shame upon us for raising a suicidal hand against her? The neglect of the daily service, the nonobservance of fasts and festivals, and such like transgressions against our own laws, may please some, as bringing us further from the church of Rome; but they seem to forget that we may be thus brought further from the head of all churches. But why, it may be asked, thus express yourself whilst writing about monasteries? I do so from the conviction that it is the neglect I have been alluding to which has led "F. K." to ask anxiously whether monasteries cannot be established in this land. Desirous of gratifying a spirit thirsting after more religion, he looks here and there for the means, but looks in vain, and then fancies that a monastery would afford him all he wants. That he labours under some mistake on this head he will perhaps himself be disposed to allow, should I be able to shew that all he requires is attainable out of a monastery, and more than this, that such establishments will hardly stand a very important test of their being catholic rather than Roman-catholic.

One of "F. K.'s" main objects for wishing to establish monasteries is, as he expresses it, "To carry into full effect the provision made by the church of England for the daily service of God, including a due observance of the festivals, fasts," &c. Now, surely, it requires no monastery to carry into effect so desirable an end: our liturgy was

never drawn up to be used in monasteries alone ; though we cannot be surprised that such a mistake should be fallen into amidst days of such melancholy neglect. Are there not many, and is not, happily, the number daily increasing, of those who make their parish church answer this end of a monastery ? In regard, also, to private devotions, what obstacle is there in the way of practising abstinence and devotion on the days given notice of, or at least set apart, by our church for such holy exercise ? If we have the courage to smile at a world's scoffs, if we have a sufficiently deep sense of sin to exercise sharp self-denial, and a soul disposed to use such devotions as Archbishop Laud used, (according to the arrangement by Dr. Lake, in that invaluable, though, I fear, very rare little work of his, the "*Officium Eucharisticum*,") or such as "*Kettlewell's Office for the Penitent*" affords, there will be no need of a monastery for the right observance of the fasting days of our church.

With regard, also, to that other great object which is professed to be sought in the monastery, namely, the means of a regularly conducted, quiet, studious, devotional retreat ; may not such a retreat be found in a man's own well-ordered family ? Have we not works of the most profound study executed out of the monastery ? Let us look, for instance, to Bingham, the learned author of the "*Christian Antiquities*;" and here we see a man with delicate health, small preferment, and a family of ten children, writing a work which cost him twenty years unremitting labour. I speak of his small preferment and large family, because this cost him much additional labour, since he had often the tedious task to perform of transcribing many whole folio pages, to supply the deficiencies of a mutilated book, of which a complete copy might have been purchased for a few shillings. In this indefatigable author we see how a man's house may be made his study, under circumstances apparently the most unfavourable ; and the need, therefore, for carrying on study is, not of a monastery, but of wise regulations, and a judicious management of time.

Again, as to the test which I would put monasteries to, for the purpose of discovering whether they are truly catholic, or otherwise.—When, in the church of Rome, I view with pain such vital errors as the virtual deification of the blessed Virgin Mary, the withholding from the people food sent down from heaven for their support, the use of an unknown language, and other errors which might be named, I am led to weigh carefully her differences from us. The practice of the primitive church in the first three hundred years are the scales in which I weigh these differences : and the accuracy of them our sister church herself, I think, will not dispute. Oh that as a sister she would consent to place our differences in these scales, and for us mutually to abide the issue, gladly putting aside all of bad weight, and retaining only the precious and genuine ! We are, if I mistake not, (and with much humility, I trust,) weighing carefully our church's practice, looking into the catholic fathers, with the aid of our most learned men, and sparing no pains to arrive at the truth ; and why should not our sister do the same ? Why might we not mutually hope, in such a case, that the day would arrive when differences between us there

should be none? But to return to our subject. Putting monasteries to the test I have been suggesting, what do we find? In the first three hundred years of Christianity, there was no regular monastery; mention is constantly made of ascetics, that is, men who led a most rigid life of piety; but still they lived in the world, striving to be free from the evil of it. By such a conduct they beckoned men away from the vanities of the world, and taught them how there were joys in store for them well worth their seeking. To have left the world would have been to leave many perishing through ignorance; and the love they bore their brethren, and the greater love they bore their Saviour, made them well content to live in a world of sin and sorrow, and act as instruments in saving souls, by a meek example and a fervent zeal. The seeds of the monastic life appear to have been sown in the Decian persecution, about the middle of the third century, when many persons in Egypt fled to the neighbouring deserts and mountains, as a safe retreat from their raging enemies. The persecution ended, so attached had many become to their situation, that they refused to return to the world; but, at the same time, no community was formed, for they lived separately, scattered here and there. At length Pachomius, in the reign of Constantine, built some monasteries in Thebais,—led to do so, as we may imagine, from the pain of seeing many pious Egyptians living in deserts and mountains. Looking to this origin of monasteries, and remembering how, in the earliest ages of the church, the most pious had not recourse to them, I am inclined to imagine that, unless in the case of extreme necessity, the establishment of monasteries would not be advisable. This, however, I allow, may be a matter of doubt; but the great work to be done, and about which there can be no doubt, is, to place our church in that position that the piously disposed shall have no occasion to cry out piteously for the means of satisfying the demands of their spirit, breathing with an ardent love for their holy religion. That such a work may be undertaken in true earnest, and that it may prosper, is, and shall be, my constant prayer.

I am, Sir, your instructed reader,

OMICRON.

BAPTISM BY IMMERSION.

SIR,—The object of my former letter was to direct attention to the subject of the mode in which baptism ought to be administered, and not to enter fully into the practicability of restoring the ancient usage; for the discussion of which, perhaps, a public journal is not the most proper place. This being the case, I should have been willing to let "Ecclesiasticus" letter pass, as referring almost entirely to the latter subject; but as he directly challenges a reply, I must beg the insertion of these few remarks, lest I should seem to treat him with a disrespect which I do not feel.

I most cordially subscribe to the sentiment which he expresses,

* [While the Romish church retains her claim to infallibility, can there be any hope from a comparison of doctrines?—Ed.]

"that any change in religion is in itself an evil, and the more highly to be deprecated in proportion to the greatness of the mystery about which it is concerned." It was this consideration which prompted me to trouble you with my former letter. Baptism is so great a mystery, that it may be regarded as somewhat hazardous silently to acquiesce in a change in the mode of its administration, which is admitted to be contrary to primitive usage, to the practice of the church for fifteen hundred years, and to the written regulations of that branch of the catholic church to which we belong. I have to regret that "*Ecclesiasticus*" has not addressed himself to the main question proposed, but has contented himself with setting forth many difficulties which, from our modern habits, stand in the way of restoring immersion. I would rather have discussed the subject in a different order:—first, what is the right mode of administration? and if this should be decided in favour of primitive usage, then, how may we best surmount the difficulties which stand in the way of its adoption?

The first argument of "*Ecclesiasticus*" is founded on a supposed analogy between the Lord's supper and baptism. The due administration of the former does not depend upon the quantity of the elements received; *therefore* the quantity of water used in holy baptism is not important. In reply, I submit that the question is not concerning the quantity of water, but concerning the true import of our Lord's command *to baptize*. When he used this word, did he intend that his apostles and their successors should sprinkle a drop of water on the forehead, or that they should immerse the body in water? I suppose that "*Ecclesiasticus*" will admit, that in the holy eucharist we do *literally* obey our Saviour's command. Do we do so in the administration of baptism? If Jesus had commanded his disciples to eat *their daily food* in remembrance of him, and had said of *that*, This is my body, there might have been some analogy, and then I think it would have been dangerous to allow of our present practice; but as the case really stands, there is no analogy at all. I could have wished that "*Ecclesiasticus*" had refrained from this painful supposition with respect to the holy eucharist—a mystery never to be contemplated but with pious awe, and never to be associated with offensive ideas.

In the next argument, I would venture to suggest that "*Ecclesiasticus*" is not quite correct in the matter of history. The objection entertained against clinical baptisms did not arise from the distinction between affusion and immersion, but they were held in disrepute because they were not in the highest sense voluntary, but were in a sense forced upon the recipients by the fear of death; or at least these late baptisms argued that they had culpably delayed the holy rite. (See Bingham, book xi. chap. ii. sect. 5.) Is "*Ecclesiasticus*" quite sure, therefore, that he is right in attributing the discredit thrown upon these baptisms, not only by some in the church, but by the early fathers themselves, to a "narrow-minded spiritual pride and uncharitableness"? The baptisms, indeed, were held as good and valid as those by immersion; but the clinics themselves seem to have been justly exposed to suspicion, and therefore denied some privileges which were enjoyed by those who had been baptized in the regular way. "*Ecclesiasticus*" remarks convey the notion that the fault

was on the side of the immersed, and that the clinics were unjustly depreciated—a position entirely at variance with the judgment of the church. When he says “that the probable reason of their (the early bishops) persisting in immersion,” notwithstanding the self-exaltation and pharisaical spirit to which it [the custom handed down from Christ and his apostles!] ministered in many cases, was, that they found it to be the custom, and their people would have been scandalized by the alteration, he surely conveys a very erroneous impression; for it is notorious, that the early bishops were so far from desiring any alteration, or even contemplating it in the remotest degree, that they considered affusion as an indulgence arising from necessity. The words of St. Cyprian, the defender of the validity of clinical baptism, as cited by Bingham, are:—“In sacramentis salutaribus, necessitate cogente, *et Deo indulgentiam suam largiente*, totum credentibus conferunt divina compendia.”

In my former letter I cited the weighty authority of Bishop Jeremy Taylor, who says, “In this case we are to stand to the law, not to the custom,” and assigns his reasons for this judgment. To this “Ecclesiasticus” thinks it sufficient to reply, “Surely the universal custom of a church, unproved by those who have authority, is tantamount to a law.” Whether this is an adequate reply to such an authority I will leave the reader to judge.

With regard to the schism of the antipædo-baptists, Wall was decidedly of opinion that it was chiefly to be attributed to the relinquishment of immersion by the catholics. It is a *matter of fact*, that the former quickly followed the latter. “Ecclesiasticus” knowledge of this sect and their writings must be very limited, if he never heard or read of their urging the practice of sprinkling as an objection against the church. He may find it pressed in no measured terms by Gill. (Body of Divinity, book iii. sect. 2.)

“Ecclesiasticus” next argument is founded on the alleged indelicacy of the ancient usage. Has he well considered whom he includes in this sweeping charge? Could the practice of immersion have been sanctioned *from the very first*, if there be real indelicacy in it? or does he think that female virtue and male morality has been better guarded in the church in the last three centuries than in former periods? I wish he had abstained from the allusion to ancient statues: it is surely not well to suggest such associations with a holy sacrament. Besides, the reference to France is not very happy; it was there that immersion was first dispensed with. Would “Ecclesiasticus” teach us to look there for the example of “female virtue or men’s morals”?

I am sincerely sorry that I have given offence by the use of the word *fastidious*. I suppose that, for the purpose of baptism, an infant might be considered naked without being, as “Ecclesiasticus” expresses it, *in a state of perfect nudity*. [Was St. Peter so?—John, xxi. 7.] And in that case I cannot think there could be anything to offend delicacy, in a little infant of a month old being dipped in water in the face of the congregation.

Let the case of adults stand by itself; and if a necessity for some change of the early practice be made out here, let it not be applied to cases in which that necessity does not exist. In these corrupt times,

(not because of our greater delicacy, but rather from our want of it,) it might suffice, if our superiors approve of it, that women should be baptized as they are usually bathed. "Ecclesiasticus" must well know what pains were taken in the early church that no indecency should be committed. (See Bingham, b. ii. c. 22; b. xi. c. 11.)

When "Ecclesiasticus" attributes immersion to "inveteracy of custom," surely he forgets that it was practised by the apostles and their successors before such custom could be pleaded.

I regret that I should again have given offence, by imputing the practice of sprinkling, as distinguished from affusion, to carelessness or something worse. "Ecclesiasticus," however, says nothing in defence of this practice. Delicacy cannot here be pleaded as an excuse. To what, then, may we attribute a *gratuitous departure* from the direction of the church, which we have solemnly pledged ourselves to observe?

On the whole, I do not think that the reply of "Ecclesiasticus" will be considered satisfactory by the majority of your readers. It is far from my wish or intention to dogmatize on the subject, but I wish to have the candid opinion of others, who will go more to the root of the matter than "Ecclesiasticus" has thought fit to do.

I am, Sir, your most obedient servant, CATHOLICUS.

P.S. "Ecclesiasticus" seems to think that it would have been better not to have mooted this question. I beg to say that I was led to it by the consideration of the way in which the holy sacrament of baptism is abused by the common practice now. It has been so much kept out of sight, that many people seem to forget that it is a sacrament; and, by terming the eucharist **THE** sacrament, by implication withhold this designation from baptism. Let any one visit the churches of our populous parishes on the Sunday afternoons, when this holy rite is performed, and I think his feelings will be shocked by witnessing the abuse of this holy solemnity. The crowd of sponsors, obviously unknown to the minister,—they may be infidels or anything else,—dropping in during the sermon, as if they had no concern in the services of the church; their frequent inability to answer the questions in the order without being prompted by the clerk; the utter ignorance of the parents and sponsors of the nature and privileges of baptism;—these circumstances all mark a practical corruption in this important point. And what is the consequence? We have again to fight the battle of baptismal blessing, and contend against a host of unbelievers for the efficacy of Christ's holy ordinance.

Under such circumstances it is natural to revert to Tertullian's rule, "Whatever is *first* is best," and to examine what was the practice of the church in her best days; and I do think it is rather a startling fact to find a *different act*, almost universally in the western church, substituted for that which Christ expressly enjoined; a *different act* from that enjoined by our own church, and which obtained for the first 1500 years. I do not venture to say that we *ought* to return to primitive practice,—as far as personal feelings are concerned, I should be glad to find that we may continue our present mode,—but at any rate the subject is worth consideration, and, I humbly think, not to be set aside by such arguments as those which "Ecclesiasticus" has offered.

OXFORD PETITION IN BEHALF OF EPISCOPACY AND
CATHEDRAIS—1641.

MY DEAR FRIEND,—It was thought worth while, in 1641, to print, as a pamphlet, the following petition, which was “passed unanimously in a full house,” at Oxford, in that year; and so it may not be unadvisable to reprint it now. It was useless then, and it may be now; still one would throw in one’s contribution, be it of use or no, for “thou knowest not whether shall prosper either this or that.” (Eccl. ii. 6.) It is not, however, so much for the sake of *all* the contents of the petition that I send it you, (for it was addressed to a greedy, selfish house, and so appealed prominently to topics which *it* would understand,) as for the date, and for the connexion between the two subjects,—the preservation of cathedral property inviolate, and episcopacy. This was well understood in those days, both by friends and foes. The *foes* were *then* afraid to attack episcopacy at once, says Bishop (then Dr.) Hacket, “for the king knew well, ‘No bishops no king.’” Therefore they began *further off*, and attacked the cathedrals, which were ever considered the *outworks* of “episcopacy.” The *friends* *then* defended the cathedrals, both for their own sake and for that of episcopacy.

The *foes* understand it well *now*, only they think themselves secure as to the destruction of the cathedrals, only they wish to secure to themselves the gold with which it is overlaid. The *friends* *now* think that they, too, can employ it well, so they prepare to strip it off themselves: the only question is, who shall defile the temple of the Lord, friends or foes? History will shew that it is better to let the enemy strip it off than to do it one’s self. The blows of an enemy are repairable: Cyrus gave back the golden vessels which Nebuchadnezzar had plundered and Belshazzar had profaned; what the republicans stole from our church was, after awhile, restored; what Henry VIII., Edward VI., and Elizabeth, robbed the church of, remained in the hands of the spoiler. The wounds of a friend are irreparable: better, in plain terms, to let the cathedral property be applied to church-rates, poor-rates, highway-rates, or whatever else men may think a fit employment for the piety of our forefathers, than to defile our own hands, and be “partakers of other men’s sins.” Yea, “let them take all.” When the nation shall have awakened again, and they who now delude it have fretted their hour upon the stage, it will be restored, though it be to our children’s children; but if we meddle therewith ourselves, what is lost is lost for ever. And let those who think that chapters can be weakened or destroyed with impunity look on, less than *eight* years from 1641, and consider the fate of the Episcopate, the Church, the Ministry, the Civil Constitution, and the Monarch himself.

Yours ever,

CANONICUS.

The following is the petition:—

" To the high and honourable Court of Parliament, the humble Petition of the University of Oxford,

" Sheweth,

" THAT whereas the Universitie hath bin informed of severall petitions concerning the present government of this church, & maintenance of the clergie, which have of late been exhibited to this honourable assembly; wee could not but think our selves bound in duty to God, and this whole nation, in charity to our selves and successors, who have and are like to have more than ordinary interest in any resolution that shall bee taken concerning church-affaires, in all humility, to desire the continuance of that forme of government, which is now established here, and hath bin preserved in some of the easterne and westernne churches, in a continued succession of bishops, downe from the very apostles to this present time; the like whereof cannot be affirmed of any other forme of government in any church. Upon which consideration, and such other motives as have bene already represented to this honourable parliament from other persons & places (with whom we concurre) in behalfe of episcopacy, wee earnestly desire, that you would protest that ancient and apostolicall order from ruine or diminution.

" And become farther suiters for the continuance of those pious foundations of cathedrall churches, with their lands and revenues,

" As dedicate to the service and honour of God, soome after the plantation of Christianity in the English nation :

" As thought fit and usefull to be preserved for that end, when the nurseries of superstition were demolished, and so continued in the last and best times since the blessed reformation, under King Edw. 6. Q. Elizab. & K. James, princes renowned through the world for their piety and wisdom :

" As approved and confirmed by the lawes of this lande, ancient and moderne :

" As the principall outward motive and encouragement of all students, especially in divinity, and the fittest reward of some deep and eminent schollars :

" As producing or nourishing in all ages many godly and learned men, who have most strongly asserted the truth of that religion wee professe, against the many fierce oppositions of our adversaries of Rome :

" As affording a competent portion in an ingenuous way to many younger brothers of good parentage, who devote themselves to the ministry of the gospell :

" As the onely meanes of subsistence to a multitude of officers and other ministers, who with their families depend upon them and are wholly maintained by them :

" As the main authors or upholders of diverse schooles, hospitalls, high-waies, bridges, and other publike and pious works :

" As speciall causes of much profit and advantage to those cities where they are situate, not only by relieving their poore & keeping convenient hospitality, but by occasioning a frequent resort of strangers from other parts, to the great benefit of all tradesmen, and most inhabitants in those places :

" As the goodly monuments of our predecessors piety, and present honour of this kingdome in the eye of forreigne nations :

" As the chiefe support of many thousand families of the laity, who enjoy faire estates from them in a free way :

" As yeelding a constant and ample revenue to the crowne :

" And as by which many of the learned professors in our university are maintained.

" The subversion or alienation whereof must (as we conceive) not only be attended with such consequences as will redound to the scandal of many well affected to our religion, but open the mouthes of our adversaries, and of posterity against us; and is likely in time to draw after it harder conditions upon a considerable part of the laity, an universall cheapnesse and contempt upon the clergie, a lamentable drooping and defection of industry and knowledge in the universities; which is easie to foresee, but will be hard to remedy.

" May it therefore please this honourable assembly, upon these and such other considerations as your great wisdomes shall suggest, to take such pious care for the continuance of these religious houses, and their revenues, according to the best intentions of their founders, as may bee to the most furtherance of Gods glory and service, the honour of this church and nation, the advancement of religion and learning, the encouragement of the modest hopes and honest endeavours of many hundred students in the universities.

" Who doe and shall ever pray, &c."

DISTRIBUTION OF THE ELEMENTS AT THE LORD'S SUPPER.

MY DEAR FRIEND,—Your correspondent, "T.A.H." (Brit. Mag. vol. x. p. 706,) has missed the force of Mr. Palmer's statement as to the words used in the delivery of the blessed elements. Mr. P. says, "Our Lord made use of expressions in the delivery of the sacrament which the apostles commemorated in their thanksgiving and consecration; but there is not the slightest reason to think that these expressions [i.e. those used by our blessed Lord] were ever in any way used at the delivery of the elements in the primitive church. However, in the second and third centuries, it appears that a certain form was used in many, if not all, churches." (Orig. Liturg.; t. ii. p. 153.) That is; there is no appearance that *the words* used by *our Lord* were ever used by the church at the *delivery* of the elements, for *they* were appropriated by the apostles to the consecration; on the other hand, it is certain that *a form*, and that different from these, *was* used at the delivery of the elements to each individual, in many, if not all churches, so early as the second or third century, and so probably was apostolic. Mr. Palmer in this passage answers *two* objections of the Zuingli-Calvinist school,—one negative, the other positive: 1st, by a false application of scripture, they objected "that we do not use, in a generality, once for all, to say to communicants, 'take, eat and drink,' but unto every particular person, 'eat thou, drink thou,' which is according to the popish manner, and not the form that our Saviour did use." To these it is answered, that, as far as appears, these words of our Lord never were *so* used in the church, which is a plain proof that the universal church did not so understand them, and so that they are not to be so understood; for this is not a matter in which the church could be mistaken. The churches in the second century, observant as they then, everywhere, were of apostolical tradition, must have known what custom their immediate predecessors had from the apostles. 2nd. Another class might scruple at any words being used other than our Lord had used; as, by a strong perverseness, the Zuingli-Calvinists, having first objected to our not following our Lord, themselves do not follow him. For, whereas our Lord did address those words to the disciples, they neither use these nor any other; but these they *commemorate* as we do, (at least, they *were* commemorated in the liturgy of Geneva,) and at the distribution use none. And against these persons might well be objected the general positive practice of the church, of using some such form as we now use, which can be traced up to the second century. This, as "T. A. H." says, is "the strongest possible reason for supposing that it existed in the first also."

I would only add, that I do not "impute the hateful errors of Zuingli to those who adopt this practice;" far from it; it has crept in, doubtless, partly through the difficulties entailed by our neglecting to supply sufficient churches for our large parishes. I only speak of it, *historically*, as a Zuingli-Calvinist practice, and as tending to promote Zuingli-Calvinist views of the holy eucharist. This is a fact; those communions who retained the higher doctrine of the Lord's supper,—

as the Lutheran in a manner, the Swedish church, and our own,—retained also the ancient mode of administering it; those who abandoned that doctrine, (i.e., such as followed the reformation of Zurich and Geneva,) abandoned and objected to that administration. This seems to imply some connexion between them. What this is may be supplied by the following words of Hooker, taken from his invaluable dissertation on the sacraments:*

“Thus far accused, we answer briefly to the first, that, seeing God by sacraments *doth apply in particular, unto every man's person*, the grace which himself hath provided for the benefit of all mankind, there is no cause why, administering the sacraments, we should forbear to express that in our forms of speech which He by his word and gospel teacheth all to believe. In the one sacrament, ‘I baptize thee’ displeaseth them not; if ‘eat thou’ in the other offend them, their fancies are no rules for churches to follow.” After some good observations on the true way of following the example of Christ in these things, he adds:—“The reason taken from the use of sacraments, *in that they are instruments of grace unto each particular man*, may, with good congruity, lead the church to frame accordingly her words in administration of the sacraments.”

At the same time, while I would not charge any individuals with having imbibed the errors of Zuingli and Calvin on the holy sacraments, I cannot deny that I do think that their errors have been and are widely entertained in the church; nor do I see how it should be otherwise, so long as books infected with these errors form the principal reading of our clergy. Many who think that they obtain their notions from holy scripture, do, in fact, obtain them ultimately from Zuingli and Calvin, and that by a traditionary teaching, which adheres as rigidly to them as the teaching of the church catholic did to the teaching of the apostles.

CANONICUS.

METROPOLITAN CHURCHES FUND.

MY DEAR FRIEND,—Your pages are already so overcrowded with matter of real importance, that I hardly like trespassing upon them in a mere personal affair. But after the reproof given me by name, by your anonymous correspondent (a member of the London Church Committee) in the last Number, I am bound, in justice to him and to myself, to request, that as you have admitted his rebuke, you will not refuse admission to my vindication. Under his favour, the “mistake” rests with him, and not with me; and that both in respect

* Eccl. Polit. b. 5, c. 68, § 2, ed. Keble. The work of the late Mr. Irvine on the sacraments is a striking instance of the great influence of Hooker, in that, through the study of him, Mr. Irvine rose to views on the sacraments decidedly above those of the body to which he belonged: a rare instance, since man's tendency is always to sink below them. O si sic omnia! Mr. Irvine prefixed, I think, Hooker's whole treatise, (Eccl. Pol. b. 5, c. 50—68,) at all events a large portion of it, to his work, professing his obligation to it. It were well that they who quote Hooker on the lay side would study it as a whole, not take traditionary extracts from it.

of my conduct and of my opinion ; of the grounds of neither of which does he seem to be aware. As to the first, the occasion of my writing the "letter to the Standard newspaper," for which he reproves me, was this ; namely, that my name had been publicly appended, without my consent, to a resolution, which, as I understood, and still understand it, is offensive to my principles. As what I conceived to be an injury (a most unintentional one, I am well assured,) had been offered to me through the medium of "the public journals," it was, I conceive, through the same medium that it behoved me to express my disapprobation. Thus much for my *conduct*. Next, as to my *opinion* of the resolution in question, which your correspondent seems to think would have been altered by "explanation" from "some member of the committee." I am sorry to say, that if the only "explanation" is that which he has offered in his letter, the offensive character of the resolution is not, to my mind, affected in the remotest degree. His explanation does not touch the ground of my objection. The resolution is as follows:—"That application be made to the proper authorities to endow, wholly or in part, the churches or chapels which may be built, or acquired, by means of this fund, out of such property belonging to the prebendal stalls of St. Paul's cathedral, as may become available to such purposes, and, where circumstances may admit, to provide sites."

If your correspondent had been prepared, on the part of the committee, to declare that, by "proper authorities," in this resolution, they meant the chapter of St. Paul's cathedral, who are the sworn trustees of the property belonging to it, and had been prepared, on their part, to disavow all interference with the chapter property without the consent of the chapter, he would have met my objection. But if—as, from the tenour of his letter is too clear,—by proper authorities is meant the ecclesiastical commissioners, and the London church committee are prepared to ask B to give them some of A's property, without his consent being had or asked, then I will venture to maintain my objection, and to repeat what I have said upon the subject—namely, that to every unsophisticated mind it must appear neither more nor less than a breach of the eighth commandment : and such a breach as Henry the Eighth, in all his reckless course, dared not sanction. He did not proceed to the suppression, or alienation, of the estates of the religious houses until the existing trustees surrendered them into his hands. If the chapters were competent to establish the existing distinctions between residentiaries and non-residentiaries, they must needs be competent to make any other arrangements in the duties of those who are members of their own body, and to assign what number of their body, and under what regulations, shall be at the disposal of the bishop of the diocese, as a *corps de reserve*, for parochial purposes, to be employed by him in such parts of his diocese as he shall judge most to be in need ; and so shifted, according as permanent provision should be obtained, among those who should be awakened to a sense of religious wants, by the members of this primitive and unexceptionable Pastoral Aid Society ; or to make any other arrangements which may better suit the exigencies of the case.

I beg leave to observe to your correspondent, that if it is free for him and his committee, without reproof, to make use of the public journals to disseminate their sanction of principles which I believe to be destructive of the endowments of the church, and of all rights of property, I will venture to claim for myself and those who think with me, the liberty also, without reproof, to make use of the same channels for disseminating our sanction of principles which we hope may, under God's blessing, prove conservative of both.

Lastly, I will request of your correspondent, that if he shall again think *my name* worthy his notice, he will do me so much courtesy as to write *in his own*. Believe me, my dear —, very sincerely yours,

ARTHUR PERCEVAL.

East Horsley, Jan. 4, 1837.

ORDINATIONS.

SIR,—Will you permit me, by means of your periodical, to draw the attention of influential members of the church to the present mode of conducting ordinations? It appears to me that much of that feeling which too commonly prevails among the people towards their duly ordained pastor may be traced to this as its source. The majority of the people scarcely know what ordination means, and at best form very inadequate ideas of the high commission given to their minister. Now, if each clergyman were ordained in the midst of the congregation among whom he was about to minister, the relation between the pastor and his flock would be brought distinctly before the latter, and it might be expected that the solemn vows made by the former in the presence of his people would operate in a most salutary manner. The people would think more of authority thus publicly and solemnly conferred, and the careless and unfaithful minister would probably often be checked by the consciousness that he had pledged himself to diligence and fidelity before the face of his people. As it is, the feeling of most *principally* arises from those impressions which are made upon their minds by the person himself. If these are unfavourable, many, without even thinking of *dissent*, and therefore without any scruple, bend their steps to a neighbouring meeting. I need not appeal to my own observation, when that of so many others must accord with it. Ordination in the church of Scotland is performed in the church to which the pastor is appointed; and, having been present on one occasion, I can bear testimony to the interesting and impressive character it bore, both as it respects the minister and the people. I need not say how much more this would be true in the case of ordination according to the rites of the church of England. There would be a difficulty on account of the additional labour which would devolve upon the bishops; but is it insuperable? and would not the importance of the end repay some sacrifice? The whole would be obviated, if, according to the plan proposed by Mr. Newman, suffragans were appointed in each diocese,—suppose one for each archdeaconry.

Much of what has been said applies also to the rite of confirmation. The same provision would render it practicable to have confirmations held in each church, or at least in churches of those parishes only

which closely adjoined. Something has already been done, but you will be ready to confess that more is desirable, to prevent disorder, and to bring this ordinance of our church more generally and distinctly before the eyes of the people.

May I be allowed to add a word on the office of deacon? It seems desirable that the distinction between the orders of priest and deacon should be more manifest—not greater than our church intended, but more clearly marked in practice. The abolition of pluralities will, I think, greatly tend to promote this, since there will not be so many opportunities for deacons to have the sole care of a parish. Is it not desirable that this should never be the case? The excellent Bishop of Salisbury appears to view the matter in this light from the restriction he has laid upon them, not allowing a deacon to have the sole charge of a parish whose population exceeds four hundred—a restriction as great, perhaps, as present circumstances will admit. If the deacon were excluded from undertaking the charge of a parish, he would then be, according to the intention of his office, an assistant minister, under the direction of his presbyter. In this case it might be considered best that no one should be admitted to the order of priest, until he obtained an appointment to a living or incumbency.

PRESBYTER S—.

SUBSTITUTION OF YEARS FOR DAYS.

MY DEAR SIR,—When I sent you a brief protest against its being assumed, as a matter of course, that the prophetic days are admitted on all hands to stand for years, I had no idea of asking for anything like the space which you offer, and your terms appear to me to be very far from hard. My only hesitation about accepting them at once is, that it is made to “two good champions,” and the accepting it may seem to imply that I consider myself, and take it for granted that you will consider me, as a good champion; but, good or bad, I am always glad to defend my opinion on this point; and having done so publicly for many years, it might seem as if any hesitation now was mere evasion, under the pretence of modesty.

It appears to me that the best way will be for some one who maintains the mystical interpretation, to state the grounds on which he defends it. I will, if it please God, and you approve, answer him to the best of my ability. I say this because it seems to me to be obviously incumbent on him who, in any case, departs from the plain meaning of words, to assign his reason for so doing. As to my argument, without some such ground to work upon, far from exceeding your offered four pages, I should hardly know how to expand it through four lines. It would be simply this—“*day* means *day*, and *year* means *year*, by the common rules of interpreting written language.” If any man maintains that any given passage is not to be understood according to those rules, it is his place to tell us why; and I mention this the rather because it is a very invidious thing to give the argument of an opponent, and one in which, whatever candour may be exercised, it is almost impossible to satisfy him.

There are two other things which I will take the liberty to suggest—first, that you, or any gentleman whom you may think proper and find willing, should act as moderator, and point out, by notes on each letter, anything which he may consider as irrelevant, and therefore not requiring any reply; any misconception of the opponent's meaning, which may be in that manner set right at once, without taking up room by explanations referring to a preceding number, which readers may not have at hand; any omission of reply to any question or argument; anything (as I do not know who may be my opponent, I may, perhaps, without offence add) unfair or uncivil; in short, you know better than I do what are the duties of a moderator in such a case; and if it be too much to ask you to take the burthen yourself, I think you will find among your extensive literary acquaintance some friend who will undertake it.

Secondly, that authorities for matters of fact, except such as are quite notorious, and references for all quotations, should be given strictly; that the writer shall state the source from whence he actually derives his information, and not borrow authorities and references from others.

Further, it seems to me that it would be a good thing, as giving more time for reply, (and perhaps it might conduce to brevity,) if each writer were to make two copies of his letter, and send one to his opponent when he sends the other to you. You will, perhaps, mention some day of the month by which each letter must be sent to you; and it is obvious that what I suggest will allow more time for reflection and condensation.

I am, my dear Sir, yours very truly, S. R. MAITLAND.

Gloucester.

THE WORD "MERIT."—MR. BARTER.

SIR,—I have just seen, in your December number, a letter on the use of the word "Merit." The writer makes what he thinks an extract from my book, *but which is nowhere to be found there*: it is not surprising, then, that he has mistaken my meaning. I have never condemned any book on the lists of the Christian Knowledge Society, but some expressions in them; nor have I ever characterized the term, "our merits," in reference to eternal rewards, as a confused statement, but as an "expression," of which I wholly disapproved. I still believe the distinction between works and merits to be of vital importance to the cause of truth, as plainly stated in my observations.

W. B. BARTER.

QUESTIONS.

1. WHETHER a psalm or hymn can be sung at the commencement of the morning and evening prayers, consistently with the spirit of the service? I have sometimes heard hymns of triumph and joy sung on such occasions, which, if they were fitted for the use of the church militant at all, were certainly ill fitted to prepare the mind for an act of humiliation; and the transition from them to the sentences, exhortation, and confession, was painfully felt.

2. Whether the usual mode of reading the service for the churching of women, out of the desk, be according to its true spirit? In Ireland, the

woman always kneels at the altar, and the priest, standing there, addresses her from thence. In large towns, this is usually done after the whole service is over, and, I regret to say, when the congregation have left the church. But in some places it is done on Sundays, after morning prayer, and before the communion service; the congregation being present.

3. Would it not tend to diminish the prejudice which is felt by some against the communion service, if the first part of it, containing the introduction, commination, and exhortation, were read, as the rubric permits, from the pulpit, and the rest of it from the desk? This seems plainly what the spirit of the rubric would require, at least in those churches where there is no *peculiar* place for reading the litany.

4. In the blessing which closes the communion service, why is the clause, "The Lord make his face shine upon thee, and be gracious unto thee," which occurs in the original, (Numbers, vi. 24—26,) omitted?

5. In the Athanasian creed, "For like as we are compelled by the Christian verity to acknowledge &c., so are we forbidden by the catholic religion to say &c." What is the force of this distinction between *the Christian verity* and *the catholic religion*?

6. In some of the short litanies the answer of the people is printed in italics, in others, the word *Answer* is prefixed; what is the reason of this difference? See, for examples, the *Kyrie Eleeson*, after the creed in the morning and evening prayer, and particularly in the suffrages after the prayer, "O God, merciful Father," at the end of the Litany, where this difference is marked, for all the answers are in italics but the last, where we find—

"*Priest.* O Lord, let thy mercy be shewed upon us.

Answer. As we do put our trust in thee."

Is there any custom preserved, as to the mode of singing these suffrages in our ancient cathedrals, which might explain this? In the case of the *Kyrie Eleeson* after the creed, I believe it is the custom for the choir to sing the last "Lord, have mercy upon us," with or after the minister.

7. Is it regular to read the exhortation, to give notice of a communion, in the place where it is commonly read, before the sermon? Notice should certainly be given before the sermon, but is it not expressly said that the exhortation should be read "after the sermon or homily ended"?

8. The rubric directs that "the communicants shall be conveniently placed for receiving the holy communion," before the priest reads the exhortation, "Dearly beloved in the Lord." Does not this imply that the people did not formerly come up to the rails of the altar, and that the priest went out to them with the consecrated elements? Before the pewing system, this practice would perhaps, be more easy of adoption than it can be now.

9. Was it not the intention that the portion of the communion service which is appointed when there is no communion should be read every day, on week days as well as on Sundays,—the collect, epistle, and gospel of the Sunday being used every day until the succeeding Sunday?

10. In the first prayer for the King, in the communion service, does it not seem strange to pray that God may *so rule the King's heart*, that we his subjects may faithfully serve, honour, and obey him?

11. In the celebration of marriage, the practice, I believe, very generally is, for the priest to perform the whole service at the altar; but does not the rubric direct the first part of the service, as far as the blessing, to be read *in the body of the church*, and the priest then to walk up to the altar, singing or saying the appointed psalm, and followed by the people? This is, I believe, the only instance* of a *procession* prescribed in our offices, and are we justified in omitting it? The old custom was, to perform the marriage ceremony at the church door.

* Perhaps the service for the Burial of the Dead is another instance of a procession.

NOTICES AND REVIEWS.

Christian Institutes ; a Series of Discourses and Tracts, selected, arranged systematically, and illustrated with Notes. By Christopher Wordsworth, D.D., Master of Trinity College, Cambridge. In 4 vols. 8vo.* London : Rivingtons.

THESE volumes form one of the most important publications for the church which have been presented to it for very many years. Among the grievous wants which form a just subject of complaint in every branch of theological education, a readable book on systematic divinity was one of the most crying. To the shame and injury of our church, the clerical student has lately supplied this want, in too many cases, by resorting to the unsound work of Dr. Dwight, one not in communion with our church, and holding views at variance with hers. It was rather to be wished than expected that such a want should be speedily supplied; but the present work, though prepared with a somewhat different object, will go very far to supply it, and, at all events, will take away all anxiety on the subject. The Master of Trinity, in these volumes, has laid down a scheme for treating of all the great subjects of divinity, and has then treated them in detail, not by means of any original matter of his own, but by resorting to the works of our great writers of earlier days, who have, in their sermons or separate tracts, left no portion of divinity untouched, and who have handled separate points with an ability and power which render any fresh discussion of the points needless. The editor, whose profound and accurate knowledge of English divinity enabled him, without difficulty, to lay his hands at once on the best discussion of each point of doctrine and discipline, has here brought them together, and inserted them in their appropriate places, thus at once presenting to the student a system of divinity, and the means of making himself acquainted with many of the great masters of English theology. The work, it ought to be added, is so arranged, that it may be read continuously as a system of divinity; or, if the student wishes to consider some particular branch of theology, or some particular point in that branch, he will here find it treated in a *separate* tract or sermon, which is entire by itself. The editor's design was to make the work useful, not for theological students only, or perhaps chiefly, but to present to all young men in course of receiving a liberal education, that systematic instruction, in its most important branch, which is not only wholesome but necessary for them. Looking to such persons as likely to fill the highest offices in the state, the editor has, in these "Christian Institutes," given them also a view of the grounds on which Christian states and governments are founded and built, and on which they ought to proceed, and those Christian views of morality which are almost as necessary as sacred views of points of faith. The student

* These four volumes are so closely printed as to contain as much as eight ordinary volumes.

will, in the course of these volumes, become acquainted with Jewell, and Hooker, and Sanderson, and Jeremy Taylor, and Barrow, and South; and will, doubtless, be led on by the delight with which he will read many parts of what is set before him, to become more deeply acquainted with their works. If he uses the book fairly, he will, when he has got through it, have acquired sound and large views of the great doctrines of the gospel, of Christian morals, of the discipline and authority of the church, of the nature of the ministry, and of the principles on which Christian men should conduct the policy of a state. The divinity student will not be very short in his information if he knows these volumes well; and the editor's learned and judicious notes in all cases point out to him where fuller information can be found.* The work is so entirely in the spirit of our church, that, perhaps, there is not a single clergyman, of whatever age, who might not derive profit as well as pleasure from the perusal; and the reviewer cannot but hope that it will be included in every list of books given by examining chaplains to candidates for orders. In America, no one is admitted to orders who does not know the fifth book of Hooker. The extraordinary sermon by Francis Mason, given in these volumes, condenses that book into a smaller compass, and is written in Hooker's own spirit.

If the editor of these volumes required any other thanks than the consciousness of having served the church, he is, indeed, most fully entitled to the very warmest and strongest expressions of gratitude for the important service which he has thus rendered to the cause which he loves.

Penn's Edition of the New Testament.†

(To the Editor of the British Magazine.)

MY DEAR SIR,—Two or three words, if you can find room for them, on the review of Mr. Penn (January, p. 57), at Acts, xx. 28. The learned writer's construction of the clause may be found in Mr. Wakefield's translation—viz., "take care to tend the church of God, which he gained for himself by his own Son." That powerful man tells Griesbach, that what he says of the *Æthiopic* on the former clause "is infamously false;" and avows that he has altered his opinion of this passage, and determined for the reading of Stephanus and the received text—*την εκκλησιαν του Θεου* (as, by-the-by, Scholz has done); "from the same considerations that would have influenced him in case of any indifferent and uncontroverted text."

How, then, was he to "alleviate the difficulty," as Mr. Belsham so happily expressed it, of *his own blood, του ιδιου αιματος*.

* Probably no book published for very many years has displayed at all the same comprehensive and profound knowledge of the writers of English divinity.

† N.B. The Editor would always be very thankful for Notices of Books sent to him with the name of the writer. They should be inserted in Reviews, as from *Correspondents*.

Dr. J. Henley, in "Bowyer's Conjectures," came to his assistance, by making "blood" to mean *his own Son*. Mr. Wakefield's store of learning came in to strengthen the classical and poetical rendering; but he still admits that "the entire applause justly due to this excellent solution of so great a difficulty ought, in all reason, to be given to Dr. Henley."

Bishop Middleton, however, on the Article, has such deplorable want of taste as not to give any applause to this "solution of so great a difficulty," and is, in truth, most unmerciful on the construction; and I really think that it would have been lost to the world, if Mr. Penn's ingenious criticism had not come to support it. With what raptures would Mr. Wakefield have hailed his making the text itself actually to speak all that he had "cudgelled his brains" to extort from it! And can anything be more happy than Mr. Penn's method of making his correction pass with every Englishman, by translating Scholz's reading, "the blood of his own"!

I would tell the reviewer that the quotation "Certe quod ad me attinet," from La Crone, [qu. ?] is fully in point. When a gentleman dislikes what is called a proof text, and takes the knife in hand, or seizes the critical cleaver, [see Brit. Mag., vol. v., p. 703,] you are sure of something of the kind, if he happens to have a wish to keep well with both parties—us ignorant bigots, as well as the "Docti et Prudentes."

FRANCIS HUYSHE.

The Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge. Monthly Part, October, 1836. Chloral—Clare. London: E. Knight.

A FRIEND lately put into the hands of the writer of this notice the above monthly part of the "Penny Cyclopædia," and he deems it an indispensable duty to give publicity to the following remarks, which certain articles in it have suggested. The articles are those on *Christ*, *Christianity*, *Chrysostom*, and *Chubb*.

It is not intended to deal in any general reflections as to the tone and temper of the work, but merely to state the manner in which certain articles, which involve great questions, are treated; and then to point out what must be the tendency of so treating them. Thus, in a work which is meant for cheap circulation among classes who have not time for extensive reading, the tendency of stating the arguments for Christianity, as what believers advance in favour of their own creed, while it may give a notion of impartiality, must rather resemble the influence of an education from which religion is excluded on the principle of favouring no particular sect.

Now, in the "Penny Cyclopædia," in the article *Christ*, the whole account of our Saviour's life is fairly abridged—and so abridged as to occupy only about one column—from the narrative in the gospels; the miracles, the resurrection, and ascension, are positively stated to have taken place, and all seems satisfactory enough at first sight. But there is a summary afterwards of the arguments for Christianity, in

which the impartiality spoken of above seems likely to detract from this satisfaction.

After stating that the Christian religion rests for its authority on the proofs of Christ's divine mission, and that the gospels present us with a series of miracles, the writer says:—

“Whether the miracles recorded in the gospel actually took place or not is a matter of historical inquiry, which must be determined from the whole evidence, like any other historical fact.” To this no objection can be made; but the arguments for the truth of these miracles are henceforth put into the mouths of Christians, or believers—they are spoken of as that “to which Christians appeal,” or that which is “considered by all Christians to be a proof of the divine mission of Christ,” and so on. The strongest assertion to be found is, that the zeal of the early preachers of Christianity, and the sufferings they underwent for it, shew that they sincerely believed what they taught, and that “this strong conviction in the minds of those who had the best opportunity of learning the genuine doctrines of Christianity must be taken as confirmatory evidence of their divine origin.”

So much, therefore, for the mode of treating the evidences for Christianity, as shewn in the article “Christ;” but there is another point of view in which to look at it—the influence of Christianity; and for this we must turn to the article “Christianity.”

Here it is the object of the writer to deal out common-place observations about Christianity being mixed up with all the political and social relations of life: but while he does this, there is a side-blow aimed, which must be quoted to be appreciated:—

“Intimately blended with all the relations of life, with all the great events of political society, and now for, at least, fourteen centuries directing or influencing all the functions of government, and by turns *obstructing* or *retarding* the progress of knowledge, according to the various forms in which it has been moulded for political purposes, a history of the church, distinct from the political history of the same nation and the same period, can have little value, except so far as it may be a good history of the clergy.”

The grammatical structure of this wretched sentence it is not worth while to comment upon; the subject to which it relates is one of such deep importance as to cast such reflections in the shade. However confused the expressions may be, their tendency to lower Christianity is manifest; for one thing, at least, is clear,—that, in the writer's opinion, it has never done anything for *knowledge*, but “*obstruct*” or “*retard*” it.

This mode of treating the influence of Christianity, or of the church, is, at least, intelligible, and serves as a specimen of the manner in which Christianity may by degrees be silently elbowed out of the world. Then, again, as to the propagation of Christianity—notwithstanding all that has been done in Christian countries to *obstruct* or *retard knowledge*—the writer speculates on the probability that Christianity will gain on other religions, because it is “the religion of the most enterprising part of the human race;” (!) on which no remark

need be made, and he then closes his account with the following summary of the state of Christianity :—

“The great Christian churches are—

“1. The Greek, or Eastern, church, divided into four principal branches. 2. The Latin, or Western, or Roman-catholic, church, which is single and undivided. 3. The protestant church. The protestant church cannot be called a church in the sense in which the catholic is called a church, as it is not one undivided community, but consists of numerous independent communities. Still, as distinguished from the catholic community, the whole body of protestants is sometimes designated, though improperly, as the protestant church.”

Such is the manner in which the article “Christianity” is written; but it was not to that article that the attention of the writer of this notice was first drawn. In the articles on Chrysostom and Chubb, we see the different tones in which a great and eminent father of the church—whose works live now in the hearts of Christian men, and will live when the “Penny Cyclopædia” has gone to its rest, in the mansions of oblivion—is treated of, and those which usher in the account of a wretched unbeliever, of whom the less that is said the better, and for whose sake it would be well to leave his works in the obscurity which they are now fortunate enough to enjoy. Chrysostom meets with the sort of mixture of pity and contempt one would expect from a man who knows so much of his works as to quote his belief “in the real presence of Christ in the eucharist as a sacrifice,” (Homil. 24 on Corinth.) “as favouring the doctrines of the *church of Rome*,” by which, it is presumed, the writer understood this passage to uphold *transubstantiation*. But let us hear an account of his preaching :—

“He appears to have delighted in incurring the implacable hatred of rich young widows, by often reminding them of their paint and ugliness.”

Or, again—the history of the origin of his litanies :—

“He caused many temples and statues in Phenicia to be demolished, and especially persecuted the Arians, refusing them the use of a church in the city, and parading in the streets trinitarian singers of hymns, with banners and crosses, until the opposition vocalists fell to fighting and bloodshed.”

It is needless to multiply quotations, but such is the general style in which the life of Chrysostom is treated by this publication of the Society for the Diffusion of Useful Knowledge; and when one sees the names under which these publications go forth, and the pains taken to trumpet and puff them into circulation with the middle and the moderately-informed classes of society, one cannot but think with bitterness and sorrow that flippancy such as this should reach so many to whom it will be almost impossible to supply any corrective. Thus is an eminent Christian treated; let us see now how an obscure unbeliever is set forth for the edification of the friends of useful knowledge.

The writer has taken advantage of one or two very violent attacks on Chubb, which probably were very reprehensible, and so frames the rest of his article as if all that was written against him besides were equally unfounded and base. It speaks of his remarkable mental

energy, in becoming, under his disadvantages, "a distinguished writer on subjects of religious and moral controversy." It is nowhere stated that he labelled the Bible, and spoke of it as an immoral book; and that he denied a future judgment; nor is the long list of hateful doctrines which he advocated alluded to. No; the manner in which his works are introduced to us is this:—

"Chubb would explain what the Christian gospel is, and what it is not; he shews, therefore, that, as it is said to have been preached to the poor by the founder of Christianity himself, and his disciples, antecedently to so many transactions of his life, and of course to the events of his death, it could not be a history of his own actions and final sufferings, but was the doctrine of moral reformation, which he announced as a rule of conduct, and consequently that the several historical accounts of those transactions and events, with the doctrines founded thereon, are not the gospel, nor any part of it; and moreover, that nothing is so entirely foreign to its nature and object as the subsequent establishment of state hierarchies, and the metaphysical subtleties since introduced by the political managers of Christianity."

The tone and tendency of this passage compared with the passages about political Christianity, in the article "Christianity," speak so plainly as to need no further comment.

But the representation of his character is worth preserving also:—

"*The sentiments of liberality and benevolence which pervade his writings, with the zealous endeavour to promote the cause of civil and religious liberty and rational improvement, confirm the opinion which is given of their author by the amiable writer of 'John Bunce,' Mr. Amory, who says, 'I knew him well; he was a sincere good man as ever lived.'*"

If this be the judgment passed by a writer in the "Penny Cyclopædia," on the tendency of works which would overturn revelation, and loosen every moral tie, by the denial of a future state of accountability, one is inclined to feel surprise that any other writer in the same work should have been as favourable to Christianity as to give it even an impartial hearing.

But this notice has already extended to too great a length. It was deemed necessary that some of these facts should be stated, and public attention called to them. As long as the Society for the Diffusion of Useful Knowledge were contented to overturn Sir Isaac Newton, by reckoning gravitation from the surface of the earth, instead of its centre, or blundering between pressure and weight in a treatise on hydrostatics, nobody troubled themselves with the matter; but when they begin to put "sweet for bitter, and bitter for sweet," in things of higher consequence, which affect the everlasting destinies of man, they must not complain if their mode of treating things is plainly put before the public.

The Life and Persecutions of Martin Boos, an Evangelical Preacher of the Romish Church. Chiefly written by himself, and edited by the Rev. J. Gossner. Translated from the German. With a Preface by the Rev. C. Bridges, M.A., Vicar of Old Newton. London: Seeley and Burnside. 1836. pp. 461.

WHATEVER judgment may be passed with respect to this book, it must be acknowledged that Martin Boos was a man as remarkable by the gifts of his mind and character as in the events of his life. A slight

sketch of his life may well preface the few remarks which will be made upon these memoirs.

Martin Boos was the son of a farmer in Huttenried, on the borders of Bavaria and Suabia. He was born in 1762. His parents died when he was about four years old, and left him, with some other children, to the tender mercies of the world and of an elder sister. The latter quartered him upon an uncle named Kögel, fiscal and ecclesiastical councillor at Augsburg. Martin's great ambition was to be an ecclesiastic; and, much to the astonishment of his uncle, who seems to have troubled himself but little about his orphan nephew at first, the schoolmaster gave so favourable a report of his studies, that steps were immediately taken to meet the wishes of the boy. He was sent to a gymnasium of the ex-jesuits, where he passed five years with credit, and was afterwards sent to Dillingen, where he studied for four years more, and passed through the various grades requisite to being ordained a Roman-catholic priest. He now remained at Dillingen two years to complete his studies, and afterwards was appointed curate in Unterthingau, a large market-town in the province of Lower Kempten.

He was soon made canon of Gulnenbach, where his exertions excited so much jealousy that he was dismissed from his office. On leaving Grünenbach his views appear to have undergone a great change; and at Wiggensbach he began to preach the great and fundamental doctrines of Christianity more prominently than he had done,—"repentance and faith in Christ;" and a great sensation was caused in the neighbourhood, both among the clergy and the laity. He had been recalled to this province by the prince, but was again removed; and it seems that in almost every instance (Gall-neu-kirchen, where he remained ten years, and Sayn six, being exceptions) he was always removed or driven away very soon after settling in any place.

His life, for a few years previous to 1799, was a series of struggles, imprisonments, and persecutions, which he brought upon himself by his earnestness and zeal in preaching doctrines so unpalatable to his brethren of the Romish clergy in general. In 1799 he went into Austria, and laboured quietly in various places, among which were Leonding, and Wald-neu-kirchen, and Peyerbach, for six years. In 1806 he was promoted to Gall-neu-kirchen, through the recommendation of his friend Bertgen, who was a kindred spirit. Again, however, the awakening effects of his preaching caused jealousies and dissensions; and again brought him, more than once, before the inquisition and the consistory of Linz. At length, in 1816, he was pronounced free from political offences, heresy, or fanaticism, but at the same time allowed him to leave the country, unless he preferred a further examination of the business before the Archbishop of Vienna. He went to Munich, and afterwards received an employment at Düsseldorf, under the Prussian government. It was in a seminary established there; but the drudgery of this mere worldly occupation ill suited his mind, except to train it to a right temper by an exercise of patience. It was chiefly to teach Latin to beginners; but he had the comfort of giving some religious instructions, and of preaching twice a week. At length, however, when this was too irksome for him, in 1819, he was offered

the living of Sayn, a spot in a mountain ravine, between Coblenz and Neuwied on the Rhine.

He remained here, in zealous discharge of his duties as a pastor and preacher of the word of God, till his death in 1825.

Such is a mere outline of the life of this remarkable man; the sketch ought to be filled up from a perusal of the papers which his biographer has selected and published. There are many points of great interest touched upon; and it is curious and instructive to watch the workings of a mind in which, at the present day, the same struggles are going on which agitated the minds of converts from Romanism in the first dawn of the Reformation; or, to speak more properly, the minds, probably of the first reformers themselves. Faith, and works, and the means of justification, these are uppermost in almost every page; and as they appear here under a different form from the everlastingly repeated set phrases in which we are accustomed to see them in England, they possess an interest of their own. But there is, mingled with all this zeal and earnestness for the great fundamental doctrines of Christianity, amidst all the anxiety shewn by M. Boos for their propagation and reception, a degree of fanaticism and enthusiasm which render it a book that calls remarkably for an exercise of sound discrimination and judgment on the part of the reader. This is not said with reference to the zeal of this primitive pastor, but with reference to the unqualified declarations of extraordinary interpositions of Providence in the events narrated. One is accustomed, of course, to find men of the stamp of M. Boos easily reconciling it to their conscience to consign large masses of his parishioners to perdition, and to speak with certainty of those peculiarly around him, as certainly in the Lord, and vessels of election; but this falls far short of what we meet with in this book. A single instance will illustrate what is meant. In speaking of the converts made by M. Boos, the following passage occurs (p. 55):—

“Meanwhile, a fourth was added to the number—a pious and learned man, who also heard and read what God had recently done for poor sinners. The thing seemed extraordinary to him; he was very desirous of conversing personally with Boos regarding the whole affair, and sent an express for him. *Boos had already received a divine intimation of the journey.*”

Again, in p. 54, there is a statement to this effect: Boos was travelling with a new convert, and the close of their journey is thus narrated:—

“He felt as if he were newborn, and rejoiced in spirit. They arrived at a plank across a stream, where stood an image of John the Baptist. ‘See,’ said Boos to him, ‘you are now also baptized with that baptism which Jesus promised—the baptism of the Holy Spirit and of fire.’ And when the other had crossed the plank, he turned once more to Boos, and said, ‘I believe:’ on which Boos saw his face shine. The inward renovation, and the operation of Divine grace, shewed itself even outwardly. They then separated and went each to his home, astonished at the goodness of God.”

Of matter like this, it is impossible to judge properly without taking into account the condition of mind common in Germany; the prevailing enthusiasm, and the dreaminess to which it is often subject. The country where animal magnetism holds its sway, and Yung. Stilling’s

lucubrations are popular, must have features in its idiosyncrasy which render it impossible for those who are not intimately acquainted with it to judge correctly concerning anything that comes from it.

These remarks are sufficient to give some idea of the nature of this volume; but the preface, by Mr. Bridges, requires one single word of notice before it is entirely dismissed. Mr. Bridges, after delivering his sentiments on the nature of the statements found in the letters and journals, &c., of Boos, has favoured his readers with "a caution," which, he says, is suggested by the narrative of Boos's life, "against an undue regard to the external formalities of the church;" and talks about persons who "insist on the apostolic succession without the inculcation of the spirit of an apostolical ministry," with the usual series of corollaries which follow these propositions; and then, by notes referring to these passages, directs attention to the "Oxford Tracts" and the British Magazine as the chief offenders in these respects. Whether the British Magazine be liable to such a charge, or not, it is, happily, not in Mr. Bridges' power to determine with authority; the real determination of that question must be left to competent persons, who will judge for themselves, after duly ascertaining the facts of the case by reading the work itself. It shall only be put, in a fair and open spirit, to Mr. Bridges, whether he believes, in his conscience, that the writers who touch on rubrical matters in this Magazine, really care chiefly for formalities, and are indifferent to the spirit of religion? If he really does think this, he is entitled to pity for his uncharitableness in judging of others; but if he does not, he is without excuse in writing in this manner. In either case, he must, of course, continue his representations in any manner he pleases. There is no intention of entering into a war of words with him, as there could be no use in doing so; and it is probable the authors of the "Oxford Tracts" will allow him the same liberty. Mr. Bridges, however, recommends a discussion on Art. ix.—xiii. (inclusive) of our church, by which, as he probably anticipates considerable difference of sentiment about them, it would seem that he is desirous himself of a little hot controversy. It is a pity that such a wish should be frustrated, but it is impossible to gratify it at present.

An Introduction to the Literature of Europe, in the Fifteenth, Sixteenth, and Seventeenth Centuries. By Henry Hallam. London: Murray, 8vo.

THERE can be few persons from whom it would be reasonable to expect so valuable a history of the "Literature of the Middle Ages" as Mr. Hallam. They who are acquainted with his former works know very well that not only have his studies lain in that region, but that his superior education, his sound, though somewhat severe, judgment, his accurate taste, his clear good sense, and his wide acquirements, present a combination of qualifications which can rarely be found elsewhere. Nor will the present work disappoint their expectations, in those parts of it, at least, where Mr. Hallam speaks from himself. Wherever his own knowledge extends, his work is truly valuable.

His deep interest in the subjects, and the clearness with which he discusses them, must make his book interesting to his readers. It is in the earlier part chiefly, or where topics treated of in the beginning recur, that the book is deficient, because Mr. Hallam is there dependent on others. It has been long the fashion in this country to criticize the scholastic philosophy, when, as Mr. H. truly says, probably *no one* reads it. One is sick of the same hack quotations, and the same hack opinions, about the schoolmen, delivered in every book on philosophy or literature—so often delivered, indeed, that a very ordinary reader might undertake beforehand to say by heart what will be said, and who quoted, in any work on the subject. Would it not have been more in consonance with Mr. Hallam's manly character and good sense, at once to decline giving any opinion on works which he has never looked at? Again, in speaking of the literature of the tenth and eleventh centuries, Mr. Hallam speaks only from others, or from one or two works, where he might have read twenty with pleasure and profit. He notices the question how far John of Salisbury knew Greek, but he has only looked at that writer's two common works, while his letters are passed by in silence. They would have shewn that John of Salisbury was *not*, but that others in his day *were*, Greek scholars; while he was well acquainted with the Greek philosophy, as far as Cicero exhibits it.

Again, Mr. Hallam doubts as to Anselm's learning. More than one of Anselm's letters would have answered the question. In one of them he gives much directions for further study to one who had been studying with him.

There are other authors, of the same period, whose names Mr. Hallam gives, but nothing more. Their letters (those of Peter of Blois, for example) would have shewn him how deeply they were versed in *all* Latin literature; and if Mr. Hallam did not think them worth reading, for the light they throw on the state of literature, surely, as a student of history, he might derive invaluable light from them as to facts, as to the manners and social condition of the times. The writer can assure Mr. H. that he would find them more amusing than most books he could mention. Anselm, Fulbert, Peter Damiani, Stephen of Tournay, John of Salisbury, Peter of Blois, Gerbert, and St. Bernard's letters, he would notice in particular, and can speak of them from experience. Mr. Hallam says in his preface that he dislikes biography, as he thinks it a waste of time to inquire into minute facts. But, in the early time, to which we are now referring, the accuracy of a fact decides the character of an age. Mr. H. speaks, for example, of St. Meinwerck. Now there is a notorious story about him, which has been a thousand times repeated, as shewing the barbarism of his age, even in Latin. A very learned writer in this Magazine, who is *never* weary of inquiring into details, has blown this, and several other of the hack stories about the ignorance of the dark ages, to the winds. It is, matter, then, of regret that one of so masculine a mind, and such acquirements as Mr. Hallam, should, on this portion of literary history, only repeat from other writers, and not, from his *own* stores and by his *own* powers, either demonstrate the darkness of

the dark ages, or *allow* that they were not so dark as is commonly said. If he could be induced to read the very admirable and amusing series of papers which have done so much honour to this journal, he would probably find reason for modifying several of his opinions.

Mr. Hallam will excuse the writer for observing that his remarks on the present indisposition of schools and universities to admit the study of modern languages to equal honour with ancient ones, come very strangely from him, inasmuch as Latin composition is obviously the subject on which he is most at home, which he discusses with most pleasure, and perhaps with most power, and he has truly an Etonian quickness and triumph in detecting a false quantity or a harsh line. But is Mr. Hallam serious in wishing to have modern languages expelled, or take their place by the side of, the old Greek and Latin? Can he find no better reason for teachers not wishing this than fear that their pupils shall outstrip them? Does he think, speaking of *this age* and the next, and without rating this very high, that the next will produce greater poets, or greater men of science, for example, than this? Does he even mean that a large portion of teachers in the universities do not know modern languages?

A few harsh remarks like this, and one or two personal ones—that, for example, on poor Mr. Chalmers, a man not of extraordinary ability, but of great diligence, information, and good sense, a truly kind and benevolent man, and one who received but a poor and miserable pittance for the patient and laborious industry of years—might have been spared.

But, looking to the volume altogether, for tracing out, in a clear, manly, and judicious way, the progress of literature since the revival of letters, for bringing together, in a small compass, much useful information, for judicious and valuable criticism on the great modern writers in Europe, it may well be reckoned a great accession to the useful and valuable literature of the day.

A Letter from the Rev. W. Carus Wilson to R. Patten, Esq., M.P., on Saturday Markets and Monday Fairs. A Tract, published by the Society for the Observance of the Lord's Day.

MR. WILSON has stated here the great evils which he has himself, in his own sphere of observation, known to arise from Saturday markets and Monday fairs. With respect to the latter, there cannot be a doubt that few things can more directly lead to the extreme profanation of Sunday. The persons who are to attend on the fairs are travelling on the whole of Sunday; many persons are occupied in driving the beasts, and all the places through which they pass, are kept in a state of business and excitement. With respect to the Saturday Markets, a little must perhaps depend on local circumstances; in cases like those mentioned by Mr. Wilson, where persons come from a great distance, and have to return after the market, there can be no doubt that they are little likely to be in a state fitted for the discharge of their religious obligations on a Sunday. Mr. Wilson is

entitled to the thanks of Christians for bringing this serious subject before the public, and the general spirit of his remarks is temperate and sensible, although there may perhaps be some little difference of opinion as to the remedies of which the evil admits.

The State of London. By Robert Ainslie.

MR. AINSLIE, who is a dissenting minister, has endeavoured, in this pamphlet, to set before the public the frightful state of profligacy and irreligion existing in London; but unfortunately, although there can be no doubt of the truth of many of his statements, and in some cases he has given sufficient and direct evidence, in the greater part of his pamphlet he rests upon insufficient proofs, and, in some cases, on the authority of anonymous works. Besides this, the style of his pamphlet is far too declamatory to produce the effect which he appears to desire; and it is really pitiable to see that he can suppose such evils as those which he depicts can be cured by such feeble remedies as he suggests. He appears to think that wonders could be done by the co-operation of a few laymen in each district, and by increased subscriptions to the City Home Mission—a society on which it must be needless to make any further comment, after the specimen of its labours given in this Magazine last year. Let Mr. Ainslie be assured that no other remedy for these dreadful evils can be found than the raising up, in the minds of individual Christians, very different notions of their responsibilities on this subject than those which possess them now. The plain truth is, that, humanly speaking, guilt and misery will go on in London, until every man who employs others for his profit feels it to be his duty to see that they have the means of improving themselves as moral and religious beings. While ministers of religion are so few in number, it is perfectly obvious that they only who are actually connected with the poor, or their employers, have the means of influencing them as to their moral and religious conduct; and if, as it is to be feared, the neglect of this most solemn duty is most general, the result can, humanly speaking again, be no other than that lamentable one which is daily presented to our eyes. Still it is, beyond a question, the duty of every man to do what in him lies to lessen the evil; and surely it is most earnestly to be wished that this important topic was brought forward oftener in the pulpit, and the duties and accountabilities of the rich pressed upon them with greater frequency and more severity.

An Essay on the Welsh Saints; or, the Primitive Christians usually considered to have been the Founders of Churches in Wales. By the Rev. Rice Rees, M.A., Fellow of Jesus College, Oxford, and Professor of Welsh at St. David's College, Lampeter. London: Longman and Co. 1836. pp. 358.

THE early history of Wales, like that of Ireland, has been battleground for various squadrons of antiquaries almost for centuries, but it is ground which few but native troops (although they may have their prejudices) are quite qualified to tread. The object of this volume is

to trace the ecclesiastical history of the Britons from the introduction of Christianity, or, more especially, from the termination of the Roman power in Britain to the end of the seventh century. From the close of this period the annals of Wales have been minutely detailed by several chroniclers whose labours are extant; before its commencement, the history of Britain may be gathered from the scattered notices to be found in classical authors; but the period between these points appears to be that which is most scantily provided with historical data. It is with the purpose of gathering together what can be collected, and sifting it, with critical discrimination, that Mr. Rees seems to have undertaken this work. He tells us (pref. p. vii.) that, besides such fables as some of those which are found in the "Armorican Chronicle," attributed to Geoffrey of Monmouth, the Welsh were possessed of records of another and a different kind—"poems, triads, and genealogies, preserved by the bards, and written in the national tongue." The information to be derived respecting the Britons of the fifth and two following centuries may therefore be divided into the bardic and the legendary. The latter kind, which was preserved by the monks or clergy, was written principally in Latin, and consists of the history of Nennius and the lives of several Welsh saints. The genuineness of the works attributed to Gildas are questionable, and yet, as they are undoubtedly ancient, they are deserving of some attention. But it is remarkable, that in all the records of the Britons, both in Welsh and Latin, before the twelfth century, historical allusions abound, which are at variance with the narrative of the "Armorican Chronicle;" even the most extravagant tales in Nennius are more limited than those of the late fabulist; and the various ways in which the same tales are related by the former, prove that in his time they had not reached the consistency of history, whereas, in the latter, there is no hesitation, but every story is told as positively as if the writer were an eye-witness.

Now Mr. Rees has, in this volume, endeavoured to construct a history out of these older materials, discarding, entirely, the "Armorican Chronicle;" and although his pages are frequently devoted to some matters whose interest is chiefly local, yet it is a most valuable contribution to our ecclesiastical materials, and no collection on the subject of the antiquities of the British churches will be complete without it. It is impossible to enter into the details connected with individual saints, but there are many chapters of very general importance. Mr. Rees has been anxious to collect evidence respecting the ground on which churches and chapels have been dedicated to individual saints, and there is a very curious analysis of the various churches &c. dedicated to the Virgin, to St. Michael, and St. David, with the intent of shewing that the latter are churches, in point of fact, founded by that saint himself. The dedications to these three saints are the most numerous in Wales. They are as follow:—

To St. Mary	-	98 churches and 45 chapels	=	143
To St. Michael	-	73	21	= 94
To St. David	-	40	13	= 53

In his analysis of these churches, Mr. Rees endeavours to shew that those dedicated to St. Mary are not so ancient as the other two classes,

and those dedicated to St. Michael less ancient than those to St. David. This part is ingenious, and well worth reading.

With these remarks this notice may be closed, and the book itself recommended to all inquirers into the ecclesiastical antiquities of our own country.

Sermons to a Country Congregation. By Augustus William Hare, late Fellow of New College, and Rector of Alton Barnes. London: Hatchard. 2 vols. 12mo. pp. 502, 543.

ANY one who can be pleased by delicacy of thought expressed in the most simple language—any one who can feel the charm of finding practical duties elucidated and enforced by apt and varied illustration—will be delighted with these volumes, which present us with the workings of a pious and highly gifted mind in its endeavours to impress the truths of Christianity upon the understanding and consciences of a rural population. In one or two places one stumbles upon passages which some people will be surprised to meet with in printed sermons; but one cannot envy the person who will read these volumes and not be touched by the amiableness of the character here introduced to his acquaintance, and perhaps there are few placed in circumstances similar to those of their accomplished author who will not find valuable hints suggested in them for parochial instruction. At the close of the second volume there are two admirable sermons, of a somewhat different character, preached at visitations in Wiltshire, in the years 1831 and 1832: their subjects—"Offences in the ministry a stumbling-block to Christians," and "Religion the humanizer of man and supporter of society."

They who had the happiness of knowing Mr. Hare will rejoice to possess, in the engraving at the commencement of the work, so faithful and beautiful a memorial of one who could not be known without affectionate admiration, and whose loss was bitterly deplored by every one who had had that advantage.

Letters to a Member of the Society of Friends. By a Clergyman of the Church of England. No. I. On the Principles of Quakerism, and their Connexion with those professed by other Sects and by the Church. London: Darton. pp. 63.

THE object of this spirited tract is to prove that the positive principles taught by Fox and Barclay are not to be abandoned by the Quakers of the present day in their ardour for embracing those great truths which they are just beginning to perceive, by shewing them by what means each of these principles can be upheld without mutilation, with real power, and in harmony with the rest. Having read this letter, with sincere admiration for the abilities of the writer, one cannot but look anxiously for the rest of the series, which promises to treat successively of Baptism, the Lord's Supper, the Written Word, the Ministry, the Universal Church, and other kindred subjects. They may or may not be convincing to those to whom they are primarily addressed, but they touch upon subjects too little understood by many

churchmen, and the views of the writer, if one may judge from the specimen published, well deserve careful consideration.

Sermons preached at the British Episcopal Church, Rotterdam. By the Rev. C. R. Muston, M.A., Assistant Chaplain, and Author of "Recognition in the World to Come." London: Hatchard. pp. 503. 8vo.

THIS is a volume of well-written serious discourses, by an able man, upon such subjects as a right-minded person would wish to see most frequently brought forward in the pulpit: The Believer's Delight in God's Word—the Love of God—Christian Humility—Self-Examination—the Love of Christ for his Disciples, and the like.

Perhaps they may strike some persons as too oratorical in their structure; and it may seem that the thoughts would be more effective if they were exhibited in a somewhat closer dress; but the book may nevertheless well answer the purpose which the author had in view, and be "amongst the instruments and agencies brought successfully to bear upon the great cause of religion," and there is something in its tone and character which leads one cordially to wish it success.

Meetings for Amusing Knowledge; or, the Happy Valley. By Miss H. J. Wood. Second Edition. Effingham Wilson. pp. 318.

A LITTLE omnium gatherum of small information about conchology, history, and a variety of other matters, interspersed with a medley between religious reflections and recommendations of Miss Martineau's political economy, and ending with a little metaphysics and a few anti-bigotry cautions.

The Wesleyans Vindicated from the Calumnies contained in a Pamphlet entitled "The Church of England compared with Wesleyan Methodism," and recommended by the British Magazine to the Clergy and Laity of England for general distribution, in a Dialogue between a Churchman and a Methodist. London: Mason, City Road. 1837.

THIS is a very angry pamphlet. It complains of great misrepresentations in the little tract referred to in its title. It accuses the author of bringing forward opinions as those of Wesley which he afterwards disclaimed, and taking the account of his opinions from his enemies, e. g., Mr. Hampson, instead of from his own works. To the reviewer it appears that it would be so difficult to ascertain exactly what opinions may, without hesitation and authoritatively, be ascribed to Wesley, without giving rise to some such charge from other parts of his works, that he must leave the author of the first pamphlet to contend this point with the author of the second. But, as the British Magazine is dragged into the contest, one word must be added on that head. A writer who complains so bitterly of misrepresentation should not deface even his own title page with what must be called a gross mis-

representation. It is said that the little tract was "recommended by the British Magazine to the clergy and laity for *general* distribution." The Magazine used the following phrase:—"Is recommended to the attentive consideration of the clergy and laity where this form of dissent prevails." The difference, one would think, is obvious to a child; but the latter phrase (which is quoted in the pamphlet) certainly would not tell so well on a title page. Whether it was right to change it, is another question.

MR. BELL's "History of British Quadrupeds" is proceeding with its usual beauty of engraving and merit of composition.

It is matter of real satisfaction that so valuable a book as "The Voluntary System" has now been published in a more permanent form, in which it cannot be doubtful that it will long continue to do good service to the church. It was remarked, not long ago, that the dissenters had entirely abstained from comment upon it; the fact is, they know perfectly well that it is written by one who is intimately acquainted with all their proceedings, who knows where to look for information, and by means of it condemns them out of their own mouth, and yet, entirely abstains from hard words or harsh reflections. They therefore do wisely in being silent where they know that they have no answer, and have no fair ground for complaint or abuse. One of the extraordinary facts which it mentions cannot be made known too widely. The Mr. East, a dissenting minister of Birmingham, who made himself conspicuous by some abusive letters to Sir R. Peel, a year or two ago, makes the following extraordinary statement with respect to one of his own begging expeditions for raising money towards building a chapel:—"I have lately looked over my list of London contributors, and out of more than eight hundred I can select ONE HUNDRED PROFESSED INFIDELS, who contributed either under the influence of persuasion, OR FROM A DESIRE TO SUPPORT THE PROGRESS OF DISSENT." May one venture to ask the same sagacious hand which has given the text, to supply the comment? Will Mr. East, in short, explain why infidels wish for the progress of dissent, or shall it be done for him here?

MISCELLANEA.

EXETER DIOCESAN CHURCH BUILDING SOCIETY.

A MEETING has taken place within the last month at Exeter, for the purpose of forming a Diocesan Church-building Society, which must give the most sincere and heartfelt joy to every friend of the Church. It is not the amount of the subscriptions, munificent as they must have been, (for they amounted to about 5000*l.*,) but the zeal and the spirit that were displayed at this meeting, which give it its most cheering aspect. The speeches of the Rev. George Hole, and of T. D. Acland, Esq., in particular, have caused a great sensation throughout the west of England.

Again, while this Magazine declines entering into politics, yet, in our present condition, where the questions which affect the state are those which

most nearly concern the church, it is impossible not to notice the strong displays of attachment to the church which have been given at Conservative meetings, especially at those of Bath and Durham. In the former, the speech of the Rev. R. D. Willis appears to have given the very highest satisfaction to all who had the advantage of hearing it. In the latter, it is enough to say, that Mr. Townsend addressed the meeting, to make it evident that there was no lack of eloquence of the most energetic and glowing character.

PROJECTED CHURCH BUILDING SOCIETY FOR THE DIOCESE OF WINCHESTER.

(From the *Hants Advertiser*.)

THE Bishop of Winchester has sent a circular to the clergy and other friends of the church in his diocese, calling on them to second his endeavours to form a Diocesan Society, in connexion with the Incorporated Society in London, for the Enlargement and Building of Churches and Chapels. The following extracts are taken from his lordship's circular:—

Since the year 1830, 33 churches have been built, providing about 15,000 additional sittings; 10 more are now in progress; and upwards of 20 have been so materially improved and enlarged as almost to deserve the name of new buildings. Besides this, additional accommodation, amounting in the aggregate to not less than 14,000 sittings, has been provided in about 130 churches in the two counties. At present, however, the work must be regarded as only in its commencement. The population of Hampshire, at the census of 1831, was 314,313; and of Surrey, exclusive of those parishes in the deanery of Southwark which border immediately on London, 144,830. In Hampshire the number of churches is 342; which would, if equally distributed, afford sittings for rather more than one-third of the population. In Surrey there are 128 churches; which, on the same arrangement, would provide accommodation for rather less than one-third of the inhabitants. The following table will exhibit these details in a clearer form:—

The number of Churches in Hants is	-	342
Population in 1831	- - - - -	314,313
Church-room	- - - - -	106,000
Deficiency, if two-thirds required*	-	104,000
Deficiency, if half required	- - - -	21,000

The following table shews the necessities created by inconvenient location of churches:—

Total number of Hamlets or Districts distant from two to six miles from church	- - - - -	60
With a Population of 200, and under	300 - -	6
300, and under	400 - -	19
400, and under	500 - -	10
500, and under	600 - -	6
600, and under	700 - -	7
700, and under	800 - -	6
800, and under	1200 - -	6

* The Bishop considers two-thirds as the usual calculation, but it appears to the writer that this is beyond what is necessary.

MEMBER OF A BOARD OF GUARDIANS' LETTER.

THE conductors of this work have never refused any gentleman the opportunity of gratifying his political, party, or personal feelings, against themselves or the Magazine, when any remarks of their own gave him a fortunate opportunity; but surely 'a member of a board of guardians' cannot expect them to print a long letter attacking *them* as the *authors* of an extract from a newspaper which is actually HEADED "*from the Cambridge Chronicle*," and does not contain one single line of comment of any sort or kind on their part. His arguments, however, shall be stated, though his letter is not given. First of all it is quite clear, that as the editor of the 'British Magazine' wrote this abominable article, (*it being a reprint from a newspaper*,) and devised, of his own proper will and malice, all its evil insinuations, &c., &c., it is not only matter of *suspicion*, but of *certainity*, that all the pretences to regard for religion in this journal are nothing at all but *party*!

Next, it is quite clear that all the outcry raised by the conductors of this Magazine (i.e., the editor of the "Cambridge Chronicle") against the allowance given to chaplains of workhouses is mere hypocrisy, as this Magazine *would unquestionably be the very first to raise* an outcry against any one who said that *the paying curates so little* was wrong. [This gentleman never inquires how much the livings were in these *extreme* cases to which he alludes. The only case of which the writer remembers to have had personal knowledge was one where an incumbent, at the age of seventy-two or seventy-three, and with a living of 170*l.* per annum, became incapable of doing his duty, and paid only 40*l.* to a curate. Would this merciful gentleman have required *him*, with the sufferings of old age requiring *more* comforts instead of less, to have paid 100*l.*, or, perhaps, to have given up his whole living to the curate?] Nay, more, ten years ago a fearful outcry *was* actually raised against a body of clergy who combined to get higher salaries for curates. [Whether the guardian, on the plan of the well-known fable, means to charge the poor Magazine with sins committed five years before its birth, is not quite clear; but what can the mention of this outcry mean if it does not mean this?] On the whole, it is quite clear that this clamour against the allowance to chaplains, devised by the proper malice and wickedness of the 'British Magazine,' is a mere party attack on the plans of the present government!

With respect to this last observation, as the guardian states that he has been carefully examining the pages of this Magazine, he knows perfectly well that he is stating what every one of those pages prove to be false. The person who has been principally concerned in managing this work, has never in private concealed his political opinions, and was never ashamed of them. He has as much right to hold Tory principles as this guardian has to hold Whig or Radical principles, and certainly has not thought his own one whit the worse since they have been out of fashion; but this Magazine has *never* been made a party engine. The conduct of government has *never* been animadverted on, except as far as church matters went, and *then* very sparingly. If this guardian really had examined the pages of the Magazine with an honest eye, he would have seen this, and more especially in the course of last session. If facts have been stated not favourable to his friends the ministers, really that cannot be helped; but it was thought a matter of both principle and expediency, not to make a *church* journal a political *party* journal.

It is rather curious to observe with what great facility writers like this guardian make assumptions. For example, he calmly states that this Magazine is *avowedly* the organ of the most orthodox part of the church. What sense does he give to these words? Ten times over this Magazine has disclaimed being the organ of *any party*. It was a private enterprise, without any public support, without any party support, nay, without the support or sanction of a single individual beyond the publishers and editor. *Thus it established its circulation, and thus it has remained.* It has never been in the hands of any individual or party, nor has one farthing of money except the

publishers' own ever been advanced for it. Whatever support has been given to it by letters or information, has been given voluntarily, or from private friendship; and down to the present hour it receives such aid from members of both parties. The guardian, therefore, is guilty of an entire departure from truth, in saying that it is *avowedly the organ* of any party, as far as any act on part of its publishers or conductors is concerned. Will he then go to the other horn of the dilemma, and point out any act of what he calls the orthodox party, or of any members of it *avowing* this Magazine to be their *organ*? Or what does he imagine is the meaning of *avowedly* and *organ*? Does he by chance not know the meaning of these words? More has been said on this subject than the letter which gives rise to it is worth, because common feelings of honour must prevent any persons from allowing themselves to be reckoned the organs of a party when that party has never made them so, and they have never pretended to be so. What the principles and what the practice of this work are, may indeed be tolerably well known after it has gone on for five years; but it could not have gone on for five years, or for one, if the conductor had felt himself tied down to utter the opinions of any party, or of any individual in any station whatever. It is only a duty to say that no party, and no individuals whatever, of any kind, rank, or degree, ever have had, or have wished to have, any influence, check, or control, directly or indirectly, over the Magazine. For private advice from friends the conductors have ever been, and ever will be, grateful; and they can say very truly, that whenever they have spoken offensive truths, they who think rebukes wholesome have never been sparing in administering the dose.

One word on the real subject of the letter, the bad payment to chaplains. The guardian's solitary argument for it (indeed he says he does not approve of it) is, that it is not done from personal motives, for that the guardians would not pay the salary out of their own pockets. Does he really think that that *proves* that they do not act from personal motives? In the first place, they *share* in the benefit of all the reductions; in the next place, it becomes a sort of fight which union can save most; and then, if radicals and dissenters form a large part of the guardians, other guardians may often wish to get hold of them from party feelings or objects; and, if there are Whig guardians, it is of course a great object with them to make what they consider (like this guardian) one of the great glories of the present government work as effectually as possible. Certain it is, that in more *printed* cases than one the great boast has been that *so much is saved*—whether rightly or not is *not discussed*. *Rem quocunque modo*. For the law itself, notwithstanding all the dreadful imputations of *party* and want of *religion*, &c., &c., the writer of these lines must say, that he thinks it a great deal too harsh, and a great deal too sudden in its operation. With more time given, and considerable modifications of its rigours to the old and to those who are willing to work, it might have been very salutary. What it will be remains to be seen. If its authors think that *that* is yet settled, they are very seriously mistaken; they have just had a very narrow escape, and several years must pass before the result of the experiment can be known.

DOCUMENTS.

THE MEMORIAL OF THE DEAN AND CHAPTER OF CANTERBURY TO HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF THE ESTABLISHED CHURCH, WITH REFERENCE TO ECCLESIASTICAL DUTIES AND REVENUES.

WHEN we assembled in chapter at the November Audit, 1835, a claim for moneys accruing to the prebend that had become vacant in our church, by the decease of Earl Nelson, was tendered to us by the treasurer of Queen Anne's

Bounty; and we resolved that, though we entertained considerable doubts whether the provisions of the act on which the claim was grounded were applicable to ourselves, payment should be made to the claimant "in as full and ample a manner as it would have been to Earl Nelson, had he been alive, or to his successor, if one had been duly installed."

By the resolution, indeed, to which we came, while we avoided the imputation of selfish motives, and of seeking personal and pecuniary advantage from the delay which had arisen in filling up the vacant prebend, we evinced at the same time our confidence in his Majesty's commissioners, and a readiness to await the result of pending inquiries.

But the act referred to was entitled, "An Act for Protecting the Revenues of Vacant Prebends, and preventing the lapse thereof;" nomination to any vacant dignity was spoken of in it as but "deferred;" and every patron who should have deferred was empowered to "appoint, if he should think proper so to do."

The prebend, moreover, which had become vacant in the church of Westminster, having been filled up, subject to an arrangement, of which, as it is stated in the first report of the commissioners, the particulars had been previously communicated to the Dean and Chapter of Westminster, and had obtained their assent; we were led to expect that similar arrangements would be proposed on similar vacancies, and similar opportunities afforded to us of expressing our assent, or stating objections, before any measures affecting our interests should be recommended to his Majesty, or proposed in Parliament.

But at our next statutable meeting, in June, 1836, we found ourselves, without any previous communication made to us, affected by certain general recommendations, which involved, in addition to minor points, an alienation of nearly two-thirds of our divisible revenues, an ultimate reduction of our chapter to one-third of its original number, and an infringement of our rights as patrons. And we should have proceeded immediately to address the commissioners on these points, if it had not been deemed impracticable then to enter fully and satisfactorily on the subject of their second report; for while it was known that a fourth report was prepared, modifications and alterations were not unreasonably expected, similar to those which had been already made of measures recommended in former reports.

Under the difficulties in which we were placed, we deputed two of our members, who were fully acquainted with the sentiments of the chapter, to form a committee in conjunction with members of other cathedral bodies, and to act as our representatives, whenever the fourth report should have been published, or any bill affecting chapters should have been brought into Parliament.

In the general wishes and opinions expressed by those members of the committee who delivered a memorial to the commissioners on July, 19, 1836, we strongly participate, and we cannot but entertain a hope that the memorial had been favourably received.

But an act having been since passed recognising the "expediency" of considering, in the next session of Parliament, the recommendations which the commissioners have made the subject of their second and fourth reports; and, in the mean time, "suspending" the power of patrons, and forbidding them to fill up vacant prebends, we entreat the commissioners so to revise their recommendations before Parliament shall have re-assembled, that we may be protected and secured in full enjoyment of all the rights, immunities, and privileges, which were conferred on us by our royal founder for the maintenance of our chapter as an efficient body, and which our diocesans, as well as the several members of our chapter, have been successively sworn to maintain.

The commissioners seem to have assumed that the founders of all cathedral bodies contemplated little more than "the performance of the services of the churches, and the continual reparation of the fabrics;" for while they

state, in the second report, that "the inquiry relating to cathedral churches was entered on under a strong impression that if the endowment of those bodies should appear to be larger than was requisite for the purposes of their institution, and for maintaining them in efficiency and respectability, the surplus ought to be made available for the augmentation of poor benefices, and adding to the number of the parochial clergy;" and while they admit, also, that there is a "material variety in the constitution of those establishments, and the amount and disposition of their revenues," they recommend for all one uniform system of measures, being "such as will, in their opinion, leave a sufficient provision" for those two objects which they especially mention.

That those objects were contemplated by our founder we readily admit, and we have ever studiously laboured in the sustentation of a large establishment and of an ancient and extensive fabric that requires frequent and most costly repairs, subjecting ourselves, for the attainment of those objects, to a considerable debt, and to a consequent deduction from our annual dividends, which leaves us by no means in the relative position to the church at large originally held by the chapter. But we feel confident, that if "the purpose of our institution," and all its circumstances, had been thoroughly investigated, on reference made, as in all fairness it ought to have been, to our chapter, and with our privity and assistance, it would have appeared that another most essential object was the constitution of a dignified body of clergy, possessed as well of ample estates and revenues that should never be alienated from them, as of important rights and privileges, and for services rendered in past ages to the interests of Christianity specially declared to be the metropolitanical church of all England.

Our endowment is a deed of special and free gift, made by King Henry VIII., May 23, 1541, to the dean and chapter absolutely, and to their successors for ever.

Our statutes, originally granted by King Henry VIII., and revised in the reign of King Charles I., prescribe the number of prebendaries, who are required to be, and have hitherto always been, twelve.

But the principal wish expressed in the first sentence of the statutes is in conformity with the endowment:—"Ante omnia volumus et mandamus, ut jura quævis necnon et immunitates et libertates ejus quæcunque in omnibus semper salvæ et integræ serventur." The care, indeed, taken of our "rights and liberties," thus ordained, is singularly manifested in the oath which our diocesans take on their enthronization, and which binds them absolutely to "maintain our rights and liberties," while it exacts but a conditional observance of our customs. For the words of the oath are, "I swear to maintain the rights and liberties of this church, and to observe the approved customs, thereof, and, as far as it concerns the archbishop, to cause the same to be observed by others, so far as such customs are not repugnant to God's word, the laws, statutes, provisions, and ordinances of the realm, or to his Majesty's prerogative, and not otherwise."

The language in the 6th chapter of our statutes sets forth the founder's will without any ambiguity:—"Alienationem vel impignorationem alicujus manerii, etc.—omnino prohibemus, pinguescere enim optamus ecclesiam nostram non macrescere."

The oath prescribed in the 11th chapter of our statutes, and taken by every prebendary on his admission, contains the founder's will, expressed, if possible, still more strongly:—"Juro quod pro virili mea terras, tenementa, redditus, possessiones, juraque et libertates atque privilegia cæterasque res universas hujus ecclesiæ, servabo et servari procurabo, nec quod ad utilitatem et honorem hujus ecclesiæ legitimè fieri possit sciens impediam, sed illius commodum procurabo et augebo—omnique dispensationi quæ hoc meum juramentum evacuare, enervare, aut relaxare possit prorsus renunciabo, et in præsens renuncio."

Since, then, it is apparent that our founder has not only given to us the disposal and enjoyment of all our revenues, and by every kind of ordinance se-

cured them to us absolutely, and without deduction for any purpose foreign to our establishment, save of one specific payment, in lieu of first fruits and tenths; but that he has also confined the revenues to us, excluding all others from participating in them; and that he binds every individual member by the strongest and most sacred ties to resist, to the utmost of his power, all attempts that may be made to alienate or divert any portion of them, we maintain that no alienation of our revenues can be enforced by the commissioners without violating as well all the generally-received rights of property as the "rights and liberties" which are peculiarly ours.

We claim, indeed, an absolute right to the free disposal of all our revenues, subject only to the control of our statutes. Yet are we not insensible of the evils on which the commissioners dwell in their reports, and, as far as our means will allow us, regard being had to the efficiency, the honour, and the advantage of our own establishment, we are ready to apply the remedy in places of which, from our own connexion with them, we know the wants and circumstances, and to contribute to "the augmentation of poor benefices" which are in our own patronage.

We protest, however, against the principle which seems to be involved in some of the recommendations—namely, that of laying on ecclesiastical bodies exclusively the whole of a burthen which, when necessary, ought to be laid on the collective body of the realm. Nor do we conceive it just that we should be compelled to "improve the provision for cure of souls" in parishes with which we are not connected, while our contributions would but enhance the market price of the presentation or advowson, to the personal gain of the private patron, or enable the public patron to bestow a more lucrative benefice on a more favoured applicant.

And we claim the privilege of withholding all contributions from our revenues to the new "fund proposed by the commissioners," of which fund we deem the creation to be most inexpedient and objectionable, since it could not but entail heavy expenses, that would waste the revenues of the contributing chapters, and diminish the property of the church, while it would excite in the ill-disposed an eager desire to seize on it, and divert it to their own purposes, of which fund the application is undefined; for the "principles of distribution" stated in the second report to "require the most serious consideration and much additional inquiry," in the fourth report are no further developed than by a recommendation that "the wants and circumstances of the places in which the property and revenues accrue" shall be "first considered;" of which fund, moreover, the insufficiency is shewn by the commissioners themselves, who acknowledge that when, at some distant period, the fund should reach its estimated maximum of 134,000*l.*, there would even then be a deficiency of 100,000*l.*, and that they would not be able to effect the end which they desire; while, in the interim, for many years the annual payments would be comparatively inconsiderable, and supply scanty assignments, productive of no effectual good; until, at the last, it were to be feared, useful and valuable preferments would have been dissipated, satisfying none, and taking from all the stimulus which is to be found in the hope of some prospective reward.

Our claim to the disposal of our own revenues, as well as to the maintenance of all our other "rights and privileges," is independent of any question of number, as regards the members of our chapter. And if our claim be admitted, as we trust it will be, by the commissioners, it will no longer form part of their recommendations that any of our stalls be suppressed; for reduction of number, we may assume, has been proposed only as a source of revenue available to their purposes. But we would again and again press on the earnest and serious consideration of the commissioners, the principle on which they have proceeded in recommending the ultimate suppression of eight of our prebends. In our statutes, the possibility of any reduction of number is nowhere contemplated. The number of prebendaries has remained

the same, by regular succession, now for almost 300 years. And the proposed reduction, while it could not be sanctioned by parliament, without imposing a limitation on the royal prerogative, would be a violation of "an approved custom," at least, of which our diocesans are bound to enforce the observance, since such custom is "not repugnant to God's word, the laws of the realm, or his Majesty's prerogative."

If, indeed, we proceed to consider the question of "efficiency and respectability," and view it merely with reference to the attendance on the choral service, strong is the argument which it presents against reduction of number in our members. It is self-evident that a smaller number of prebendaries is less likely to be efficient than a greater; and that to abstract from the number of the body is to abstract from its power and influence, and consequently from its "respectability." And it is probable that the injury done would be proportionate to the degree of the reduction, and would be felt proportionally in greater burdens imposed on the remaining members, and in greater discredit brought on the institution.

But that four is not a number of prebendaries adequate to the "efficient and respectable" performance of the choral service we most unequivocally assert, if the personal attendance of the prebendaries be a necessary ingredient of the "efficiency and respectability." The joint residence of two prebendaries, at the least, is often essential to secure the attendance of one, for illness and accidental causes sometimes make absence matter of necessity. We ourselves have seen, at the same time, four prebendaries, of whom three were more than 70 years old, two of them more than 80, and one so much an invalid that he was seldom equal to his duty. What would have been said of our "efficiency," if our number had been limited to those four? If we look to those cathedrals in which the number of prebendaries is four, we find that a system of proxies has been there introduced and tolerated. But the system has given rise to much calumny against cathedral institutions, even where use has rendered it familiar; and we may reasonably infer that the introduction of it at the present day would more seriously affect the credit of chapters whose members have been studious and careful to give their personal attendance.

We entreat the commissioners, then, under existing circumstances, to turn their attention to the benefits that may result from annexation of a part of our prebends. We are not, indeed, friendly to a general system of permanent annexation, because it cannot be known what circumstances may arise to render the free appointment of prebends desirable for the welfare of the church. But we submit, most respectfully, that a well digested system of annexation would be more productive, and more effective, than reduction could be, and might involve no invasion of "rights and privileges." The local evil, at least, would be permanently removed, wherever the remedy should be applied, and the remedy itself would be immediately consequent on the annexation, satisfactory, and complete. Money might not be so extensively diffused, but it would not be squandered. The benefit that should be done would be without drawback, wherever it was done; and the desired end would be thoroughly attained in the district on which the benefit should have been conferred.

No one, we imagine, would object to the retaining of four prebends unannexed, as rewards for past labours or distinguished merit. But if eight prebends of our church, and the like proportion belonging to other cathedral bodies, shall be severally annexed, as they become vacant, each to some populous but poor benefice, regard being had to the connexion with the cathedrals, and the local means, the more important districts will all in time, and some immediately, have the efficient services of a rector and two curates, "respectably," perhaps, but not largely, remunerated, instead of one ill-paid and over-burdened incumbent.

There will, indeed, be no superfluity for the prebendal rector, when he shall

have received the produce of his prebend, and paid the salaries of his curates. But his attendance in the discharge of his duty at the cathedral may give him relief by the change, and enable him to continue his parochial services with profit, to a more advanced age; and if his prebend shall allow him an opportunity of recommending a meritorious curate for presentation to a benefice, a stimulus will be supplied to all who are fellow-labourers in the work.

As to the patronage of the chapter, we claim the disposal of it, as it is regulated by our statutes, since our charter gives it absolutely to us. The great ends proposed in the reports, "the augmentation of poor benefices," and "the increase of the parochial clergy," certainly cannot be advanced by any interference with our rights of presentation. The only reason alleged for the interference is that there may be an "addition to the means which the bishops already possess, of placing laborious and deserving clergymen in situations of usefulness and independence." We should be glad to see the bishops possessed of the means which they require, provided it be not to the deprivation of the legitimate patron. But we feel that the alleged reason implies what we deem an unfounded imputation on all chapters—that they would not present deserving clergymen. Perhaps, indeed, the commissioners may suppose that there is no check on individual nominations in the case of friendly options. It may be as well, therefore, to state, that all our presentations are made by the body, under the chapter seal, and pass as acts of chapter; and that if an individual should nominate one not deserving, it would be in the power of our chapter to withhold the presentation. But it may be fairly asked whether there is the slightest ground for apprehending either that the individual members would seek, or our collective body sanction, the appointment of any one whom they should not believe to possess the required qualifications?

On this head we will only add, that if it shall be deemed for the benefit of the church to impose restrictions on the exercise of patronage, we shall readily accede to them, provided they be imposed on all patrons without distinction, and provided no stigma be set on ecclesiastical patrons of one class, by subjecting them to limitations from which ecclesiastical patrons of other classes are exempted.

This memorial we address to the commissioners with every feeling of duty and respect; entreating them to consider the situation in which we are placed, as holders of important offices, which, by our oaths, we are bound to defend, and of which we believe the continued maintenance and support to be "conducive to the efficiency of the established church."

To sum up our wishes:—We claim a right to the disposal of our own revenues, and of our own patronage; we deprecate reduction of number; and we entreat that, in the disposal of patronage, we may not, as ecclesiastical patrons, be subjected to any exclusive restrictions.

We conclude with solemnly adjuring the commissioners, in the words of Archbishop, then Bishop, Whitgift, addressed to Queen Elizabeth:—"As she was," he said, "intrusted by the late act or acts with a great power, either to preserve or waste the churches' lands,"—and applying his words to chapter revenues and prebendal endowments,—"*dispose of them for Jesus' sake as the donors intended. Let neither friends nor flatterers beguile you to do otherwise, and put a stop to the approaching ruin of the church, as you expect comfort at the last day.*"

Canterbury, November 26, 1836.

THE MEMORIAL OF THE DEAN AND CHAPTER OF EXETER

TO HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF
THE ESTABLISHED CHURCH WITH RESPECT TO ECCLESIASTICAL DUTIES
AND REVENUES.

THE Dean and Chapter having received a copy of the Second Report of his Majesty's Commissioners, signed on the 4th of March, 1836, addressed to the commissioners, on the 28th of the same month, a respectful memorial, in which they stated their objections to many of the propositions of the report. A fourth report was issued on the 24th of June last, in its main result confirming the recommendations of the second report, but in various matters proposing amendments. The chapter, upon mature consideration of the whole of the recommendations, as far as they affect their own body, and upon a review of the objections which were urged in their former memorial, finding themselves still unable to acquiesce in the recommendations of the commissioners, are impelled, by a paramount sense of duty to the church, and by the oaths and statutes under which they individually hold their stations, to repeat their humble but solemn protest against the propositions of the commissioners as they affect the church of Exeter.

They are the more encouraged in taking this course, because the commissioners introduce their fourth report by stating, that "so many points were comprised in their former report, affecting a variety of interests, rights, and customs, that it was scarcely possible to lay down any general scheme which might not be open to some objections, and into which it might not be necessary, upon further inquiry and consideration, to introduce some alterations." In fact, the commissioners have, in their fourth report, proposed many essential alterations, some in principle, and some in matters of particular arrangement. The chapter therefore, with confidence, expect, that if, consistently with the declared object of the commission, and the general principles of the report, any modification shall be found necessary for the better preserving the efficiency and respectability of the chapter of Exeter, due attention will be given to the circumstances which may appear to render such modifications expedient.

The chapter do not design to give any opinion respecting the principles of the contemplated measures with reference to cathedral establishments; they take the object to be, as expressed in his Majesty's commission, "to consider the state of cathedral churches, with a view to the suggestion of such measures as may render them (most) conducive to the efficiency of the established church, and to devise the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices;" and they will suggest no proposition which does not appear to them to be expedient and necessary for the preserving in efficiency their body, and at the same time affording every assistance, consistent with that efficiency, towards a better provision for the cure of souls.

The chapter feel that the responsibility of the measure, or the defence of its principles, does not rest with them. They admit the expediency of making better provision for the cure of souls, and they will cordially co-operate in measures having for their real object the rendering cathedral institutions more conducive to the efficiency of the established church; but they more than doubt both the wisdom and the justice of diverting so large a portion as is proposed of the revenues of cathedrals from their original purposes to such a scheme of augmenting parochial benefices as is set forth in the second report, of appropriating so considerable a share of cathedral endowments to the augmentation of benefices with which the foundation has no connexion, and the diverting ecclesiastical funds to so large an extent to the increase of lay patronage.

The chapter, in looking to the preserving the efficiency of their own body, think that they are justified by the whole tone and purport of the commissioners' several reports, and undoubtedly by the reason and justice of the case, in taking into account the extent and importance of the diocese in which their chapter is placed, the actual station it has hitherto occupied in public estimation, and the duties which necessarily attach to such a body in such circumstances; and, after deliberate and anxious consideration of the wants of the diocese, and solemn reflection on the duties of their particular station, they are only the more confirmed in the conviction expressed in their former memorial, that with less than a dean and six residentiaries the efficiency and respectability of this chapter cannot be maintained.

They think that, upon a just review of some particulars of the scheme, and without materially interfering with the general purport of the measure, modifications might be introduced, by means of internal arrangements, which would more effectually combine the two great objects of the commission than the actual plan proposed for the future constitution of their body.

The chapter feel that they are amply justified, by various recommendations in the reports, in assuming that the commissioners will not refuse to enter into an examination of the particular circumstances of this cathedral and diocese, with a desire to maintain the body in a state of full efficiency, adequate to the great object of the measure; and that the commissioners, in considering the best constitution of each particular chapter for the future, will not hold themselves bound rigidly to adhere to the number adopted as the criterion for the general purposes of the report.

In fact, it appears to be entirely in accordance with the view taken by the commissioners, that the case of each chapter should be considered on its own special grounds. At Durham, an undefined portion of the revenues of the chapter is proposed to be assigned for the maintenance of the new university there. At Oxford, six stalls are proposed to be reserved. In each of the cathedrals of St. Paul's and Lincoln, instead of any stall being proposed to be suppressed, a new stall is to be created. At York, the whole of the separate estates of the dean; at Lichfield, a portion of separate estates attached to dignities, are to be reserved to the body. At Westminster, two stalls are to be retained above the number, for the purpose of being annexed to parochial charges. Now, there may be good and ample reasons for all these variations; but the principle is thereby acknowledged, that exceptions from the general rule may be proper, and particular provisions may be expedient to meet the special circumstances of the case.

All these special exceptions and provisions apparently have for their object the maintaining in greater efficiency the particular body to which they apply, or the advancing the general welfare of the place or diocese in which the cathedral is situate. In the case of the chapter of Exeter alone is an exception made to its peculiar detriment, by transferring part of the corporate fund to the aid of episcopal revenues.

That the commissioners acknowledge the fitness of giving due consideration to the actual circumstances of each diocese is amply shewn by the whole tenour of the reports. In the arrangement of the episcopal sees strict attention has very properly been paid to the population and wants of each district; and if the maintenance of chapters be essentially connected with that of the sees, which undeniably it is, such circumstances, with respect also to those bodies, cannot with propriety be disregarded.

It is apparently in accordance with such principle that the scheme embraces the maintaining, in the case of dioceses to be united, a chapter in each, as well as the providing a chapter for each of the two new dioceses. The necessity, for the purpose of the general scheme, of maintaining an adequate chapter establishment in each diocese is thus plainly admitted; and the adequacy of the chapter of Exeter, under its proposed new constitution to the large diocese to which it belongs, is therefore a legitimate object in the inquiry.

Now, in the new arrangement of dioceses, that of Exeter, which remains unaltered, will be the largest of all in extent of territory, and, with the exception of London alone, the most important in point of population. It will, in fact, be found equal in extent and population to no less than three of the smaller dioceses; and were it on this ground only, the chapter of Exeter would think that there is good reason to ask from the commissioners special consideration.

The chapter must, with all deference, beg to express their strong dissent from the rule by which the contributions of the respective chapters have been measured and ascertained. They with confidence submit, that in calculating the portion of each chapter's corporate revenues to be carried to the general fund, every circumstance regarding the wants of the diocese, and the means requisite for maintaining in efficiency the particular body, ought to have been taken into consideration. The rule which has been actually adopted must operate unequally, because the effect is, that whatever be the amount of the chapter endowments, and whatever be its wants, without the least reference to either the one point or the other, the portion to be abstracted is made to depend simply on the number of shares into which the corporate funds have in fact been divided; so that, assuming two cathedrals with equal revenues, if in the one eight residentiaries had been found necessary, and had been maintained, and in the other four only, from the more efficient chapter half its means would be abstracted, and from the other nothing.

The chapter have, in their former memorial, set forth the duties performed by residentiaries at Exeter. By the statutes and practice of the church, two at least of the nine residentiaries are always resident. They believe that the efficiency of their body has mainly arisen from this circumstance, and that a continuance of that practice is necessary for maintaining the character and respectability of the chapter.

Under these impressions, the memorialists will proceed to suggest the particular points wherein they trust that they may with propriety ask for some modification of the scheme.

In the first place, the chapter submit that the proposal in the second report, to annex the income of a dignity and residentiary stall at Exeter to the see, is at variance with the whole scheme, which, looking to chapter funds for all that is required for parochial purposes, proceeds on the plan of maintaining the sees out of the episcopal revenues alone. The circumstances are these:—The Bishop of Exeter holds in commendam a prebend, and also the dignity of treasurer, and in that character is elected a residentiary, and has the duties of a residentiary to perform. There is a separate estate attached to the dignity of treasurer, but none to any of the prebends. In the second report, the commissioners say—"In the cathedrals of Lincoln, Lichfield, Exeter, and Salisbury, there are prebends not residentiary, the whole or part of the revenues of which belong to the bishops of the respective dioceses, and in the account presented to your Majesty in our first report have been reckoned as part of the episcopal revenues. We think it advisable that these endowments should be permanently annexed to the respective sees." This proposition, as far as it regards Exeter, proceeds on an erroneous assumption. The prebends of Lincoln, Lichfield, and Salisbury, are correctly stated to be not residentiary. They had been long since (two of them by act of Parliament) permanently annexed to the respective sees, and neither of them is held in commendam. But the preferment at Exeter is residentiary; it has never been permanently annexed to the bishopric, and, on the contrary, is held merely in commendam. It comprises the estates of the treasurer, with a share of the corporate funds belonging to a residentiary stall. The ground, therefore, on which the commissioners have for the present purpose reckoned the income of this preferment as part of the episcopal revenues, evidently fails, and their proposal, in this single instance, to appropriate both the separate estate of the dignity and

a share of the chapter revenues, for the permanent augmentation of the see, is in direct violation of one of the fundamental principles of the measure.

To a reconsideration of the report in this particular the chapter look with much confidence, and they are willing to hope that the commissioners, in correcting what is founded on error, may be ready to leave to the chapter the means, thereby made available, of maintaining another stall in the cathedral.

A second particular is this :—The chapter, in their former memorial, pointed out the discrepancy in the effect of the measure on the income of stalls on the old and new foundations, by making the corporate fund in the chapters of the old foundations divisible, not, as at present, into a number equal to the number of stalls, but into one share more than that number, for the purpose of giving the income of two canonries to the dean; and they suggested, that for the purpose of providing in this manner for the deanery, there ought, on the principle of equal justice to the chapters of the new and old foundations, to have been left in the latter the income of one stall more than the actual number filled. They do not see how, consistently with the declared principles of the report, such a course can be avoided. Under these circumstances, the chapter proposed that the division of the corporate fund should ultimately be into ten shares—to the dean two shares, to six residentiary stalls six shares, leaving to the general fund two shares; and they believe that such a diversion of one-fifth of the corporate income is as large a proportion of their revenues as can, with due consideration of the combined objects of the commission, be so appropriated.

The chapter think, that in urging these claims to the residentiary stall proposed to be annexed to the bishopric and to the additional share for the dean, they are supported both by the justice of the case and the authority of the reports themselves. But, in regard to the additional share for the dean, they would, with a view to obviate difficulty, take leave to suggest another plan, which might, possibly, better fall in with the general arrangement.

It appears that in the cathedral of York it is proposed to leave for the endowment of the dean his present separate estates. Now, if the commissioners are not disposed to adopt the scheme recommended by the chapter in their first memorial, the chapter would suggest that the plan adopted at York might with advantage be applied to Exeter; or, if it should be thought better for the purpose of making the income for the dean less variable, the separate estates might be permitted to fall into the corporate fund, the dean receiving an equivalent out of that fund.

In regard to the important point of preserving the future constitution of the body by the mode of filling up vacancies as they may occur, the chapter adhere to the opinion which they expressed in their former memorial,—that the best arrangement, having regard to the character of the body itself, and the advantage of the diocese in which it is placed, would be, that four of the six residentiary stalls should continue to be elected by the chapter out of the fifteen prebendaries. The prebends are nearly of nominal value, and in the second report it was proposed they should all be retained. The principal duty at present belonging to these prebends, is the preaching in rotation the afternoon sermon in the cathedral. The possession of such a stall is highly valued by the clergy of the diocese, as connecting them with the cathedral establishment, and as a mark of honourable distinction;—the suppression of them would add very little to the general fund, and would inflict a serious injury both on the cathedral and the diocese.

These prebends are all in the patronage of the bishop, and it might not, perhaps, be easy to frame a constitution for a cathedral body which would more effectually secure its efficiency than that the bishop should collate to such prebends the most learned and exemplary of his clergy, and that out of these the chapter should elect one to fill a residentiary stall whenever one might become vacant. Such is the actual constitution of the chapter of Exeter; and the chapter trust, that, if nothing will be gained by the change, a scheme

so well calculated to secure a succession of men the most fit for such a station may not be altered.

Two of the six stalls the chapter propose should be annexed to the office of archdeacon. The diocese of Exeter is divided into four archdeacons—three in the county of Devon, and the other comprising the whole county of Cornwall. The chapter would recommend that two of the four archdeacons for the time being shall be residentiaries; and that, with a view to provide for the two who may not for the time being hold residentiary stalls, two benefices, of proper charge and income, in the chapter patronage, and within the diocese, shall be held by such two archdeacons.

The chapter have, with much satisfaction, seen that in the fourth report the commissioners propose (fifty-sixth proposition) "that the property and revenues to be vested in, and paid to, the commissioners, under these propositions, be, after a due consideration of the wants and circumstances of the places in which they accrue, applied to the purpose of making additional provision for the cure of souls in parishes where such assistance is most required, in such manner as shall be most conducive to the efficiency of the established church."

The principle that the wants and circumstances of the places where the chapter revenues arise are to be first considered, before any part of them is to be made applicable to additional provision for the cure of souls in other places, appears to be here conceded. The chapter entirely concur in the wisdom, policy, and justice, of that concession, and they trust that its fair spirit and meaning will be kept strictly in view in the working out of every part of the arrangement which is the subject of the present inquiry.

The chapter, in their former memorial, made a suggestion that a particular benefice in the patronage of the body, immediately adjoining the city of Exeter, and embracing a large population, might with advantage be annexed to a residentiary stall. They think that the principle upon which that proposition was founded is one of the first importance, calculated as it is to combine most intimately the two leading objects of the commission. It is in conformity with this principle, and with a view to render the means in possession of cathedral bodies available in the most extensive way to the great purposes of the present inquiry, that the chapter now propose, that to each of the residentiary stalls beneficed in the chapter patronage which be permanently annexed, a benefice, with some considerable population and charge, and at the same time, calculated by the amount of its income to sustain the dignity of the stall. In fact, the benefices in the chapter patronage will permit a selection of six of this description, which might be so arranged as to place residentiaries very conveniently in different parts of the diocese. On the same ground, one of the benefices in the patronage of the dean, or one of the chapter benefices by exchange, might with much propriety be annexed to the deanery.

The chapter will venture to make this further suggestion—that if it should be thought expedient to found a second archdeaconry in the extensive and populous county of Cornwall, an appropriate benefice in the chapter patronage, within the new district, might be annexed to such archdeaconry.

By these annexations, without in the least infringing on the pecuniary means which may be required for general purposes, great assistance may be afforded in maintaining the requisite body of residentiaries, in full accordance with the duties they would have to perform, and the station it would be desirable they should fill in the diocese and church at large. It would not be expedient that a longer period of residence should be required than four months in the year, except in the case of the dean. Assigning, then, to each canon a residence of that duration, together with a parochial charge, the number of six, and not less than six, would provide throughout the year for the residence of two at the cathedral.

But whilst the chapter admit that an establishment, consisting of a dean and six canons, would, by securing the constant residence of two, be sufficient

for the performance of cathedral services, and the other duties which devolve on the members of the chapter in this city, they must, at the same time, avow their conviction that even such a reduction of their present number would be attended with no small detriment to the church. For if it be desirable to maintain a gradation of orders in the church corresponding to that which exists in our civil polity, and to insure among the higher ranks of society a respect for religion in the persons of its ministers—if it be desirable to provide incitements to professional exertion, and rewards for distinguished merit—or if it be desirable that the bishop should be enabled to gather around him the most eminent of his clergy, who may assist him as a standing council,—then your memorialists will assert, without fear of contradiction, that a cathedral establishment consisting of the full number of the present body, is not more than sufficient for these purposes in this extensive diocese, and they feel that nothing less than paramount necessity can justify a diminution of that number.

It remains to call the attention of the commissioners to the subject of the patronage of cathedral bodies. The chapter have, in their former memorial, with all respect and deference to the high names attached to the report, urged their reasons against the transferring to the bishops so very large a portion of the whole ecclesiastical patronage as that of all the benefices belonging, not only to the separate dignities which are to be suppressed, but those belonging to the deans in their corporate capacity. The chapter are, upon reflection, fully confirmed in the grounds they have taken for those objections. In principle, the chapter think it can never be maintained that a body intended to be preserved in full respectability and efficiency, will not be competent to dispose of its preferments to the advantage of the church at large.

The chapter perceive, that whilst the whole of the patronage belonging to the separate dignities and prebends (as well those intended to be suppressed as those which are to remain) is proposed to be placed in the power of the bishop, absolutely and free from all restrictions, it is recommended that the chapter patronage proposed to be transferred to them should be placed under certain restrictions, designed to ensure its being used for the benefit of the clergy of the diocese.

The chapter do not understand for what sound reason this distinction is made; nor do they admit the principle, that ecclesiastical patrons should, by being made subject to special restrictions, be placed under the invidious imputation of disposing of their patronage unworthily. But if restrictions of this kind shall be deemed expedient, this body will never object to regulations which may render the actual use of their patronage more beneficial to the church at large. They feel bound, however, upon every sound principle, to urge their claim that the patronage at present vested in them should remain at their own disposal. And if chapters are in future filled up, as they ought to be, with the most exemplary and distinguished of the clergy, they cannot conceive how much patronage could be placed in the hands of persons better disposed and qualified to exercise it for the general good.

With regard to the power proposed to be given to commissioners of alienating the houses of residence which, under the new arrangement, might remain unoccupied, the dean and chapter, with much confidence, submit to the commissioners, that these houses, situate as they are in the precincts of the cathedral, ought, under no circumstances, to be so alienated. The chapter think it must be obvious to the commissioners, that nothing could be more inconvenient and more destructive to good order than that such houses should pass into hands over which the dean and chapter would have no control.

In respect to the intended provision for making new statutes, the chapter pray that no power should be given to the visitor to alter the statutes without their concurrence. According to the ancient usage of their church, the chapter of Exeter have always had a concurrent voice with the visitor in making statutes, and they desire to retain that privilege.

In conclusion, the chapter cannot but express their deep regret, that his

Majesty's commissioners should, in their several reports, have recommended changes of such fundamental importance to the whole constitution of cathedral bodies, without previous communications with the several chapters, whose rights and interests are so materially affected. They still think that free and personal discussion might tend to the good of the church and the advantage of the public, and they again urge their petition to be heard, at the same time expressing their readiness to afford the fullest information on all the particular matters referred to in their memorials on which his Majesty's commissioners may be pleased to examine them.

Given under our common seal, the 20th day of December, 1836.

ADDRESS OF SOME OF THE CLERGY TO HIS GRACE THE LORD ARCHBISHOP OF DUBLIN.

WE, the undersigned clergymen, beg leave to address your grace, with every feeling of due respect, on the subject of your letter lately circulated among the clergy of your grace's dioceses. We consider it more respectful to your grace, and more becoming our character as ministers of the established church, thus openly to declare our sentiments with respect to that letter, than secretly to mourn over, and silently to act in opposition to, its suggestions with respect to religious meetings, which your grace considers to be calculated to foster "spiritual pride, love of display, contention, scepticism, &c.," as we hesitate not to say, that while we highly disapprove of meetings calculated to produce such evils as your grace has enumerated, so we beg to state it as our decided opinion, that such evils are not necessarily connected with meetings held for the purpose of searching the Scriptures.

It is to your grace's observation on extemporary prayer that we would principally direct our attention, deeply lamenting the view your grace has taken of it, as well on others' account as our own. We grieve that the line of argument adopted by your grace is calculated to wound and offend a very large body of sincere Christians,—among whom we would name the established church of Scotland,—as it denies the character of prayer to their worship, because it is presented to God without a precomposed form; and with regard to ourselves, we grieve that an attempt is made to shackle and bind our consciences in all common supplication, in all joint worship, where "two or three are met together." It is on this part of your grace's letter that we feel ourselves called upon most respectfully, but firmly, to express our sentiments; and we cannot enter upon the subject, without declaring the very high veneration which we entertain for the liturgy of our church. We esteem it as better calculated than the very best extemporaneous prayers for the general and ordinary use of the church in public worship; we place it only second to the Scriptures of Truth, and we love it, as having come down to us encircled with the glory of the Reformation; but as it contains formularies for the public worship of a congregation, and therefore necessarily omits what is particular, and refers only to general feelings and duties, it is not calculated, and, as we conceive, not intended, for the more private meetings of Christians.

We beg leave to dissent from your grace's proposition, that "extemporaneous prayer is not recognised in our church, but is contrary to the whole spirit of its regulations, and to the intention of its Reformers"—and still more strongly are we disinclined to assent to the argument on which it is founded—viz, "that it is impossible for uninspired men to agree together in a prayer offered by one of them, if they do not know at least the substance of the prayer before they hear him utter the words." In providing a form of prayer for general use in public worship, that our reformers did not thereby intend to exclude all extemporaneous prayer in the congregation, (much less in more

private social worship,) is evident from the 55th English canon, which marks out the subject on which the ministers are to call on the people to join them in prayer, previously to commencing the sermon; but the ministers are to furnish the words, (the canon adds,) "as briefly and conveniently as they can;" and accordingly, in the early period of our church, it appears to have been uniformly the custom of the minister to use in the pulpit his own conceived prayer. There was provided a prescribed form for the deak, but there was left a perfect freedom for the pulpit. On this point we have the testimony of one of the greatest ornaments of the episcopal bench, distinguished for the soundness of his doctrine, the holiness of his life, and the warmth of his devotion—one who defended our church from Romanists on one hand, and from dissenters on the other—Dr. Joseph Hall, Bishop of Norwich, of whom it was said by his antagonists, (the dissenters of his day,) "that no man ever drew the line of liturgies so high." He, however, tells us, in his defence of the Humble Remonstrance, "that ministers do ordinarily pray for the king in their own expressions." And again, he says, "Did we utterly abridge all ministers of the public use of any conceived prayer on what occasion soever, the argument might hold force against us; but that being yielded, our liturgy is untouched." Again, "it is a false ground, that the imposing of the book ties godly men in prayer. An enjoined liturgy may well stand with the freedom of a prayer conceived. The deak is no hinderance to the pulpit. He is wanting to his duty that slackeneth either service." Therefore, in declining to exercise our privilege of extemporaneous prayer before our sermon, through whatever motive, we must plead guilty to Bishop Hall's charge of "being wanting to our duty."

We will not trespass further upon your grace's time and patience, than by taking the liberty of subjoining the opinion of Dr. Wilkins, Bishop of Chester. In his discourse concerning the gift of prayer, he thus writes:—"And if it be a fault not to strive and labour after this gift, much more to jeer and despise it by the name of extempore prayer, and praying by the spirit, which expressions (as they are frequently used by some men by way of reproach) are, for the most part, a sign of a profane heart, and such as are altogether strangers from the power and comfort of this duty. Whereas it is commonly objected by some, that they cannot so well join in an unknown form with which they are not beforehand acquainted, I answer, that it is an inconsiderate objection, and does oppose all kinds of forms that are not publicly prescribed. As a man may in his judgment assent unto any divine truth delivered in a sermon which he never heard before, so may he join in affection unto any holy desire in a prayer which he never heard before." Thus, in presuming to differ from your grace's views on this subject, it is evident that we do not stand alone, but are supported by high episcopal authority. In fact, if your grace's argument were well founded, it would prove the impossibility of joint worship under any circumstances where there was not time or opportunity for a person to write a prayer, and for others concerned to read it, before it was used as a prayer. It would prove the impossibility of the joint prayers of husband and wife, parent and children, minister and parishioners, "afflicted in mind, body, or estate." Many of those who have now the honour to address your grace, have long had personal "experience in this matter," and we humbly hope that we may be permitted to say, "that we have enough of candour to observe fairly, and to state fairly the result of our observations;" and we do confidently declare, that we have ourselves been often much edified and comforted by the extemporaneous prayers of our brethren; and the testimony of hundreds could be adduced, thankfully acknowledging that they have joined with us in such prayers, and "with the spirit and the understanding also" have said Amen.

As to those meetings in which we thus occasionally exercise our privilege, so far from producing the evils which your grace apprehends, we have no

hesitation in saying that the blessing of the Lord has abundantly rested upon them, much moral and spiritual good has resulted, and love between pastor and people has been strengthened and increased.

Conceiving, then, that nothing less than the communion of the church on earth with our God in heaven is involved in this question, we desire to commit it into the hands of the Great Head of the church, earnestly praying, that under the influence of the Holy Spirit, your grace may be led to require nothing, and to advise nothing, but that which is according to the mind of God; and for ourselves, we fervently pray, in these trying circumstances, that the Spirit of our Lord may give us a right judgment, an humble distrust of ourselves, a readiness to obey all lawful commands, and, at the same time, a bold and fearless spirit to persevere in maintaining, through evil report and good report, that line of conduct in this matter which approves itself to our consciences as Christians, as Churchmen, and as Ministers of the Gospel.

Robert Daly
J. D. Hastings
John Hunt
R. S. Broöke
H. E. Prior
John Gregg
S. A. Walker
John Woodroffe
R. H. Nixon
W. E. Ormsby
Michael Boote
Richard Clarke
A. Sillery
W. S. Guinness
Oliver Siree
J. H. Singer
Thomas Kingston
Thomas P. Magee
Thomas Acton

F. H. Thomas
William Fausset
Edward Marks
J. C. Loyd
William Cleaver
William Purcell
E. J. Lewis
William Archer
James Elliot
Henry Irwin
Denis Browne
John Hare
C. M. Fleury
Thomas Scott
Edward P. Brooke
W. R. Smith
W. C. Roberts.
J. Prior
S. Greer

J. W. Grier
J. Calwell
William Robinson
Frederick Foote
Robert Maguire
F. Howard
William Maconchy
Hamilton Verschoyle
George Browne
C. H. Minchin
H. U. Allen
Gibson Black
E. C. Pendleton
Thomas Furlong
Henry Stewart
William Hare
A. Wynne
J. S. Rainsford
William Magee

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at its chambers, in St. Martin's Place; the Lord Bishop of St. Asaph in the chair. There were present, the Lord Bishop of Llandaff, Rev. Dr. Shepherd, Samuel Bosanquet, James Cocks, J. W. Bowden, Wm. Davis, Joshua Watson, N. Connop, jun., J. S. Salt, Esquires, &c.

Among other business transacted, grants were voted towards enlarging, by rebuilding, the church of St. Mary, Brecon; repewing and rebuilding the galleries in the church at Newport, in the county of Salop; building a church at Walmersley, in the parish of Bury, and county of Lancaster; enlarging the chapel at Holt, in the county of Wilts; increasing the accommodation in the church at Potton, in the county of Bedford; building a chapel at Burghclerc, in the county of Hants; building a church at Brighton; building a church at Coleham, in the parish of St. Julian, Shrewsbury; increasing the accommodation in the church at Stanton Lacy, in the county of Salop.

LYNN CHARITIES AND WEST NORFOLK INFIRMARY.*

	THE CHURCH.				DISSENTERS.			
	Clergy.		Lalty.					
The Infirmary	Don. 23	£ 216 11 0	Don. 98	£ 354 6 6	Don. 5	£ 27 12 0	Don. 24	.. 35 14 0
Ditto	Sub. 45	.. 116 12 0	Sub. 157	.. 494 8 0	Sub. 24	.. 35 14 0	Sub. 22	.. 18 5 6
Free School	Sub. 5	.. 7 17 6	Sub. 77	.. 94 14 6	Sub. 22	.. 18 5 6	Sub. 22	.. 18 5 6
Ditto .....	..	.. ..	Don. 1	.. 2 0 0	..	.. ..	..	.. ..
Child-bed linen Institution	Sub. 1	.. 2 2 0	Sub. 34	.. 40 5 0	Sub. 3	.. 3 2 0	Sub. 3	.. 3 2 0
Clothing Charity	Sub. 2	.. 2 2 0	Sub. 35	.. 40 10 0	Sub. 5	.. 3 7 0	Sub. 5	.. 3 7 0

If the donations be reduced to annual subscriptions by dividing by ten, ten guineas being the usual payment at once for an annual subscription of one guinea, the subscriptions to the above charities will be—Clergy, 150*l.* 6*s.* 6*d.*; Laymen, 1024*l.* 14*s.*; Dissenters, 63*l.* 3*s.* 6*d.*

CHURCH MATTERS.

THE CHURCH PASTORAL AID SOCIETY.

It is very difficult to speak of this society without deep regret. One false principle in it prevents a large body of persons from aiding it with their whole heart. If its intention were to supply *curates* to the incumbents of populous places, who have not the power of paying for them,

* To the Editor of the British Magazine.

SIR,—Your pages have furnished various comparative statements of the contributions of churchmen and dissenters to those institutions which have for their object the relief of human suffering, or the bettering of the condition of the poor. About two years ago I took a large number of such statements, obtained from different parts of the country, and deduced from them the following fact—that the contributions of churchmen are fully eighteen times as great as those of dissenters, and that the clergy alone contribute fully twice as much as they do. Now one of two things must be true—either the dissenters are very poor, or they are very penurious. Perhaps they are both true. Their religious system teaches them to drive hard bargains; for they take care that it shall cost them as small a sum as possible. In confirmation of the foregoing statement, I send you underneath an account of the contributions to the West Norfolk Hospital and some of the Lynn charities, and I beg your attention to one fact—that although the town of Lynn, owing to the inadequacy of the church room, contains a large number of dissenters, and not less, probably, than six or eight dissenting ministers, the latter do not subscribe to the local charities. No invidious reference as to these particular persons is meant; they may be very benevolent and liberal persons, but we must look to the necessary inference. In towns it is clear they are better able to be charitable than in the villages, where the stipends are miserably small. If, then, they do nothing there, what might be expected from the teachers of religion throughout the whole country, if establishments were swept away? The contributions of the clergy to the Lynn charities, including the hospital, are 150*l.* 6*s.* 6*d.* This would all be lost to the poor, if the voluntaries could have their will; to say nothing of the private benevolence of the clergy, (which I know far exceeds their public charities,) and the influence they exert successfully with the rich in behalf of the very persons whom it is now the fashion to set against them as a useless set of men who live only for themselves. I am under no apprehension as to the result of the present contest; but were our adversaries to succeed, the poor would be the first sufferers; for, whether they will believe it or not, the clergy contribute largely to their relief, and they are successful mediators with that class on whom the poor must always depend, and that the dissenting teacher can rarely be, as his education and habits generally exclude him from their society, while his poverty leaves him without the means of doing much for them himself.—I am, Sir, &c. J. I.

W—W—, 7th Jan. 1837.

(supposing always that the bishop should regulate the whole matter,) it would be worthy of all praise. But it seems singular that those who regard *orders* as a matter of *any* moment should think of sending persons *without orders* to minister, in whatever way, *regularly* among the people. The placing these laymen under the control of the incumbent may, in some cases, lessen the magnitude of the evil, but cannot mend the principle. Men either can or cannot minister regularly without a commission. We cannot take both sides of a question at once. Principle and policy very often *seem* to counteract one another; but, in this case, it seems a very odd policy, at all events in clergy, to teach people (as this society must tend to do) that laymen, without orders, are almost as good teachers as clergy in orders. Sometimes one hears complaints of the clergy not being highly enough esteemed; but really if lay teachers are thus introduced, we had better leave off making such complaints, and *not* magnify our office; for what is it, if the lay system be right? Nor, again, can necessity be alleged; for it is said that the society gives its lay curates 80% or 100% per annum. Now every one knows that clergy may be had for that sum. The choice of laymen, therefore, is the adoption of a *principle*.

Looking at the matter calmly, however, it may not be necessary to say much on it, for, in all human probability, lay assistants and the clerical incumbent will not go on long together in any place; and, on this ground, the society will fail. There can be no effectual control over them. The sum of 80% or 100%, although it is a provision for an uneducated, is none whatever for an *educated*, man. Nor will any such persons offer themselves for the situation. To them it can hold out no prospect of further advancement, such as a curate has; and the control which this expectation gives will therefore be wanting. It is not reasonable, again, on the same ground, to suppose that the lay curates can be persons of such education, views, or condition of mind, as will enable the parties to go on long together. There will not even be the bond of professional feeling, which, in the absence of higher views, may often control, and even, at some times, animate clergy. Too often, also, it will be found that these lay curates will set up for themselves. Being in a different sphere of life, both by education and habits, they will live with a different class of persons. They will often gain influence, and get a hold over those with whom they live. Of this they will be sensible; and the first time that any difference of opinion between the incumbent and the lay assistant takes place, and the incumbent exercises any authority, the layman will refuse to obey, will complain to his own friends, will make a party with them, and, finally, will set up for himself. Whether the incumbent, after having sanctioned this lay curate's ministry, can well *un*-sanction it—or, what is still more to the point, whether his withdrawing his sanction can be expected to have any effect, it is not very hard to decide. The bishop can deal with the clerical curate who violates the laws of the church, and officiates without licence; but what authority can he have over a rebellious lay curate? In a word, to use a vulgar phrase, incumbents will burn their fingers, and will then give

up this society. Let it not be supposed that the grievous wants which it seeks to supply are not felt, or are forgotten; but the end does not sanctify the means, nor justify them. Till men care enough about religion to supply means for maintaining a proper ministry, in sufficient numbers, there must be evil, and we shall not cure it by resorting to wrong remedies. An American *layman* (of what would be called evangelical principles) said, this last spring, to the writer, that if we would wish to see the church prosper, by means of God's blessing on it, we must take the appointed way—i. e., have more churches and more commissioned ministers, and that we must beware of laymen. They had tried it in America, and he warned us what the success of the experiment would be. We must labour to the extent of our ability, in short, but *lawfully*, in this great cause.

Laymen may be, and are bound, as Christians, to be, of service to one another, in spiritual as well as temporal things. Scripture teaches this; but when they have an *office* assigned to them as teachers, the scene changes. Scripture does not teach that. If it did, what is a clerical ministry?

EXTEMPORE PRAYER.

A VERY remarkable memorial, addressed to the Archbishop of Dublin, and signed by Archdeacon Magee, Mr. Robert Daly, and a number of other Irish clergy, has appeared in the newspapers. These gentlemen, finding that the Archbishop had expressed his disapprobation of extempore prayer, say that they think it more becoming to address him (their diocesan) publicly, and, in short, to shew, by a public argument, that he is quite wrong, and that extempore prayer is quite in the spirit of our church and her reformers, and has been approved of by the greatest episcopal authorities ever since. So that it seems that the Archbishop of Dublin, in setting himself against it, is fighting against the reformers, the church, and the bishops, from time immemorial. We have been speaking prose for forty years, without ever guessing at it! We are belonging to a church whose crown and glory it is to encourage extempore prayer, while we thought all the time that we belonged to a church, one of whose crowns and glories it was to have secured us from the evils of extempore prayers, and to have a liturgy for all solemn and public acts of devotion!

Let us see, however, what these gentlemen have to say. Their great proof with respect to the church, and, as far as the writer can make out, their *only* proof, is, that the canons, in mentioning the prayer to be used before sermon, say, that the preacher is to pray in some such words as those which it proceeds to give. Now, *suppose* that this was a correct view, what would then be the case? Why, simply this, that the church having prescribed a strict form at matins and even song, at celebration of the communion, baptism, confirmation, matrimony, burial of the dead, on every imaginable occasion, in short, and having found that (as there were in those days when preachers were few, sermons occasionally preached, as is the case in the universities now, without the service immediately

preceding,) the preachers ran riot on these occasions; proceeded to *limit* them, expressly directed them *for what*, and *what only*, to pray, and directed them, too, to use a form of words, such, or almost such, as is mentioned in the canon! Can the memorialists, on consideration, call this a proof that the church encourages extempore prayer in religious meetings? What can be thought of a case which relies on such an argument? nay, which has no other to rely on? But, *in fact*, even here there is a deeper error than relying on a weak argument. An able letter in "Correspondence" has clearly proved that this *bidding* prayer, as it is called, was not a form of prayer, nor an occasion for the preacher to offer his own, but that it mentioned in order the subjects on which he was to desire his hearers to pray. Heylyn's tract on this subject is curious and valuable.

Oh, but, says the memorial, if you forbid extempore prayer, you forbid husband and wife, father and child, minister and sick parishioner, &c., from praying together. The memorialists will not be angry if it shall be said that this is rather an *Irish* part of their memorial. "The church encourages extempore prayer in public," say the memorialists; and why? Because *she does not forbid it in private*. This may be singular good proof on the banks of the Liffey; but the memorialists must forgive the writer for saying that it would call up a gentle smile on Thames-side.

At all events, say the memorialists, Bishops Wilkins and Hall declare that extempore prayer is good, and therefore the Archbishop is clearly wrong in disapproving of it. Now, the writer must honestly confess that he has no time to look to either Wilkins or Hall, and must therefore feel doubtful whether those writers may not be a little misapprehended by the memorialists on this occasion. But, suppose it not to be so. The quotations from their writings in the memorial seem very weak and destitute of argument; and surely our excellent ultra-protestant memorialists are not about to make us swear to the words of this or that individual bishop. The church, by her practice on every possible occasion, teaches one thing, and two bishops seem to differ a little on the point. Ergo, the bishop in these days who goes with the church is quite wrong, because he goes against two bishops of other days, &c. &c.

If one can smile, however, at the nature of the *arguments* in this memorial, it is not so when one looks to its object. Truly the signs of the times are anything but pleasant. The account of gross and criminal irregularities, given by Archdeacon Magee in his very reprehensible letter to Archbishop Whateley, as prevailing in Dublin, (omissions and alterations of the liturgy to a great extent,) is, it is to be feared, but too true. At least, the writer had heard repeatedly of the same facts from friends in Dublin on whom he can fully rely. Then comes the archdeacon of the metropolis of the country, defies his diocesan, and tells him that, *in spite of him*, he will allow *any one whom he (the Archdeacon) pleases* to preach in his pulpit. Then come a large body of memorialists, and insist both on extempore prayer in public religious meetings, and on the propriety of *their* becoming their diocesan's diocesan, and teaching him what the discipline of the church

requires. The Church Home Missionary Society, in the meantime, sends clergy, like the monks of old, to preach in the parishes of other clergy, without their leave.* And, at this juncture, it is thought wise in England to attempt the introduction of a lay ministry into our church.

Will not men lay these things to heart, and see the certain result of them? That we must be scorned alike by the Romanist and the dissenter for such proceedings cannot be doubted. But their scorn is of but little moment in comparison with other considerations. If episcopal authority is nothing, and is to be defied,—if a liturgy is unnecessary, and extempore prayer is as good, and often better than a liturgy, and if the liturgy which we have may be altered at pleasure,—if laymen can often act in the ministry more beneficially than clergy, why do we trifle with our own consciences, and attempt to hold up the church to other men as better than dissent? Why do we not at once throw off our fetters, embrace independentism openly as well as tacitly, and (making preaching the one great thing) pray only *when* and *as* we like? As to admiring and valuing the liturgy, as the memorialists say they do, surely no thanks are due to them for that. We have been overpowered with praises of the liturgy from dissenters; and every one who has any piety or any taste must be alive to its beauties. The question is between the use of a form and no form on all public occasions. The church, if uniform practice can shew anything, has decided one way; let the memorialists consider whether, with good conscience, they can decide in the other. Their argument, that by condemning extempore prayer we condemn so large a body as the Scotch kirk, really should not have been urged. Are we, then, never to decide on a momentous question because other people have decided another way? If this were so, he who could decide *first* ought to decide for everybody! We have nothing to do with the practice of other bodies or other individuals. We decide a momentous question on the grounds which conscience, reason, scripture, and church practice supply. Others decide differently. Be it so. They and we are alike responsible to our Master, and not to one another. We need not say or think harshly of others, but it is a little too much to say that we are not to act differently for fear of blaming them.

CHURCH RATES.

It will be remembered that a wish was lately expressed in this Magazine that the business of church-rates should be taken up by those who are the constituted guardians of the fabrics of our churches—the archdeacons of England and Wales. That wish has now been most fully gratified, and the cause is now in the hands of those who will be

* The writer has been assured that the following is a fact:—In a certain parish the church had fallen into ruins, the glebe-house was in decay likewise; so that there was no service, and no resident clergyman. The Home Missionary Society's agents preached in several adjoining parishes, where there *were* clergy, but never came to the aid of the poor deserted people of this abandoned parish.

best able to treat it properly. They have held several meetings, and put themselves in communication with their absent brethren, and by this means their views will be, if they have not already been, dispersed throughout the country. This renders it unnecessary for the Magazine to add anything on the subject at the present moment.

MARRIAGE AND REGISTRATION ACTS.

"THE public are hereby informed, that the above Acts of Parliament, which come into operation on the 1st of March, 1837, do not in any way affect the customs and practices of the CHURCH OF ENGLAND,—they being solely intended by the legislature to meet the views of the *conscientious dissenter*. The members of the Established Church are quite at liberty to REGISTER AND MARRY AS HERETOFORE; and we whose names are subjoined beg to notify, that no deviation from ancient practices, nor any increase in fees, will take place in the churches in which we officiate; and in order to prevent inconvenience and misunderstanding, we think it proper to add, that no marriages will be solemnized by us, unless, as required by the rubric, the banns shall have been regularly published, or licence obtained from the surrogate of the peculiar.

"JOHN BOYLE,

"*Minister of the Collegiate Church, and Surrogate.*

"HUMPHREY POUNTNEY,

"*Minister of St. John's Church.*

"GEORGE B. CLARE,

"*Minister of St. George's Church.*"

"*Wolverhampton, Dec. 31st, 1836.*"

The importance of this document makes it advisable to assign it a place here. The gentleman by whom it was communicated states, that the clergy of Wolverhampton have come to the determination not to marry without the publication of banns, because the first clause of the act provides that the rubric *shall* be observed, while it only *permits* that marriages may be solemnized on production of the registrar's certificate.

IRELAND.

THE state of Ireland is a matter of deep interest to every one. Long disquisitions are seldom read; but many will read anecdotes, and from them much may be learned. An Irish friend will occasionally supply these. Nothing will be given except from *public sources*, or unquestionable private authority. The writer will always be able to put parties concerned in communication with his sources of information.

I.

(*From the Tipperary Constitution or Clonmell Advertiser.*)

"ESTABLISHED-CHURCH HOME MISSION.

"We would wish to remind our townsmen that a clergyman will preach on Tuesday evening next, the 6th instant, in Mary-street Chapel, as heretofore.

It is the particular desire of the members of this Mission to address themselves affectionately and earnestly to their fellow-creatures of every persuasion."

"BORROWING A PRIEST.—TITHES.

"On Sunday, 27th inst., [Nov.] a collection was made at the chapel of Templetoohy, about four miles from this town, for the purpose of collecting funds to protract the payment of tithes. A Borrowed Reverence, from what parish I know not, (*but I could guess,*) took his post at the gate, and no farmer, great or small, could get a *Pater noster* unless he paid down one-fourth of the amount of tithes he owed."

II.

(*Private Correspondence.*)

"One of the worst features of our case is, that protestants can very often be trusted as little as Romanists; they are as much opposed to the lawful claims of the clergy, and as ready to join in every revolutionary movement which tends to pull down the church. As an instance of this, take the following circumstance, which Mr. ——— [the senior curate of ———] told me himself:—There is in this parish a protestant who makes a great profession of religion, *being a Methodist*; to this man Mr. ———, (the clergyman of the parish,) was speaking of popery, and mentioned, amongst other things, the idolatrous character of the Romish worship. The man immediately told some malicious persons, Romanists, that Mr. ——— had called them *idolators*. This caused some stir in the parish, and at length came to the ears of Mr. ———'s steward, a Roman-catholic, who came to his master, and said, 'Sir, you ought to be very careful to whom you speak in this country, for the people only want an opportunity to kill you and every other protestant clergyman.' Mr. ——— asked him what he meant; upon which he said, 'You think, Sir, that because you speak to a protestant you are safe, but I can tell you the contrary; the protestant, perhaps, would not openly murder you, but he will join secretly in anything of the kind. Now, Sir, did not you say the other day to ———, that we were guilty of idolatrous worship?' Mr. ——— admitted the fact. 'Well then, Sir,' said the steward, 'the man to whom you said so, notwithstanding his being a protestant and a methodist, has made use of what you said to excite the people against you, and has told it to several persons who are not safe.' This same methodist was the first person who publicly opposed tithes and vestry-cess in this parish."

III.

(*Private Correspondence.*)

"P——'s story is this:—He is the son of parents *the poorest among the poor*, and that, on this side of the Shannon, means something. His father, some forty years ago, was kitchen boy to the parish priest; receiving a hurt of some sort, he was sent to the county infirmary, and was a convalescent, acting as assistant-doorkeeper, when the French, in 1798, took Castlebar. Being rather smart and useful in the house, the French surgeon took him away with him on the retreat; but he soon returned to the hospital, and then again to the priest's kitchen. This little adventure in his infirmary-days, added to the important office he held as kitchen-boy to the priest, made him a personage of some consideration in the village, especially as he began to practice bleeding, and professed to have a French cure for *sore* legs and sundry other incurable diseases. At length he married, and was, in consequence, obliged to leave the priest, and try, by his newly-acquired *profession*, to support a wife and family.

"In 1830, a parochial school was opened, and Mark P——, who was then twelve years old, occupied a similar situation in the kitchen of the popish priest's curate to that which his father had filled in the kitchen of the priest himself many years before. Shirtless, shoeless, and almost naked, he was in the habit, for a long time, of standing near the school-room windows to hear

the hymn sung at the opening of the school; but one day, looking through the window, and seeing a boy colouring a drawing, he could withstand no longer, and the next morning he walked into the school; he then merely knew the letters. In a day or two he was flogged by the priest, but still continued to attend the school; and again and again received the same treatment, his parents joining in the persecution: but he persevered notwithstanding, and attended regularly, attracting no particular attention from me, beyond my observing that he was rapidly acquiring knowledge of every kind which the school afforded. In this way he continued for two years, when, by mere accident, it was discovered that he had been for some time in the habit of reading the scriptures at night in the cottages of the poor. He told a person who sent for him on hearing this, that his mind had some time been convinced of the errors of the Romish religion, and that he had ceased to go to mass, to pray to the Virgin, or believe any of the additions they have made to the true catholic faith. On asking what he had substituted for his popish prayers, he answered, 'I know no prayers, but I thought I could not be wrong in praying the Bible, and so I read a psalm on my knees, morning and evening.' He yet feared to go to church, but soon after he ventured. He was seen to shed tears of joy when he lifted up his hands before the poor of the congregation in the church-yard after service to give God thanks. Still he was the shoeless, shirtless, naked boy. His coming to church openly was, of course, a signal for fresh persecution; the whole popish population was against him; he was attacked with stones on the road, beaten and hooted from place to place; even his parents turned him out of doors, and refused him a refuge: by day he was in the school—by night most frequently he lay in the fields. This continued for nearly a year, and still no temporal relief, or prospect of relief, was afforded him. About this time, I met him on the road. Seeing he had something concealed under his coat, I asked him what it was. '*A French grammar, Sir.*' '*A French grammar!*' I said, in surprise; '*what do you want with French?*' '*Oh, Sir! Francis, Mr. ———'s servant, cannot read English, and I teach him to read the Bible, and he teaches me French.*' I asked him what plans he had formed for himself, and what he meant to do. He said, '*that if he could get some clothes, he intended to go to Kerry, as he felt "his heart big for learning."*' [The County Kerry has a great reputation in Ireland for learning. Many of the peasantry there can understand, and even speak, Latin.] Struck more than ever with the boy, I resolved, after some time, and after well weighing the matter, to send him to Galway to school, give him a fair trial, and, at the same time, test his steadiness. We made a fire of his rags, provided him with clothes, and, in October, 1833, he went, alone, and without a friend, to Galway. Since then, I have never had cause for a moment to regret having taken him up. His singular steadiness, and unchanged humility, have raised up for him, by God's blessing, all the well-thinking at Galway to befriend him; and great and trying as the ordeal was through which he has passed, the Lord has thus far preserved him. There are very many traits of character which it would tire you to read, but are calculated to raise him greatly in my estimation, and, you may well suppose, I feel no common interest in his well-being. Poor fellow! perhaps by taking him from his poverty I may have inflicted upon him the severest injury; but, I can truly say, I had but one object in view—the glory of God. Now you have his story: may God open your heart to befriend him!"

IV.

(Private Correspondence.)

"There was a great commotion in the village of ———, last Sunday, in consequence of a woman who became a protestant, and openly went to church. The story, as I heard it from good authority, is as follows:—

"It seems that this woman, who is a resident of ———, and whose name is ———, was, until lately, a most bigoted Romanist; but her sister had, some

time ago, become a protestant in the parish of ———. Mrs. ——— was in the habit of visiting her sister constantly for the purpose of bringing her back to what she then imagined was 'the old faith;' and while thus engaged, she used secretly to study the Bible for the purpose of refuting her sister's arguments, and supplying herself with materials for the controversy. Thus it came to pass, that instead of recovering her sister to the Romish faith, she herself became convinced that truth lay on the other side, and determined upon the bold, and, in this country, not a little dangerous step, of openly confessing her convictions. On Sunday last, January 1st, to the utter amazement of priest and people, this enthusiastic champion of popery actually went to church, although her friends had warned her that it might cost her her life. The mob that surrounded the church was so great, that they were obliged to keep the doors locked during service; and the situation of the congregation was anything but agreeable, for the church-yard was filled with 300 or 400 people, and they expected an actual assault upon the church every moment. However, no violence was attempted; and after the service, the rector of the parish, the Rev. M. ———, went out alone to the mob, and asked them what they wanted. They replied, that they *wanted the heretic*. He reasoned with them awhile, and, after some persuasion, they left the church-yard, but still continued to line the roads. Meanwhile, the woman remained with the congregation in the church, and the difficulty was, how to convey her out so as to escape the mob; however, she declared her intention of walking out boldly into the midst of them, assured, as she said, that God was able to protect her. She went out, accordingly, after the rest of the congregation had dispersed, accompanied by the rector, the mob still continuing to shout, 'Where is the heretic?' She told them, they ought to do as she had done; and that if they would read the Bible, they would find out, as she did, the errors of the Romish faith. They allowed her to pass without any attempt at violence, and, strange to say, she has since been left unmolested."

This statement was received from a source which can be entirely relied on, with the names of all the parties, and with permission to publish the name of the place at which it occurred, but not those of the individuals. On consideration, however, it is deemed better to suppress the name of the place also, lest it should be adding another victim to the savage and unrelenting spirit of persecution by which popery is now endeavouring to hold its unhallowed sway over the minds of the ignorant part of the population.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbishop of York, Bishopthorpe.....	Dec. 18th, 1836.
Bishop of Bangor, Bangor Cathedral	Dec. 18th
Bishop of Chester, Chester Cathedral.....	Dec. 25th
Bishop of Chichester, Chichester Cathedral	Jan. 8th, 1837.
Bishop of Ripon, Ripon Cathedral	Jan. 15th

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Atwood, A. T.	B.A.	Worcester	Oxford	Ripon
Allen, Richard John...	B.A.	Queen's	Camb.	Ripon
Bruce, David	M.A.	Jesus	Camb.	Ripon

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Brailsford, Hodgson ...	B.A.	Trinity	Dublin	Archbishop of York
Brown, J. H.	M.A.	Trinity	Camb.	{ Ripon, by l. d. from the Archbishop of York
Brown, P.	B.A.		Dublin	
Broughton, D.	B.A.	Caius	Camb.	Chester
Cardale, W.	B.A.	St. Peter's	Camb.	Chester
Chadwick, S. G.		St. Bee's		Chester
Cookesley, H. P.	B.A.	Trinity	Camb.	Chichester
Curshaw, Curzon	B.A.	Caius	Camb.	Archbishop of York
Dabius, William	B.A.	Corpus Christi	Camb.	Archbishop of York
Darcy, I.	B.A.	Brasenose	Oxford	Chester
Dayrell, Robert Wm...	B.A.	Magdalene	Camb.	Archbishop of York
David, J. C.		Trinity	Camb.	Bangor
Drozier, T.	B.A.	Sidney Sussex	Camb.	Chichester
Easterby, Richard (Literate)	B.A.			Archbishop of York
Edwards, T.	B.A.	St. John's	Camb.	Archbishop of York
Elliott, Ebenezer	B.A.	St. Peter's	Camb.	{ Archbishop of York by l. d. from Bp. of Ripon
Fisher, Frederick	B.A.	Catharine Hall	Camb.	
Gardiner, G.	B.A.	St. John's	Camb.	Ripon
Greene, G.	B.A.		Dublin	Chester
Gresham, J. H.	B.A.	St. John's	Camb.	Archbishop of York
Hall, W.	B.A.	St. Edmund H.	Oxford	Chichester
Howes, C.	B.A.	Clare Hall	Camb.	Chichester
Haworth, W.	B.A.	St. John's	Camb.	Chester
Hughes, D.		St. David's, Lampeter		Chester
Ison, J. L.	B.A.	St. John's	Camb.	Chester
James, M.	B.A.	Jesus	Camb.	Chester
Joseph, H. S.		St. Bee's		Chester
Lewis, Philip.	B.A.	University	Oxford	Chester
Martindale, R.		St. Bee's		Chester
Massie, E., (Divinity Student)			Durham	Chester
Notley, C.		St. John's	Camb.	Chichester
O'Donoghue, F.	B.A.		Dublin	Chester
Pigott, T.	B.A.		Dublin	Chester
Reynardson, George B.	B.A.	Trinity	Camb.	Archbishop of York
Richards, G.	B.A.	Trinity	Camb.	Chester
Rigg, A.	B.A.	Christ's	Camb.	Chester
Robinson, Charles W..	B.A.	Emmanuel	Camb.	Archbishop of York
Rose, A. W. H.	B.A.	St. John's	Camb.	Chester
Sutton, Thomas	B.A.	Emmanuel	Camb.	Archbishop of York
Tennant, R. J.	M.A.	Trinity	Camb.	Chichester
Toller, F.		St. Bee's		Chester
Trapp, Benjamin	M.A.	Clare Hall	Camb.	Archbishop of York
Williams, J.	B.A.		Dublin	Chester
Wilson, J.	B.A.	Trinity	Camb.	Chester
Wilson, W.	B.A.	Queen's	Oxford	Chichester
Wilson, Richard	B.A.	Trinity	Dublin	Ripon
Wood, Joseph.	B.A.	St. John's	Camb.	Ripon

PRIESTS.

Battersby, H. (Literate)				Ripon
Bayfield, Benjamin ...	B.A.	Catharine Hall	Camb.	Ripon
Bibby, Thomas	B.A.	St. John's	Camb.	Ripon
Blackley, F. R. (Literate)				Archbishop of York
Bugden, J.	M.A.	Trinity	Oxford	Ripon
Coates, R. P.	B.A.	St. John's	Camb.	Chichester
Davis, R.	B.A.	Christ's	Camb.	Chester
Dixon, John	B.A.	St. John's	Camb.	Archbishop of York
Dobson, J. R.	B.A.	Lincoln	Oxford	Archbishop of York
Edwards, J. W.	B.A.	Brasenose	Oxford	Chester
Etty, Waker H.	B.A.	St. John's	Camb.	Archbishop of York

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Evans, J.....		St. Bee's		Chester
Forster, C. M.	M.A.	Oriel	Oxford	Chichester
Forshaw, T.		St. Bee's		Chester
Hall, C.	B.A.	Trinity	Dublin	Chester
Hamilton Robert	B.A.	Trinity	Dublin	Ripon
Harrison, J.	B.A.	Queen's	Camb.	Chester
Hicks, J. T. F. (Literate)				Archbishop of York
Jackson, W.	B.A.	Trinity	Dublin	Chester
James, H. G.....	B.A.	Brasenose	Oxford	Chester
Jones, James		Jesus	Oxford	Bangor
Keppel, Hon. T. R....	M.A.	Downing	Camb.	Chichester
Marshall, —	B.A.	St. Peter's	Camb.	Chester
Marston, William (Literate)				Archbishop of York
Maxfield, James Morris (Literate)				Ripon
Melville, Wm. R.....	B.A.	St. Peter's	Camb.	Archbishop of York
Mercer, W.....	B.A.	Trinity	Camb.	Chester
Newton, J. H.	B.A.	Trinity	Camb.	Archbishop of York
Pycock, Joseph (Literate)				Archbishop of York
Radeliffe, Thomas.....	B.A.	St. John's	Camb.	Ripon
Rhodes, Gregory	L.L.B.	Trinity Hall	Camb.	Archbishop of York
Robinson, J. M.	M.A.	Trinity	Camb.	Ripon
Scott, Hon. W. H.....	M.A.	St. John's	Camb.	Chichester
Sharpe, William.....	B.A.	Magdalene	Camb.	Ripon
Slade, G.....	B.A.	St. Edmund H.	Oxford	Chester
Smyth, T. G.		Trinity	Oxford	Chichester
Smith, Frederick O. ...	B.A.	Christ's	Camb.	Ripon
Spry, A. B.		Trinity	Oxford	Chichester
Sparkes, R. J. (Literate)				{ Ripon, by l. d. from the Archbp. of Canterbury
Stirling, Chas. James ..	B.A.	St. Mary Hall	Oxford	Archbishop of York
Stokes, G.	B.A.	Queen's	Camb.	Chester
Strickland, Emmanuel.	B.A.	Queen's	Camb.	Archbishop of York
Thomas, R. B.	B.A.	Catharine Hall	Camb.	Chester
Thompson, J. D.....		St. Bee's		Chester
Tomlinson, W. R.	M.A.	St. John's	Camb.	Chichester
Walker, Dr. W. L.....		Jesus	Oxford	Bangor
Waltham, Joshua	B.A.	St. John's	Camb.	Archbishop of York
Williams, P. J.	B.A.	Trinity	Dublin	Chester
Wilson, James Y. (Literate)				Archbishop of York

The Lord Bishop of Bath and Wells will hold an Ordination on Sunday, the 9th of April.

RESIGNATIONS.

Clowes, John	Grindon R.	Stafford.	L. & C.	Mr. Bradshaw
Cookson, Christopher...	Whittering R.	Northam.	Peterboro'	Marquis of Exeter
Gore, George.....	Llangstone R.	Monmth.	Llandaff	Rev. C. Gore
Lawford, J. G.....	Chaplain of the Bucks General Infirmary.			
Majendie, G. J.	Rural Deanery of Potterne			
Thomas, Evan	Kelibebill R.	Glamor.	Llandaff	Lord Chancellor
Upjohn, Thomas.....	Honeychurch R.	Devon.	Exon	J. Alliston, Esq.

CLERICAL APPOINTMENTS.

Ashworth, J. A.....	One of the Chaplains of Christ Church Cathedral, Oxford.			
Bourke, John	Domestic Chaplain to the Earl of Mayo.			
Craven, Charles	Minister of St. Peter's, Birmingham.			
De Brett, H. S., R. of	Broughton, near Brigg, a Surrogate for the Diocese of Lincoln.			
Dodd, Edward	Chaplain to Brunswick Chapel, Bryanstone Sq., Marylebone.			
Elliott, Ebenezer	C. of New Mill, near Sheffield.			

- Gray, William Domestic Chaplain to the Earl of Dunmore.
 Harvey, Henry, Vicar of Bradford, Rural Dean of the Deanery of Potterne.
 Hony, W. E., Rector of Baverstock, a Rural Dean of the Deanery of Chalke, in the Diocese of Sarum.
 Jennings, John A Prebendary of the Collegiate Church of St. Peter, Westminster.
 Parsons, Henry, Perpetual Curate of Upton St. Leonard's, Gloucestershire, Rural Dean of the Deanery of Gloucester.
 Serjeantson, R. J., V. of Snaith, Surrogate of the Peculiar Jurisdiction of Snaith.
 Skipsay, Richard..... Domestic Chaplain to the Earl of Tyrconnell.
 Surridge, J..... Chaplain to his Majesty's Ship "Stag."
 Sutton, Robert Commissary for the new Archdeacon of Craven, Diocese of Ripon.
 Talmage, J. M. One of the Chaplains of Christ Church Cathedral, Oxford.
 Thompson, H. T. Chaplain of Thingoe Union House.
 Wood, John Ryle Chaplain in Ordinary to the King.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allen, Henry	St. Mary-le-Wigford V.	Lincoln	Lincoln	Preb. in Linc. Cath.
Barking, L. B. ...	Burham V.	Kent	Rochester	C. Milner, Esq.
Blagden, T. N. ...	Ashurst R.	Sussex	Chichester	Magdalen Col., Oxon
Blathwayt, J. C. ...	Leiston P. C., w. Siswell C.	Suffolk	Norwich	{ Haberdashers' Company.
Bradshaw, S.	Grindon R.			
Carus, William ...	Holy Trinity P. C., Cambridge.	Camb.	Ely	Bishop of Ely.
Chambers, J. P. ...	Swerford R.			
Cheadle, James ...	Bingley V.	W. York	York	Magdalen Col., Oxon
Creser, J.	Colan V.	Cornwall	Exon.	Lord Chancellor.
Cox, J.	Fairsted R.	Essex	London	Bishop of Exeter.
Field, S. H.	Honeychurch R.	Devon	Exon.	Bishop of London.
Gream, Robert ...	Rotherfield R.	Sussex	Chichester	T. Alliston, Esq.
Griffiths, Thomas,	Linimington R.	Somerset	B. & W.	Earl of Abergavenny
Goddard, Charles {	Ibstock R., w. Hugglescote C., and Dunnington C. }	Leicester	Lincoln	Wadham Coll., Oxon
Hall, G.	Chapel-en-le-Frith P.C.	Derby	{ Pec. of D. & C. of Lich. }	Trustees.
James, Thomas Geo.,	Holy Trinity Church, within Eaves, in the Chapelry of Burnley	Habergham		
Keppel, W. A. W.	Haynford R.	Norfolk	Norwich	Vicar of Whalley.
Kynaston, John ...	Tideswell V.	Derby	{ Pec. of D. & C. of Lich. }	R. Marsham, Esq.
Mackereth, M. A.	Sutton V.	York		
Miller, Stanley ...	Tannington V., w. Brundish C.,	Suffolk	Norwich	Bishop of Rochester.
Mills, Thomas ...	Whittering R.			
Morgan, David ...	Llanearvan V.	Northamp.	Peterbro'	Marquis of Exeter.
Peto, James	Preston by Fever- sham V.	Glamorgan	Llandaff	Lord Chancellor.
Robinson, Henry,	Babraham V.	Kent	Canterb.	Abp. of Canterbury.
Sargeant, John...	Stanwick R.			
Serjeantson, E. ...	Kirby Stephen V.	Camb.	Ely	H. J. Adeane, Esq.
Strickland, T. A. {	Bredon R., w. Norton C., and Cutsdean C. }	Westmor.	Carlisle	The King.
Thomas, J., Jun.	Walton East P. C.			
		Worcester	Worcester	J. Keysall, Esq.
		Pembroke St. Dav.		Col. J. L. Phillips.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Thomas, Evan ...	Briton Ferry P. C.	Glamorgan	Llandaff	Earl of Jersey.
Thomas, William,	Kelibebill R.	Glamorgan	Llandaff	Lord Chancellor.
Wilde, S. Dod ...	Fletching V.	Sussex	Chichester	Earl of Sheffield.
Willan, James ...	South Witham R.	Lincoln	Lincoln	Lord Huntingtower.
Williams, Thomas,	Llangstone R.	Monm.	Llandaff	Rev. C. Gore.
Wimberley, C. M.	Donington-on-Baine R.	Lincoln	Lincoln	Lord Monson.
Wyndham, R. C.	Chilton R.	Suffolk	Norwich	Admiral Wyndham.

CLERGYMEN DECEASED.

Atkinson, J. W...	Burham V.	Kent	Rochester	C. Milner, Esq.
Batty, Robert, Sandbach.				
Beavan, Evan.....	{ Great Washbourne P. C. and Oxenton P. C.	Glouces.	Glouces.	Rev. E. Beavan, Earl of Coventry.
Bradford, John ...	{ Holy Trinity R., Exeter	Devon	Exeter	D. & C. of Exeter.
Carey, John, Fellow of Exeter College, Oxford.				
Crosby, Robert ...	{ Haggerstone in Shoreditch P. C.	Middlesex	London	Archdeacon of Lond.
Dooker, Edmund,	Sutton V.	York		
Drury, Arthur Jackson, Sunbury.				
Edwards, John Netherton, Totness, Devon.				
Farish, W.	{ Little Stonham R., and Jacksonian Professor in the University of Cambridge.	Suffolk	Norwich	Mrs. C. Beavan.
Fearon, Isaac	Portisham V.	Dorset	Bristol	Joseph Hardy, Esq.
Finch, Thomas ...	{ Barrington V., w. Hauxton V., and Newton V.	Camb.	Ely	{ Trin. Coll., Camb., & D. & C. of Ely.
Graham, William	{ Wardley R., w. Belton V.	Rutland	Peterbro'	Lord Chancellor.
Hatch, G. Avery	{ St. Matthew, Friday-street, w. St. Peter, Cheapside, R., London	Middlesex	London	{ Bishop of London & Duke of Buccleugh.
Hawes, Herbert...	{ Salisbury St. Edmund R., Mellis R., & Preb. of Sarum	Wilts	Sarum	Bishop of Sarum.
Houlditch, Edward,	Sampford, Arundell.			
Jones, H. W.	Nerquis R.	Flint	St. Asaph	
Kennedy, John, the	Hollies, Hall Green, near Birmingham.			
Keysall, John	{ Bredon R., w. Norton C., and Cutsdean C., and Domestic Chaplain to his Majesty.	Worcester	Worcester	John Keysall, Esq.
Lewis, Hugh	{ Llangoven P. C., & Penyclawdd P. C.	Monm.	Llandaff	Ch. of Llandaff.
Llewellyn, Henry	{ St. George R., and Michaelston-on-Ely R., w. St. Bride's	Glamorgan	Llandaff	L. Traherne, Esq.
Lloyd, Hugh	{ Llangeitho R., Llanelweth P. C., & Blaenpenal P. C.	Cardigan	St. Dav.	Bishop of St. David's.
Martin, Thomas...	Moorby R.	Lincoln	Lincoln	Mrs. Thomas.
Parkinson, J., Stallinborough, near Grimaby, Lincolnshire.				Earl of Lisburne.
Price, Thomas.....	{ Enville R., and Bredicott R.	Stafford	L. & C.	Bishop of Carlisle.
Rawlings, William,	Padstow V.	Worcester	Worcester	Rev. T. Price.
Salvador, Lovel ...	Staunton-on-Wye R.	Cornwall	Exeter	D. & C. of Worcester.
Smyth, Richard ...	{ Stapleton Tawney R., w. Thoydon Mount R.	Hereford	Hereford	Rev. C. P. Brune.
		Essex	London	Sir T. Smyth, Bart.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Sutcliffe, H. H.,	Head Master of the Blackrod Grammar School.			
Taylor, John	Haynford R., &	Norfolk	Norwich	R. Marsham, Esq.
	St. Michael at Thorn	Norfolk	Norwich	Dow. Lady Suffield.
	P. C., Norwich,			
Thomas, Edward,	and Diptford R.	Devon	Exeter	Miss Taylor.
Topp, John.....	Llancarvan V.	Glamorgan	Llandaff	Lord Chancellor.
Vaughan, Henry,	Woolastone P. C.	Salop	Hereford	Vicar of Alberbury.
Wilson, William,	Crickhowell V.	Brecon	St. Dav.	
Woodward, G. ...	late Head Master of the	Grammar School, Hull,	at Amiens, France.	
	Fletching V.	Sussex	Chichester	Earl of Sheffield.
Wyld, George, of	& Maresfield V.	Sussex	Chichester	Viscount Gage.
Pembroke College, Oxford,				at Speen, Berks.

I R E L A N D.

Monday, January the 9th, an Ordination was held in the Cathedral of Limerick, when seventeen were admitted to the order of Priest, and five to that of Deacon. Amongst the former, the Rev. J. J. Frew, A.M., and Rev. W. Daly, A.M., were ordained Priests, by letters dimissory from the Archbishop of Dublin.

C O L O N I A L.

At an Ordination held by the Right Reverend the Lord Bishop of the Diocese of Barbados and the Leeward Islands, in the Cathedral and Parish Church of St. Michael, in the Island of Barbados, on Sunday, the 13th Nov., John Armstrong and Thomas Youd, and also Henry Russell Redwar, a Student of Codrington College, in the Island of Barbados, were ordained Deacons. And on the 14th, his Lordship licensed the Rev. John Armstrong, as Officiating Minister in the Island of Anguilla, during the absence of the Rev. John Steward. And on the same day his Lordship licensed the Rev. Thomas Youd, as Officiating Minister at the Church Missionary Society's Indian Mission, at Bartica Point, on the river Esequibo, in British Guiana. And on the same day his Lordship licensed the Rev. Henry Russell Redwar, as Officiating Minister in the Parish of St. Patrick, in the Island of Grenada.—*Barbadian*, Nov. 19th.

UNIVERSITY NEWS.

O X F O R D.

December 24, 1836.

Congregations will be holden for the purpose of granting Graces, and conferring Degrees, on the following days in the ensuing Term, viz. :—

February, Friday, 3	March, Thursday, 2
— Thurs., 9	— Thursday, 9
— Thurs., 16	— Saturday, 18
— Thurs., 23	

No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A., or for that of B.C.L. or B.M., without proceeding through Arts, whose name is not entered in the book kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of congregation.

On Tuesday, February 7, a Congregation will be holden, as provided in the Dispensation

for intermitting the Forms and Exercises of Determination, solely for the purpose of receiving from the Deans or other Officers of their respective Colleges or Halls the names of such Bachelors of Arts as have not yet determined; and their names having been so signified to the House, and thereupon inserted in the Register of Congregation, they may at any time in the same, or in any future Term, be admitted to all the rights and privileges to which they would have been entitled by the intermitted Forms and Exercises.

And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that Degree on or before Friday, February 3, his name cannot be inserted in the Register of Congregation during the present year.

January 21, 1837.

Saturday last being the first day of Lent Term, the following Degrees were conferred :—

Master of Arts—Rev. G. D. Hill, Trinity; Rev. H. Blisset, Balliol.

Bachelor of Arts—R. Alexander, Christ Church.

The Gresham Prize Medal for the best Composition in Church Music, has recently been awarded to the Rev. W. H. Havergal, M.A., of St. Edmund Hall, Rector of Astley, Worcestershire. The successful Composition is an evening service (*Magnificat* and *Nunc Dimittis*) in the key of A major. The umpires of the prize were Dr. Crotch; R. L. S. Stevens, Esq., Professor of Music in Gresham College; and W. Horley, Esq., Mus. Bac.

CAMBRIDGE.

December 30, 1836.

The Premium for the Hulsean Dissertation was on Monday last adjudged to John Murray, B.A., of Trinity College.—Subject, *How far our Saviour's Miracles were typical of the nature of the Christian Dispensation.*

Seatonian Prize Poem.—The subject of the poem for the present year is, *St. Paul at Ephesus.*

On Monday last, the Rev. R. Parkinson, M.A. of St. John's College, Fellow of the Collegiate Church of Manchester, was elected Hulsean Lecturer.

January 7, 1837.

Hulsean Dissertation.—The following is the subject of the Hulsean Dissertation for the present year:—*To compare the Evidence which Christians of the present age have for the truth of the Gospel with that which the first converts possessed.*

J. S. Russell, LL.B., and J. W. Ebdon, M.A., of the Middle Temple, Barristers-at-law, have been elected Fellows of Trinity Hall, in this University.

January 14.

The following will be the subjects of Examination in the last week of the Lent Term, 1838:—

1. The Gospel of St. Mark.
2. Paley's Evidences of Christianity.
3. Demosthenes' First Philippic and Oration 'de pace.'
4. The Fifteenth Book of Ovid's *Metamorphoses*.

January 21.

The meetings of the Cambridge Philosophical Society for the present Term are fixed for Monday, February 13; Monday, February 27; Monday, March 13.

BACHELORS' COMMENCEMENT.

Moderators—Rev. J. W. L. Heavyside, M.A., Sidney; Rev. E. Steventon, M.A., Corpus Christi.

Examiners—Rev. S. Earnshaw, M.A., St. John's; Rev. H. Philpott, M.A., Catherine hall.

Wranglers—Griffin, Joh.; Sylvester, Joh.; Brunell, Joh.; Green, Caius; Gregory, Trin.; Ellis, Trin.; Hemery, Trin.; Maitland, Trin.; Thacker, Trin.; Raven, Magd.;

Pulling, Corpus; Barton, Trin.; Reynolds, Queens; Hodgkinson, Trin.; Craufurd, Jesus; Blake, Trin.; Elwyn, Pemb.; Dalton, Caius; Holmes, Cath.; Rackham, Jesus; Bell, Clare; Windle, Trin.; Gurney, Joh.; Sadler, Trin.; Sharpe, Joh.; Sykes, Trin.; Humphry, Trin.; Ehworth, Clare; Day, Pemb.; Ken- nion, Joh.; Ramsden, Joh.; Shaw, Cath.; Johnson, Corpus; Osbourne, Sid.; Cony- beare, Trin.; Stooks, Trin.; Biggs, Pemb.; Hodgson, Jesus; Niven, Joh.; M'Michael, Trin.; Broom, Trin.; Simpson, Corpus; Fitzherbert, Joh.; Mason, Christ's; Pearson, Clare; Marsh, Pemb.; Clarkson, Jesus; Brigham, Pemb.; Hornman, Pemb.; Routh, Christ's; Heath, Tr. H.; Howson, Trin.

Senior Optimes—Haworth, Queens; Cot- terill, Joh.; Smalley, Joh.; Watson, Caius; Hickman, Joh.; Fleming, Chr.; Grant, Trin.; Buckley, Magd.; Metcalfe, Jesus; Grey, Corpus; Upcher, Trin.; Clarkson, Joh.; Gilbert, Emm.; Lacey, Pemb.; Slack, Queens; Coombs, Joh.; Freeman, Pet.; Brown, J. L., Joh.; Gordon, Pemb.; Smith- son, Joh.; Rowlands, Joh.; Whythead, Joh.; Phillips, Trin.; Smith, Queens; Reynolds, Joh.; Bazett, Trin.; Martin, Joh.; Benson, Joh.; Hargrave, Trin.; Atkinson, Magd.; Carrington, Caius; Clint, Trin.

Junior Optimes—Shepperd, Pemb.; Ben- nett, Trin.; Cook, Corp.; Smyth, Trin.; Kirkpatrick, Trin. H.; Dennis, Pemb.; Har- ris, Trin.; Thurlow, Trin.; Bromby, Joh.; Jeffery, Joh.; Baker, Joh.; Mayor, Trin.; Dorrington, Emm.; Hawkins, E., Trin.; Bryan, Pet.; Laycock, Clare; Westmoreland, Sid.; Hawkins, R., Trin.; Lowe, Trin.; Townshend, Queens; Scadding, Joh.; Kirke, Christ; Harper, Joh.; Saunders, Emm.; Hildyard, Pemb.; Greathead, Christ; Brown, F., Joh.; Tower, Joh.; Rodwell, Trin.; Scarth, Christ; Herries, Trin.; Musgrave, Joh.; Tomson, Jesus; Coulson, Pemb.; Beardsworth, Joh.; Roberts, Emm.; Wat- son, Corpus; Fraser, A., Trin.; Wood, Joh.

Beaufort, Jesus; Bland, Jesus; Boys, Joh.; Farmer, Caius; Freese, Trin.; Kennedy, Trin.; Kennedy, Joh.; Knox, Sid.; Lund, Trin.; Scarbrow, Magd.; Skeete, Caius; Ward, Caius; Wright, Trin.

Ingram, Trin.; Windoor, Cath.; Simpson, Queens; Parker, Corpus; Thomas, Corpus; Wanton, Joh.; Christmas, Joh.; Wagstaff, Trin.; Deck, Chr.; Charlton, Trin.; Day, Corpus; Palmer, Cath.; Arkwright, Trin.; Birt, Corpus; Jones, Clare; Bayldon, Jesus; Fraser, D., Trin.; Carlyon, Pemb.; Smithies, Emm.; Woodd, Trin.; Fulford, Trin.; Turner, Caius; Townsend, Trin.; Johnson, Down.; Wilson, jun., Queens; Rawes, Caius; Law, Queens; Rennett, Corpus; Earle, Clare; Haddo, Lord, Trin.; Wilson, sen., Queens; Hill, Corpus; Howard, Queens; Dunmergue, Trin.; Gibbon, Cath.; Burrell, Trin.; Lamotte, Emm.; Ibbotson, Chr.; Wright, Chr.; Scrivener, Queens; Marshall, Emm.; Gordon, Trin.; Dashwood, Down.; Nelson, Queens; Clark, J., Joh.; Harrison,

Magd.; Littlejohn, Corpus; Reddall, Corpus; Dudley, Cath.; Newmann, Pet.; Hodgson, Corpus; Otter, Pemb.; Lewis, Trin.; Preedy, Joh.; Reed, Jesus; Heale, Christ's; Ray, Emm.; Capron, Joh.; Money, Corpus; Cornwall, Joh.; Birley, Joh.; Buck, Sid.; Ricardo, Trin.; Neville, Magd.; Thurlow, Joh.; Finch, Corpus; Canham, Trin.; Armstrong, Joh.; Boggis, Trin. H.; Foster, Trin.; Polwhele, Trin.; Bartlett, Trin.; Parry, Trin.; Partridge, Corpus; Gaseley, Christ's; Hill, Trin.; Jessop, Joh.; Romaine, Trin.; Harman, Clare; Dewing, Trin.; Hervey, Lord A., Trin.; Goodall, Cath.; Wise, Joh.; Kirkpatrick, Trin.; Smithson, Christ's; Hayton, Joh.; Fairles, Joh.; Reynardson, Trin.; Chadwick, Corpus; Hobson, Joh.; Compton, Lord, Trin.; Clancey, Caius; Blandy, Trin.; Trench, Magd.; Colquhoun, Joh.; Thackeray, Pemb.; Wodehouse, Trin.; Lake, Trin.; Newcome, Trin.; Jepson, Joh.; Charlesworth, Joh.; Oddie, Trin.; Clementi, Trin.; Sabben, Queens'; Bond, Trin.; Knapton, Queens'; Solly, Trin.; Guthrie, Trin.; Miles, Caius; Bull, Corpus; Scott, G., Trin.; Shapland, Trin.; Fell, Joh.; Mills, Joh.; Dodson, Joh.; Morley, Caius; Johnson, Magd.

* * * * *
Pescock, Corpus; Powys, Christ's; Scott, S., Trin.; Senior, Emm.; Slyman, Queens'; Tatham, Joh.; Walker, Magd.; Warren, Jesus; Wyde, Magd.

Egrotat—Birch, Pemb.; Freeman, Caius; Garfit, Trin.; Jukes, Corpus.

DUBLIN.

TRINITY COLLEGE, 1836.

Michaelmas Term Examinations.

N.B. The names of the successful Candidates are arranged, not in order of merit, but in the order of their standing on the College books.

JUNIOR SOPHISTERS.

HONOURS IN SCIENCE.—*Senior Prizemen*: Burke, H.; Connor, H.; Warren, R. R.; Flanagan, S.; Doyle, J.—*Junior Prizemen*: Mr. Massey, J. B.; Roberts, M., *schol.*; King, R., *schol.*; Owens, E.

HONOURS IN CLASSICS.—*Senior Prizemen*: Wrightson, R., *schol.*; Lawson, J. A., *schol.*; Wade, B., *schol.*; Perrin, J.; Abern, W.—*Junior Prizemen*: Mr. Wise, J. L.; Mr. Vance, A.; Maturin, E., *schol.*; Hodgson, E.; Watters, J. F.; Humphreys, W.; Armstrong, R.; Watson, J. S.; Mills, R.; O'Connor, W.

SENIOR FRESHMEN.

HONOURS IN SCIENCE.—*Senior Prizemen*: Mr. Blood, W. B.; Dobbs, C.; Kirkpatrick, G.; Salmon, G.; McGillicuddy, F.; Gabbett, R. S.; Gotch, F. W.; Galbraith, J.—*Junior Prizemen*: Mr. Tottenham, H.; White, M.; Sullivan, J.; Coen, J.

HONOURS IN CLASSICS.—*Senior Prizemen*: Mr. Cairns; H. McAlmont; Byrne, J.; Laughlin, J. W.; Longfield, G.; Law, H.;

Graham, G.; Murphy, J.; Coen, J.—*Junior Prizemen*: Mr. Bushe, R. H.; Mr. D'Olier, J.; Flanagan, J.; O'Neill, J.; Homan, P.; Salmon, G.; McGillicuddy, F.; Gwynne, J.; Bindon, W. F.; Black, W. F.; Peebles, R. B.; O'Brien, T. O'Dell; Longfield, R.; Hassard, F.; Fawcett, P.; Gordon, J. G.; Neeley, R. F.; Dobbin, T.

JUNIOR FRESHMEN.

HONOURS IN SCIENCE.—*Senior Prizemen*: M'Donnell, H. H. G.; North, R.; Kirkpatrick, W.; Richards, J. H.; Gaggin, J.; Hume, A.; Kearney, F.—*Junior Prizemen*: Mr. Bunbury, W.; Griffin, J.; Bassett, W.; Smith, H.; Lee, G.; Boyce, J. W.; Le Marchant, R.

HONOURS IN CLASSICS.—*Senior Prizemen*: Roe, T. W.; Filgate, T.; Bickmore, C.; Wheeler, R.; Elmes, J.; M'Dermott, M.; Sheehan, T.—*Junior Prizemen*: Mr. Ryder, M. W.; Lawler, E.; Bassett, W.; Leslie, C. H.; Lee, G.; Kidd, R.; Fraser, J.; Smith, G.; Porter, W.; Magee, W.; Stone, G.; Riordan, P.; King, P.; Ralph, C. S.; Stackpoole, W. C.; Daly, A.

FRANC SADLER, *Senior Lecturer.*

Examinatione habita initio Termini S. Michaelis:—

IN MODERATORES SENIORES NOMINANTUR.

In Disciplinis Math. et Phys.—1. Gulielmus Lee, *sch.*—2. Jacobus Gordon Glanville—3. Ludovicus Higgins.—*In Ethicis et Logicis*—1. Johannes Walsh, *sch.*—2. Edwardus Chateaufneuf Tutthill—3. Thomas Woodward, *sch.*—*In Literis Humanioribus*—1. Gulielmus Wiley, *sch.*—2. Robertus Welsh, *soc. com.*

IN MODERATORES JUNIORES NOMINANTUR.

In Disciplinis Math. et Phys.—Leakeus Badham; Matthæus Lynch.—*In Ethicis et Logicis*—Jacobus Gulielmus King Disney, *sch.*; Robertus Smith Hopkins, *sch.*; Jacobus Johannes Trayer; Ludovicus Morgan; Gulielmus D. Ferguson; Ricardus Williams Biggs; Johannes Baldwin Murphy.

THOMAS LUBY, *Procurator Junior.*

The Lord Primate's Hebrew Prizes.—At the examination held at the end of Michaelmas Term, the prizes given by His Grace the Lord Primate of Ireland, Vice Chancellor of the University, for the encouragement of Hebrew, were adjudged to the following Students:—

In the Senior Class—(*Psalms*)—Ds. Ben-mohel, (Nathan.); Ds. Turner, (Joseph); Ds. Hemphill, (Richard.)

In the Junior Class—(*Grammar*)—Ds. Dixon, (Robert V.); Croker, (Richard); Day, (Maurice, F.); Badham, (Lealie); Denny, (Richard.)

The livings placed at the disposal of his Grace the Lord Primate, and his Grace the Archbishop of Dublin, by the Act 3 Will. IV., have been selected by their Graces for the approbation of the Privy Council; they are to be presented to Fellows or Ex-Fellows of Trinity

College only, and in the case where no Fellow or Ex-Fellow is presented, the presentation is to revert to the Bishop of the diocese. The livings are as follow :—

Clogher ... Donaghmoine.
Clonsfert ... Aughrim.
Cork ... Ballymoney.
Dromon ... Clonallon.
Elphin ... St. John's, Sligo.
Kildare ... Lea, alias Portarlington.
Killala ... Skreen.
Ossory ... Kilmanagh.

Raphoe Drimholm.
Waterford ... Duncannon.

The Rev. H. Kingsmill, A.M., Fellow of Trinity College, has been presented to the living of Cornwall, vacant by the promotion of the Rev. C. Boyton, A.M.

The living of Arboe in the diocese of Armagh, which is under the patronage of the University, is now vacant by the lamented death of the Rev. J. Darley, A.M., late Fellow of Trinity College.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. R. Seymour, Portland-place; of Rev. F. Lugard, Hungerton V., Leicestershire; of Rev. J. E. Bates, St. Bride's, Liverpool; of Rev. H. C. Eaton, Leyton, Essex; of Rev. S. Lyson, Hempstead, near Gloucester; of Rev. H. K. Richardson, Leire R., Leicestershire; of Rev. Dr. Moberly, Winchester; of Rev. E. Bird, Tattenhall R. (still born); of Rev. E. Strong, Bushey; of Rev. W. Fisher, c. of St. Peter's, Derby; of Rev. R. Eden, Peldon R., Essex; of Rev. J. Cottle, St. James's P., Taunton; of Rev. R. H. Tripp, Hill's court, Exeter; of Rev. A. Phillips, Kilmersdon V.; of Rev. H. Williams, Whatley R.; of Rev. C. J. Glynn, Witchampton R.; of Rev. J. Fisher, Higham-on-the-hill, Leicestershire; of Rev. H. Denny, Church-hill, Ireland; of Rev. C. Pasley Vivian.

Of Daughters—The lady of the Rev. J. W. Wood, West Tarring V.; of Rev. S. Wilberforce (since dead); of Rev. H. Moseley, Wandsworth; of Rev. J. W. Whiteside, Ripon R., Yorkshire; of Rev. L. Otley, Brace Meole V., Salop; of Rev. R. Okes, Eaton; of Rev. R. M. Wood, Shenley, Herts; of Rev. L. F. Page, Woolpit; of Rev. E. Guille, Guernsey; of Rev. J. E. Robinson, Christ Church, Oxon; of Rev. R. T. Powys; of Rev. R. A'Court Beadon, Haselbury V.; of Rev. H. Newmarch, Wintringham; of Rev. E. Vaux, Tottenham V.; of Rev. R. B. Peile, Hatfield.

MARRIAGES.

Rev. A. Fitch, c. of Cottenham Cambridge-shire, to Harriet, second d. of R. Ivatt, Esq., of Cottenham; Rev. J. F. Ellis, to Eliza Solomonina, d. of the late T. Codd, Esq., of Glentworth Heath, Lincolnshire; Rev. T. Egerton, of Tatton Park, Cheshire, to Charlotte, d. of Sir W. M. Milner, Bart., of Nun Appleton; Rev. H. A. Maule, M.A., of Huntingdon, to Mary Jane, third d. of W. H. Maule, Esq., of Regent-square, London; Rev. E. Lombard, to Elizabeth, d. of Colonel Longfield, of Longueville, Cork; Rev. H. S. Richmond, to Caroline Eliza, d. of Major Close, Royal Artillery; Rev. T. F. Green, r. of Graveley,

Herts, to Julia Kortwright, third d. of the late Rev. P. Godfrey, r. of Ayott St. Lawrence, Herts; Rev. W. Potter, r. of Withes-ham, Suffolk, to Harriet, d. of W. C. Newland, Esq., of Chichester; Rev. A. H. F. Luttrell, v. of Minehead, Somersetshire, to Charlotte Ann, youngest d. of the late Rev. J. Jeremy, v. of Moorlinch, Somersetshire; Rev. A. Barker, r. of Wouldham, to Mary Elizabeth, eldest d. of the Rev. T. H. Gale, v. of Milton, Wilts; Rev. J. B. Owen, Incumbent of St. Mary's, Bilston, to Louisa, youngest d. of J. W. Higgins, Esq., of Droxford, Herts; Rev. C. Hotham, M.A., Fell. of University College, Oxon, to Lucy Elizabeth, widow of the Hon. and Rev. H. Duncombe, and d. of the Rev. C. Sykes; Rev. H. Sanders, Head Master of Blundell's School, Tiverton, to Caroline Margaret Isabella, eldest d. of the Rev. J. Ley, r. of Ashprington; Rev. O. J. Cresswell, v. of Seaham, Durham, to Anna Maria, eldest d. of the Rev. T. L. Strong, r. of Sedgfield, Durham; Rev. J. Matthews, M.A., of Christ Church, Oxon, to Mary, only d. of the late Mr. F. Kilvert, of Bath; Rev. J. D. Perkins, D.D., r. of Mamhead, and v. of Dawlish, Devon, to Anne Gilbert, eldest d. of Lady Roberts; Rev. J. E. Bromley, Vice-Principal of the Bristol College, to Eliza, second d. of R. T. Lilly, Esq., of Brunswick-square, Bristol; Rev. F. W. Trevanion, of Caerhays Castle, Cornwall, to Lavinia Sophia, only d. of the late Capt. Percival, R.N.; Rev. R. Evans, B.A., of Llantrissaint, Glamorganshire, to Marianne, eldest d. of the late T. Beard, Esq., of Stanley St. Leonard's, Gloucestershire; Rev. G. E. Downe, to Elizabeth, youngest d. of C. K. Tunnard, Esq., of Frampton House, Lincolnshire; Rev. W. Moore, of Bridgenorth, to Elizabeth, second d. of the late Mr. John Harris, of Islington, near Birmingham; Rev. W. Hyde, of Donyatt, Somersetshire, to Emma, youngest d. of the late Rev. W. Allen, of Woodside, Plymouth; Rev. J. Fereday, B.A., Fellow of Worcester College, Oxon, to Susan, eldest d. of the Rev. F. Apthorp, M.A., r. of Gumley, and Prebendary of Lincoln; Rev. F. Wickham, M.A., Fellow of New College, Oxon, to Louisa Margaret, eldest d. of the Rev. E. Chaplin, M.A., of

Gray's Inn, London; Rev. C. S. Green, one of the Masters of Leicester Collegiate School, to Amelia, eldest d. of the late Mr. T. Brazier, of St. Martin's, Oxford; Rev. R. Walker, Chaplain of New College, Oxford, to Eliza, youngest d. of the late Mr. R. Maynard, of Weston-on-the-Green; Rev. F. B. Wright, to Lucy Louisa Octavia, fourth d. of the Rev. M. J. Wynyard, Chaplain in Ordinary to His Majesty, and Deputy Clerk of the King's Closet; Rev. R. S. Robson, of Rawcliffe, M.A., Domestic Chaplain to the Earl of Balcarres, Esq., to Jane, d. of the late Lieut.-Col. Hutchinson, of Wold Newton; Rev. J. Mendham, of Clophill, Bedfordshire, to Sophia, d. of the late C. Turner, Esq., of North Ferriby, Yorkshire; Rev. G. Roberts, B.A., p.c. of Coleford, Gloucestershire, to Henrietta, second d. of D. Musket, Esq.; Rev. W. J. Kidd, P. C. of St. Matthew, Manchester, to Mary, eldest d. of T. Darwell, Esq., of Manchester; Rev. G. N. Knox, r. of Termon,

in the county of Tyrone, to Henrietta, d. of the late J. Efolliott, Esq., of Hollybrook, in the county of Sligo, Ireland, and of Lickhill Hall, Worcestershire; Rev. A. Adams, r. of Ballymakenny Glebe, county of Louth, to Katherine Salisbury, d. of the Rev. R. Montgomery, of Beaulieu, and relict of S. Hamilton, Esq., of Brandrim co., Monaghan; Rev. F. Tyrrell, of the county of Armagh, Ireland, to Augusta, eldest d. of the late Rev. T. Harding, of Dundrum Castle, county of Dublin; Rev. J. H. Watson, r. of Tid St. Giles, near Wisbech, and v. of West Wrating, to Elizabeth Mary, eldest d. of T. E. Wilson, Esq., of Bene't-street, Cambridge; Rev. W. Fison, M.A., to Margaret, second d. of J. Fison, Esq., of Thetford; Rev. A. Buckeridge, to Louisa, youngest d. of the late W. Vanderstegen, Esq., of Cane End House, Oxfordshire; Rev. J. Algar, r. of Orchardleigh, to Eliza, eldest d. of the late J. Cookson, Esq., formerly of Clapham.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

BERKSHIRE.

It is the intention of the Archdeacon to call a meeting of the friends of the established church, both lay and clerical, for the purpose of establishing a Church Building Association for the Archdeaconry of Berks, on the plan which has been adopted in the diocese of Salisbury, and several adjoining dioceses.—*Berks Chronicle*.

BUCKINGHAMSHIRE.

On the 11th of January, a vestry meeting was held at Olney, for the purpose of fixing the church-rate for the current year. The Rev. D. B. Langley, vicar, in the chair. A rate of 1s. in the pound was proposed by Mr. J. Herring, and seconded by Mr. T. Ward; and after a short discussion, carried on in a friendly spirit, respecting a few pounds, objected to by two or three gentlemen on the part of the dissenters, the rate was carried, there being a great number of hands held up in favour, and not one in opposition.—*Northampton Herald*.

CAMBRIDGESHIRE.

COMMUTATION OF TITHES. — On the 3rd of January, a meeting of land and tithe owners was held at Downham, in the Isle of Ely, for the purpose of commuting the tithes of that parish; Mr. Layton in the chair. There were present, the Rev. H. Law, the rector; a large land-owner, by Mr. Edw. Jackson, Wisbech;

other land-owners, by Mr. H. R. Evans; and Messrs. William, Henry, and Huntingdon Martin, Jones Upsher, &c., &c. After ascertaining that the notices had been properly executed, and calculating the amount of value of the owners present, the chairman inquired the sum expected by the rector for a permanent commutation of the tithes, which was stated to be 1,287*l.* 12*s.* 6*d.*, including all rates to which tithes are liable, upon which some discussion ensued, and inquiry made respecting the future reduction to be expected in the poor's-rate; to which the rector observed, he had no wish to take any advantage of such reduction, but would willingly make every allowance that might reasonably be calculated; and also, during his incumbency, would relinquish all claim to tithes upon fen land, should a breach of banks unfortunately occur. The meeting, feeling the extreme liberality of such conduct, and after due consideration, agreed to give 1,250*l.*, which was accepted.—*Camb. Chron.*

A handsome service of communion-plate has been lately presented to the parish of Great Wilbraham, by Edw. Hicks, Esq., patron of the living, and lord of the manor of Great Wilbraham.

The friends of the late Rev. Charles Simeon intend to testify their deep respect and veneration of him, by founding six University Scholarships of 50*l.* per annum,

for the encouragement of biblical knowledge.

CHESHIRE.

CHESTER.—The Rev. F. Wade, on resigning the evening lectureship in the parish church of Runcorn, has been presented, by his congregation and friends, with a valuable silver tea-service. On the same occasion, the humbler members of the congregation, anxious to give a lasting memorial of their regard, presented their late minister with a magnificent copy of the Holy Scriptures.—*Chester Courant*.

A new church is about to be built by subscription at Runcorn; £2,000L. have been already subscribed, in addition to which, Messrs. Lyon and Greenfells, of Warrington, have munificently presented the committee with ground whereon to build it.—*Ibid*.

Dr. Newbold has signified to the governors of Macclesfield School his intention of resigning the head-mastership of that school at Midsummer next.—*Macclesfield Courier*.

CUMBERLAND.

WHITEHAVEN.—The Earl of Lonsdale has given to the clergy of Whitehaven different sums for distribution among the poor, making in the whole 100 guineas.—*Cumberland Packet*.

DERBYSHIRE.

The Duke of Devonshire has granted a site for the intended new church at Chesterfield. Among other donations, is 100L. by the Rev. W. Bagshawe, of Banner Cross, a gentleman possessing no local connexion with Chesterfield. R. Arkwright, Esq., of Sutton Hall, has given 50L.; and the Dean of Lincoln has subscribed 100L.—*Derbyshire Courier*.

MALICIOUS LIBEL.—The following appeared in the radical *True Sun* newspaper last week, and was, with an appropriate disregard to truth, copied into the *Sun*, and other Whig-radical prints:—"A clergyman, living not a hundred miles from Derby, a short time ago, concluded his sermon (against profaning the Sabbath) with the following words:—'Brethren, next Friday is my tithe-day, and those who bring their tithes that are due to me, shall be rewarded with a good dinner; but those who do not, may depend that, on Saturday, they will dine on a lawyer's letter.'"—*Derby Mercury*.

We are informed that two ladies have given as an endowment to the new church about to be built at Donisthorpe, near Measham, the liberal sum of 1,400L.—*Birmingham Advertiser*.

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DEVONSHIRE.

On January 5th, a vestry meeting was held in St. Sidwell's, Exeter, for the purpose of making a church-rate. It appeared, by the estimate, that the sum of 295L. much less than had been levied for several preceding years, was all that was required, and the rate was moved in the usual form. An amendment was moved, that no rate be now granted, and that the question be adjourned to that day twelve months. A discussion took place on this, in the course of which Mr. J. Sayell observed, that he was opposed to the principle of levying church-rate on persons who conscientiously differed from the doctrines of the church, but while the present system was the law of the land, he should not think of offering any opposition to it, and therefore should vote for the rate, which, on a division, was carried by a majority of 33 to 17. Before, however, this was declared, Mr. H. Hooper requested that the votes should be taken according to the Vestry Act, when the result was—For the rate, 84; against it, 37—majority for the rate, 47.—*Devon Journal*.

POPISH ASCENDANCY. — Amongst the Municipal Charity Estate Trustees, approved of by the Master in Chancery, for the city of Exeter, appears the name of a Roman-catholic priest, (Father G. Oliver, a Jesuit.) Such a circumstance has not taken place in England since the death of Queen Mary. It is expected that the Lord Chancellor will confirm Master Brougham's choice.—*Exeter Gazette*.

The vicarage of Colan, in this county, having become vacant by the death of the Rev. J. Arthur, the Bishop of Exeter has given it to Mr. Creser, an exemplary clergyman, who, during many years, was curate of Crade and Ruan Minor, but had recently been removed to the less desirable curacy of St. Stephens and St. Dennis. He had no connexions able to advance his interests in the church, and was too modest to endeavour to push himself into notice; but happily for him, the Bishop had taken pains to make himself acquainted with the characters and conduct of all his clergy, and gave him preferment which he neither solicited nor expected.—*Royal Cornwallist Gas*.

DORSETSHIRE.

A church-rate has been levied at Lyme.—*Sherborne Journal*.

The majority of persons recommended to the Lord Chancellor as trustees for the Bridgewater Church of England Charity Estates being dissenters, and four of that body having been surreptitiously placed

on the list by one who acts as clerk to the magistrates of that town, the greatest excitement pervaded the minds of its inhabitants on that fact becoming known. Under these circumstances, all the influential inhabitants, members of the established church, requested the mayor to call a meeting, which took place at the town-hall, the mayor in the chair. Mr. Trevor, in moving "that charities intended solely for the use and purposes of the church of England should be managed and distributed by its members," observed, that the town-council nominated eleven individuals, four of whom were baptists, which list being sent to the Master in Chancery for his approval, that learned gentleman informed the magistrates' clerk that the council might increase the number to fifteen. The clerk in question then, without informing the council, took upon himself to add the names of four other persons, all of whom were dissenters. Mr. Brown, a quaker, and alderman of the borough, moved an amendment, approving of the list of trustees, of which he is one, and a baptist preacher seconded the motion. After a prolonged discussion, the mayor declared the show of hands to be in favour of the amendment. The meeting did not consist of the inhabitant householders, as was intended, some of the opponents of the church having admitted a large number of labourers and boys into the place.—*Dorset County Chron.*

DURHAM.

UNIVERSITY OF DURHAM.—The two Scholarships announced as open to public competition, were, on Dec. 21st, adjudged to G. F. Holmes and H. W. Watson; the former a pupil of Dr. Cowan, of the Grange, Sunderland; the latter, a grandson of the late Bishop of Llandaff. Another Scholarship, open to all students of the second year, was adjudged to R. Raikes. Messrs. Hodgson and Brooksbank (of the Grammar School, Durham) were, at the same time, admitted as scholars.

A meeting was held on the 2nd of Jan., at South Shields, when resolutions in favour of an entire abolition of church-rates were carried.—*Sunderland Herald.*

ESSEX.

CHELMSFORD.—It appears from the *Times* newspaper, that the church-rate has been carried by a majority of three to one. The anti-church party did not consider themselves sufficiently strong to go to a poll.

Col. Strutt, of Terling-place, on Christmas day, presented to the Rev. A. Johnson, an elegant silver communion flagon

and patens for the parish church of Little Baddow. Col. Strutt, in 1835, presented a handsome silver communion service to the church of Terling.—*Essex Standard.*

On the 26th of December, the Rev. B. Scalé, vicar of Braintree, entertained between fifty and sixty of the aged poor of that parish. After a plentiful supply of good old English fare, with ale and wine, Mr. Scalé very kindly presented each of them with a ticket for a bushel of coals.—*Ibid.*

GLOUCESTERSHIRE.

A very numerous and respectable meeting was held on January 4th, in the city of Gloucester, for the formation of the Church-Building Association for the diocese of Gloucester and Bristol. The Right Rev. the Lord Bishop of the diocese was unanimously called to the chair. Among those who took part in the proceedings were—the Duke of Beaufort; the Rev. Sir G. Provost; R. B. Hale, Esq., M.P.; the Rev. Dr. Cooke; S. Baker, Esq.; Robt. Bransby Cooper, Esq.; the Rev. W. S. Phillips; the Rev. S. W. Maitland; Thos. Davies, Esq.; the Rev. J. Davies; the Rev. J. G. Dowling; the Rev. F. E. Watts; the Rev. Dr. Hall; the Rev. C. B. Trye; the Rev. Dr. Davies; the Rev. W. Ford; the Rev. W. Powell; the Rev. S. R. Maitland, and W. Montague, Esq. Resolutions were unanimously passed constituting the Association, and appointing his Grace the Duke of Beaufort patron, and the Lord Bishop of Gloucester and Bristol president, of the institution.

A numerous meeting of the clergy and laity of the diocese has been held at the Guildhall, Bristol, for the purpose of forming a society, having for its object the building of churches and chapels in those districts of the united diocese which are chiefly inhabited by the poor. The Lord Bishop of the diocese (who presided on the occasion) having addressed the meeting in an eloquent speech, in support of the objects of the association, the resolutions for the formation of the society were severally moved and seconded by the Duke of Beaufort; A. G. H. Battersby, Esq.; E. Sampson, Esq., the Rev. Prebendary Banks; Major-Gen. Davy; the Rev. J. Hensman; the Rev. J. Eden; C. George, Esq.; the Rev. Sir. G. Provost; C. L. Walker, and G. Worrall, Esqrs. Archdeacon Thorp and other gentlemen having spoken in behalf of the association, the meeting separated. The subscriptions announced amounted to nearly 6,000*l.*; of which sum, 2,175*l.* have been subscribed by the clergy.—*Gloucester Jour.*

HAMPSHIRE.

WINCHESTER COLLEGE.—In consequence of an exchange of property having taken place between the Dean and Chapter and the Warden and Fellows of Winchester, an entire new range of buildings is about to be erected for the accommodation of the scholars of that ancient establishment. The college has agreed to appropriate 5000*l.* to this purpose, and the remainder is expected to be made up by subscription among the Wykehamists.—*Morning Herald*.

In addition to 5000*l.* appropriated by the college towards the new buildings, Dr. Wilkams, the late master, has given 500*l.*; Dr. Moberly, of Baliol College, the present master, 250*l.*; Mr. Wordsworth, the second master, 100*l.*; Sir William Heathcote, 200*l.*; and an anonymous donor, with the initials A. B., 1000*l.*—*Salisbury Herald*.

KENT.

On Thursday, the 29th Dec., a meeting was held at Maidstone, for the purpose of forming a Church-rate Abolition Society. Resolutions were subsequently passed, expressive of the determination of the meeting to use its utmost endeavours for its abolition.—*Christian Advocate*.

The mathematical and arithmetical examination of the King's School, Canterbury, took place on Wednesday, Dec. 21st, and Thursday 22nd, before the masters. The following gentlemen were placed at the head of their respective classes:—Class A., Div. I., Peter Pemell; Div. II., Charles Ross. Class B., James Watson. Class C., Henry Harvey. Class D., De Berdt Hovell. Classes E. and F., Robert Lake.—*Kentish Observer*.

The Earl of Winchilsea, and his venerable and excellent uncle, Mr. E. F. Hatton, have each presented the Rev. J. A. Ross, of Westwell, with a handsome donation for his poor parishioners.—*Kentish Gazette*.

LANCASHIRE.

On December 26th, there was a great meeting of the rate-payers of Manchester, to petition parliament for the total abolition of church-rates. Thomas Harbottle, Esq., occupied the chair, and the resolutions were moved and seconded by Messrs. M. Philips, M. P., J. Brooks, (a churchman), R. Potter, M. P., G. Hadfield, E. Buxton, J. B. Smith, Johns, M.D., J. C. Dyer, A. Lees, and J. Bancroft.—*Christian Advocate*.

FAILURE OF AN ANTI-CHURCH-RATE MEETING AT LIVERPOOL.—(From a Correspondent.)—Some of the leading Whigs of Liverpool, the majority of whom are

connected with the present corporation, following the example set them by the disaffected of Manchester and a few other towns, attempted, on Thursday, January the 12th, to stir up a feeling of hatred and contempt to our ecclesiastical laws among their partisans, by getting up a meeting, calling upon the ensuing parliament totally to abolish church-rates. The affair was a complete failure. Notwithstanding a week's notice had been given of the intended "great gathering," by means of large broadsides plentifully posted on the walls of the town, and signed by all the eloquent gentlemen who are ever alive to talk of abuses and the mending thereof, not more than between 200 and 300 individuals could be persuaded to attend out of a population of nearly 200,000.—*Times*.

A highly gratifying and affecting scene took place on the morning of the 3rd of January, in the National School-room, Accrington, which was beautifully and tastefully decorated with evergreens, on the occasion of the presentation of an elegant service of silver plate to the Rev. John Hopwood, incumbent of that place, consisting of various useful articles, amounting in value to 150*l.*, subscribed for exclusively by his congregation, and wholly without the knowledge or privity of the reverend and worthy gentleman until that morning.—*Manchester Courier*.

LEICESTERSHIRE.

On December the 29th, a splendid tea-service of plate was presented to the Rev. H. Madge, Curate of Rothley, by his parishioners.—*Leicester Herald*.

The subscriptions for a new church in the parish of St. Margaret, Leicester, amount to 3000*l.* It is desired to raise 5000*l.* Of the sum already subscribed, nine-tenths have been raised in the town. The church about to be built and endowed at the sole cost of Mr. Frewen Turner, is to be in St. Mary's parish. We hear that the mother of this munificent gentleman is about to build a church at Hinckley.—*Leicester Journal*.

LINCOLNSHIRE.

On December the 23rd, at a vestry of rate-payers at Boston, the vicar in the chair, the rate was refused by the persons present, who were dissenters, with whom the vicar's churchwarden acted.—*Boston Herald*.

[Is this correct? Do no churchmen ever go to a vestry at Boston? Do they wish to see their church fall about their ears?]

MIDDLESEX.

ST. PAUL'S SCHOOL.—On the 27th Dec., the winter speeches were delivered at

St. Paul's School by the senior scholars. Dr. Sleath, the head-master, and the assistant-masters, took their places. The master of the Mercers' Company, Mr. L. Wason, supported by Mr. Justice Parke, Sir Robert Inglis, Dr. Russell, the Rev. Mr. Lonsdale, and a very full attendance of clergymen and visitors, confronted the masters, leaving a space between them on the floor of the school-room for the speakers. The rows of elevated seats on the sides of the room were occupied by ladies, and by the scholars of the establishment.

The order of the declamation and speeches was as follows:—

Tate	{ In republicâ rectâ constituendâ cedat Soloni	
	{ Lycurgus.	
Stokes	{ In republicâ rectâ constituendâ cedat Ly-	
	{ curge Solon.	
Haskoll	..... Eteocles	..... } Æschyl Sept. cont.
Ridout	..... Chorus	..... } Thebas.
Whistler	..... Pro Archiâ postâ	..... } Cicero.
Jephson	..... Vulcanus	..... } Æschyl Prom-
Burnaby	..... Robur	..... } theus Vinc.
Tate	..... Dido	..... } Virgil. Æm. II.
Webb	..... Æneas }
Hough	..... De Corinâ	..... } Demosthenes.
Evanston	..... Est. 6, l. 1.	..... } Horace.
Stokes	..... Timon	..... } Shakespeare.
Babington	..... Flavius }

The Latin compositions, read by the two first scholars, were good specimens of Latin: they were well read, and excited considerable applause. Amongst the speakers, Messrs. Ridout, Tate, and Hough, were the most distinguished.—*Times*.

The secretary to the Archbishop of Canterbury, who holds a similar appointment under the Bishop of London, has written a letter to the editor of *The Examiner*, denying that his grace had refused to consecrate the new church at Herne Bay unless upon conditions to his own advantage. Neither of the above-named prelates has, to his certain knowledge, ever directly or indirectly demanded or received any fee or other benefit or advantage by reason of the consecration of any church, chapel, or burial-ground; which solemnity, instead of being a source of profit to either of them, obliges them, on the contrary, to incur, in almost every case, a considerable expense.—*Morning Herald*.

A congratulatory address on his recovery was presented to the Bishop of London on Dec. the 16th, bearing the signatures of upwards of five hundred clergymen resident in the archdeaconries of London, Middlesex, Essex, and St. Alban's. A numerous body of clergy were present on the occasion.

At a meeting of the Venerable the Archdeacons of England and Wales, and other ecclesiastical officers having archidiaconal jurisdiction, convened by a circular letter of the Archdeacons of the Diocese of London, and held in London, on Friday the 13th of January, 1837, for the purpose of

considering what steps it may be necessary for them, as the constituted guardians of the fabric of parochial churches and chapels, to take relative to church-rates; the Archdeacon of London in the chair; the chairman reported that, notwithstanding the shortness of the notice, and absence of some of the parties from the place of their address, returns had been made from more than four-fifths of the archdeacons of England, and the answers of the absent archdeacons having been read, it was unanimously resolved—

“That a national establishment of religion is the most effectual mode of conveying the blessings of the gospel to the people at large.

“That in the very notion of a national establishment is implied a provision by the community of whatever is necessary for the due worship of Almighty God.

“That the piety of ancient times having consecrated certain endowments to the support of the ministers of the church of England, and provision having been made from the earliest periods for the maintenance of the churches, and whatever else is necessary for the proper performance of divine service by church-rates, nothing more is required than additional enactments* for better raising or making the rate, and for securing the rate-payer every possible satisfaction as to the faithful application of the money so raised.

“That, further, church-rates being a rent-charge upon property, older by centuries than the title to the property on which it falls, the payment of such rates in their present form cannot be justly considered as a burthen upon conscience, neither, on the other hand, could be transferred from that which is now, and has been from time immemorial, legally rateable, to persons and property at present not liable, without violation of the sacred rights of property, and consequently not without violence to conscience rightly informed.

“That this meeting thereby earnestly deprecates all interference with the principle of church-rates, being persuaded that no other mode of attaining the same object, equally safe and permanent, can be devised.

“That, attempts having been long and perseveringly made, and of late with increased activity, to mislead and inflame the public mind on the subject, and to prepare the way for the total abolition of church-rates, it is become the duty of the

* See Report of Commissioners on Ecclesiastical Law, 1832.

archdeacons, as the constituted guardians of the fabric of the parochial churches and chapels, to take immediate measures for the counteraction of the same.

"That a committee be therefore appointed to take the necessary steps for such purpose, and that it consist of the archdeacons of the diocese of London, and be open to all the archdeacons of England and Wales, and all other ecclesiastical officers having archidiaconal jurisdiction, with power to add to their numbers such persons as in their judgment may be likely to assist the object of the meeting."

"That a subscription be now entered into for these purposes, and that the Archdeacon of Essex be the treasurer."

J. H. PORR, Chairman.

N.B. Any communication may be addressed to the Rev. Henry Rose, Secretary to the Committee of Archdeacons, No. 4, St. Martin's-place, London.

That elegant fabric, St. Peter's church, Eaton-square, Pimlico, erected about seven years since, under the auspices of the Marquis of Westminster, upon whose ground it was situate, was, on Friday, Dec. 30th, totally destroyed by fire. The altar-piece, a painting by Hilton, representing the Crucifixion, and presented by the Marquis of Westminster, was preserved. The fire is supposed to have originated from some repairs which had been directed with regard to the clock. — We hear that several liberal donations have been offered in aid of the insurance, towards reinstating this edifice, which an eminent builder has offered to complete in ten weeks. — The committee of St. Peter's Grammar School have unanimously granted the use of the Institution for the purpose of divine worship, till the rebuilding of St. Peter's church. The Rev. Mr. Brett, with two other members of the managing committee, have been appointed to make the requisite arrangements with the Rev. Mr. Fuller for the performance of divine service. Accommodation for nearly 500 members of the congregation will be thus provided. — *Daily Papers*.

The pupils of St. Peter's Grammar School have presented an elegant coffee service of plate to the Rev. H. P. Cookealey, M. A., Trinity College, Cambridge, on the occasion of his retirement from the head-mastership of that institution. — *Cambridge Chronicle*.

On Thursday evening, Dec. 22, the late and present scholars of Mr. Walton's school, Old Kent-road, met there for the purpose of presenting the Rev. John Vane, M. A., chaplain of the House of Commons, with a time-piece, as a grateful acknow-

ledgment of his zeal and anxiety for their welfare, and of his excellent and affectionate advice. The occasion selected was upon the annual distribution of the prizes. — *Oxford Herald*.

The parishioners of St. John the Evangelist, Westminster, are about to present the Rev. John Jennings, the rector, with a handsome silver ewer of the value of 200 guineas, as a testimony of their respect and gratitude for his unwearied zeal in the discharge of his ministerial duties during the five years he has been their rector. — *Times*.

A meeting of the inhabitants of the united parishes of St. Matthew, Friday-street, and St. Peter, West Cheap, was held on the 18th of Jan., to consider how they could best testify their respect for their late venerable and much beloved rector, the Rev. George Hatch, when it was resolved unanimously, that they would close their shops and warehouses at twelve o'clock, and attend in the church at the time of the funeral. — *Ibid*.

THE CHARTERHOUSE DINNER. — (*From the Correspondence of the Times*). — Monday, the 12th of December, being the founder's day, nearly 100 Carthusians (or gentlemen educated at the Charterhouse) met in the great hall of the once Carthusian Monastery, to celebrate their founder's day. After the oration, the company assembled in the library, and many, very many, were the heartfelt congratulations between "Fag" and "Master," some of whom had not seen each other for thirty years. The chair was taken at a quarter before seven o'clock by the Venerable and Rev. Dr. Fisher, the Master of the Charterhouse, who was a boy at this school nearly eighty years since! Among the company (nearly 100 were present) were the Rev. Dr. Russell, rector of Bishopsgate, late head master of the school, the Hon. Fox Maule, M.P., Alderman Thompson, M.P., Mr. Patterson, Governor of the Bank of England, Capt. Bagot, of the Fusileer Guards, &c., besides the officers of the establishment.

NEW UNIVERSITY CHARTER. — We know from good authority that more than one person, whose names were inserted without their authority, have insisted upon having them erased; others, who were intended to be of the number, have been omitted; while a third class have been misdescribed. The result, we hear, is, that the precious document either has been, or is to be, recalled, and a new and less blundering instrument is to be substituted in its place. — *Morning Herald*.

Lord Brougham has withdrawn his name from the new University. — *Medical Gazette*.

THE BALLOT, CHURCH RATES, &c.—**PATTERN FOR RADICAL DISSENTERS.**—At the last annual election of common-councilmen of London, Mr. Deputy Blackett, in answer to questions put to him, said he did not approve of the ballot, and he thought no honest man could—(cheers.) He had always felt a pride in openly declaring for whom he was about to vote, a pride which he trusted filled the breast of every Englishman, and hoped he should never be forced to give a secret vote—(cheers.) With respect to church reform, as it was called, he was not a member of the established church, and therefore did not consider that he had any right to interfere on that subject—(cheers and hisses.) He would repeat, that not being a member of that establishment, he had no right to interfere; and if any churchman was to attempt to interfere with the discipline of the religion of which he was a member, he would tell him at once to be off about his business—(cheers.) He certainly should have no objection to the abolition of church rates; on principle he objected to them, but he could not complain of their being any great hardship. (hear.)—*Oxford Her.*

NORFOLK.

Bishop Butler lately requested T. W. Coke, Esq. to give up part of the great tithes of Longford towards the erection and maintenance of a second church in that parish. Mr. Coke informed his lordship that he had presented the living to the Hon. E. Keppell, who, on being informed of the bishop's request, immediately gave up, with the consent of Mr. Coke, 500*l.* a-year to build and endow it.—*Norfolk Chron.*

A church-rate for the parish of Saint George's, Colegate, has been again refused.—*Ibid.*

NORTHAMPTONSHIRE.

MUNIFICENCE OF THE VEN. ARCHDEACON BONNEY, D.D., OF KING'S CLIFF.—The week before Christmas, the ven. doctor gave away, indiscriminately, to churchmen and dissenters of every description, a whole bullock, and a sufficient quantity of good household bread. Last week he also gave to every poor person who chose to apply, a hundred weight of coals; in addition to which, Mr. Bonney has kindly distributed 100 yards of flannel—in the whole, we believe, to the amount of £100.—*Northampton Herald.*

NORTHUMBERLAND.

A meeting was held in the church of Belford, on Dec. 28, for the purpose of laying on a rate, when a resolution was proposed by Mr. Bolam, and seconded by

Mr. Younghusband, to the effect that the meeting should be adjourned for six months, which being carried, the meeting was dissolved.—*Tyne Mercury.*

NEWCASTLE. — CHURCH RATES.—On Monday, Dec. 9th, a public meeting, convened by a requisition to Mr. J. Lamb, mayor, signed by 532 individuals, was held in the Guildhall, Newcastle, to take into consideration the propriety of petitioning Parliament for the total abolition of church-rates. Resolutions against church-rates were then carried, and a petition to Parliament agreed to. A letter from Mr. Hodgson, M. P. for Newcastle, was read, and occasioned some disapprobation, and it was moved, that "in consequence of the opinions expressed in Mr. Hodgson's letter, this meeting pledges itself to do everything in its power to oppose his return at the next election." The mayor refused to put the motion, as being irrelevant, but when he left the chair the motion was carried amidst much cheering.—*Times.*

Measures are in progress for the enlargement of Norham church; upwards of £550. having been contributed for the praiseworthy purpose, exclusive of leading and labour, which have been offered to considerable extent. There are several very handsome contributions in the list; for instance, Mr. Pudsey Dawson, 100 guineas; the Dean and Chapter of Durham, £100.; Dr. Gilly, £100., &c.—*Newcastle Journal.*

SOMERSETSHIRE.

The anti-church faction has been defeated, at Bridgewater, in their attempt to cut off the revenues of the church. At the vestry meeting held for the purpose of making a church-rate, a poll was demanded, at the close of which the numbers were as follow: for the rate 322, against it 231; majority 91. Be it remembered that this is the borough misrepresented, as is now clearly proved, by Mr. Leader.—*Carlton Chron.*

The *Bath Chronicle* states, that an individual of that city, whose innumerable and splendid acts of charity are the only index to his identity, has presented 100*l.* to the Bath and Wells Church-building Association, and 100*l.* to the Diocesan Curates' Fund.

The church of St. Michael, at Bath, was consecrated, by the bishop, on the 4th of January.

STAFFORDSHIRE.

At a recent meeting of the parishioners of Handsworth, convened for the purpose of having a church-rate granted, a motion of adjournment for six months was carried.—*Christian Advocate.*

John Gough, Esq., of Parry Hall, has recently increased the endowment of Barr Chapel (erected a few years since at his own expense) 100*l.* per annum.—*Worcester Journal*.

SURREY.

On the evening of the 13th of January, a meeting of the parishioners of Newington was held on the subject of church-rates. The result was, a petition to Parliament, praying for their repeal.—*Times*.

SUSSEX.

A meeting was held at Brighton, on the 20th December, for the purpose of forming an auxiliary to the Metropolitan Church-rate Abolition Society. It being evening, a large concourse of the lower orders assembled, and were successively addressed by various speakers; among others, Mr. Hume, who spoke for about twenty minutes. The chair was taken by Mr. Kemp, the radical member for Lewes, who, evidently aware of what shaky materials his party was composed, "exhorted" them to sink all minor differences, and unite together for the one object they all had in view. Various resolutions were passed, and a petition agreed to, which Mr. Hume promised to support, saying, that if Lord Melbourne tried any other scheme than a total abolition of church-rates, without any substitute but a new distribution of church property among the clergy, "away he must go."—*Times*.

WARWICKSHIRE.

On Tuesday, January 2nd, a Quarterly Meeting of the General Committee of the Lichfield and Coventry Diocesan Church-building Society was held, and was attended by the Hon. and Very Rev. the Dean of Lichfield, the Archdeacons of Coventry and Stafford, and by delegates from the different archdeaconries. A letter was read from the Bishop of the diocese, in which his lordship expressed, in the most feeling and affectionate terms, his deep sorrow that protracted indisposition prevented his attendance; and a resolution was passed by the meeting, of sincere regret for his lordship's absence, and for the cause, together with their thanks for the very kind communication with which they had been favoured. In the course of the proceedings several grants were made.—*Leamington Courier*.

WILTSHIRE.

SALISBURY, Jan. 2.—It is in contemplation to present an address to the Ven. Liscombe Clarke, by the clergy over whom his archidiaconal jurisdiction extended, and to accompany the same with a substantial

testimonial of their respect for the worthy minister.

The Rev. Wm. Short, M.A., on removing from Chippenham to the parish of St. George the Martyr, London, has been presented, by twenty-two of his fellow labourers in the ministry, of the neighbourhood, with an address, expressive of their regard for his welfare and regret for his loss to them, and concluding with a fervent prayer for his welfare. Some time previous, on the same account, the inhabitants of Chippenham presented the reverend gentleman with a massive silver salver, on which was an inscription expressive of their affection for his unwearied exertions in promoting their spiritual and temporal welfare during a ministry of twelve years among them.—*Dorset Chron.*

Mr. Gibson, the gentleman who, about three years and a half ago, seceded from the dissenters of the Independent denomination, and conformed to our established church, and whose publications in defence of the church of England we took occasion, as they appeared, to review and to recommend, was, on Sunday, Dec. 18th, admitted to holy orders, and ordained to the curacy of Melksham, Wilts, a town containing a population of about 5000 souls, at Wells Cathedral, by the Lord Bishop of Bath and Wells, by letters dimissory from the Lord Bishop of Salisbury. We understand that Mr. Gibson delivered his first sermon in the church of England to a most crowded audience, at St. Mary's, Redcliffe, Bristol, on the evening of the day of his ordination.—*Western Luminary*.

The Rev. Charles B. Pearson, M.A., of Oriel College, Prebendary of Fordingham, in the Cathedral of Salisbury, has recently augmented the vicarage of Fordingham to 300*l.* per annum, according to the provisions of archbishop's act, made for that purpose.—*Salisbury Herald*.

WORCESTERSHIRE.

A petition from the inhabitants of Worcester to the ecclesiastical commissioners is now in the course of signature, praying that the funds arising from the suppression of any dignities in that cathedral or diocese shall be directed only to the augmentation of the various livings in that county, not exceeding 120*l.* a year.—*Worcester Herald*.

YORKSHIRE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—On Saturday, Dec. 17th, the Annual Meeting of the Leeds' District Committee of the Society for Promoting Christian Knowledge was held in the Music Hall, Albion-street. The Lord Bishop of Ripon in the chair.

The Vicar of Leeds, Mr. George Herat, and the Rev. W. H. Bathurst severally addressed the meeting in appropriate speeches.

Mr. Swinden, of Morley, said, that having undertaken to second one of the resolutions he would make a few observations regarding what had come under his own knowledge in the narrow circle in which he moved. Six years ago, in the populous village in which he resided, they had not one subscriber to the Society for Promoting Christian Knowledge; six years ago, they had not in that township a church; and at that period, there could not be found three individuals in a population of between three and four thousand who avowed themselves to be members of the church of England, and he knew that there could not have been found twelve Prayer Books in the entire district. That state of things was, of course, distressing to the very few individuals who were sincerely attached to our ecclesiastical establishment. An effort was made by them at that period to procure the erection of a church at Morley. The meeting would readily believe that many impediments presented themselves before they arrived at that south-west corner where most of those present on the previous day saw deposited the first stone of a new church.* They were at that time met by the taunting remark of their neighbours—"Why think about a church at Morley, when three individuals can't be found in it attached to her doctrines?" Frequently was that observation made, but the utility of it was in a very short time proved. In due time the church was built, and then came into play the advantage of knowing that the Society for Promoting Christian Knowledge would support them. They made a call upon the society's funds, and they received large assistance. They were enabled to offer the Liturgy of the church of England to the candid and fair examination of those who had been accustomed to think of it with pain and disgust. They did so present it, and since that period there had been sold upwards of five hundred Prayer Books in that district. Could he mention a more convincing proof that the people were open to conviction if they gave them fair means of thinking and judging for themselves?

The Rev. James Fawcett read letters from Archdeacon Musgrave and John Hardy, Esq., M.P., stating that they were prevented, or they would have had pleasure in attending the meeting, and addressed the meeting briefly.

Mr. Henry Skelton, the treasurer, in seconding the resolution, reproved the friends of the established church for the apathy which they had manifested towards this society, there being within the limits of the Leeds district, which contained a population of between 200,000 and 300,000 souls, only 120 subscribers to a society which comprised among its supporters every dignitary of the church of England, and he should suppose nine-tenths of its clergy. Of that 120, 32 were ladies, 33 were clergymen, and 55 were laymen. But upon looking more minutely into the list, and taking the numbers in the parish of Leeds only, which contained a population of about 150,000, the result was that there were only 62 subscribers to this society, of whom 18 were ladies, 15 clergymen and 29 laymen. The low rate at which the society's books were published caused a great loss. The amount of books procured last year was 208*l.*, and he calculated that the loss to the society upon that amount was 132*l.*; the amount of subscriptions remitted from Leeds was 108*l.*, leaving a loss to the society of 24*l.* from the wealthy and populous town of Leeds, instead of Leeds having helped the society with a handsome sum. This was a humiliating statement; but he trusted a new era had commenced under the sanction of the right rev. prelate in the chair, and that if permitted to live and hold the office which he then had the honour to fill, he should have a very different account to present at the next anniversary.

The Rev. Joseph Holmes, head master of the Grammar School, concluded an eloquent speech by moving—"That this meeting, in thanking the Lord Bishop of Ripon for his patronage and kindness in taking the chair on the present occasion, desires also to express the fervent wish and prayer that his life and health may long be preserved, and his labours blessed to the spiritual benefit of that portion of the church of Christ over which he has been called to preside.

Mr. Atkinson seconded the resolution.

The Lord Bishop of Ripon rose to return thanks, the clergy and all the rest of the company rising and standing during his address. He said, Ladies and Gentlemen, I cannot but feel deeply affected by the manner in which the resolution just read has been proposed and seconded, and received by this meeting. The wishes which it conveys are most gratifying indeed; and the prayers which it states you to be desirous of offering for me, are a great encouragement to me in the discharge of those arduous duties which have lately devolved upon me. I can assure

* The first stone of St. George's Church was laid, the previous day, by the Lord Bishop of Ripon.

you that the impression produced by this my first public visit to Leeds will not be effaced. We may talk about the tens of thousands and the hundreds of thousands, and we may fancy that we have some notion of that which is conveyed by that expression. But when I see, as I did yesterday, those numbers represented by living beings who had immortal souls committed to my charge, I may well say, "Who is sufficient for these things?" But I bless God, that there is one who is sufficient, and will grant sufficient strength; and I do feel that, among other encouragements, this society will, under the divine blessing, prove a great auxiliary and a most valuable assistant to me. It must be very encouraging to the committee, to find that their first step, thus publicly taken, has met with such signal encouragement. It will, I assure you, give me great satisfaction to meet you on each succeeding anniversary (hear and cheers) to watch its progress, and, as far as in my power, to foster its endeavours, knowing how valuable they may prove—knowing how wide a field there is for those exertions, and how highly conducive they may prove to the interests of true religion. I beg leave to thank you for your kindness. His lordship then pronounced the benediction, all the company kneeling.

The meeting broke up at half-past one, and his lordship immediately left the town.

CHRIST CHURCH, MEADOW-LANE, LEEDS.
—The re-opening of this church, after the recent improvements effected therein, has excited a lively interest, and very beneficial results are likely to follow the changes accomplished. It was erected under parliamentary provision, and consecrated in January, 1826. In December, 1829, the Rev. John Holroyd, M.A., was appointed incumbent. During the present year, the original design of the architect, Mr. Chantrell, has been completed by the erection of the north and south galleries; and the church has likewise been lighted with gas for an evening service, and the incumbent has been enabled to provide himself with an able curate. The expense of these great improvements has been almost entirely defrayed out of the subscriptions recently raised for the advancement of the interests of the established church in Leeds. After the sermon, which, at the request of the incumbent, the Bishop of Ripon so kindly and ably preached on Friday, Dec. 16th, the sum of 67*l.* was collected; and on Sunday last, after sermons by the Rev. John Holroyd, the incumbent (morning), the Rev. J. C. Franks, vicar of Huddersfield (afternoon), and the Rev. J. Ware, the

new curate (evening), the further sum of 63*l.* was collected; making a total of 130*l.* The church is therefore at present free from debt, but some improvements are greatly needed in the church-yard; and it is hoped that the liberality of the public will soon provide a sufficient fund for the erection of a Sunday-school in connexion with the church.—*Leeds Intelligencer.*

There is a strong probability of two additional churches being built in Leeds, under the sanction of the Church Accommodation Committee, one of them being at the eastern end of the town, and the other at the extreme west. They are intended to be plain but neat edifices, capable of seating about a thousand persons each; one-half of the seats, at least, to be free, and the pews let at a low rent.

BINGLEY VICARAGE.—The Lord Bishop of Ripon has sequestered the living. The Rev. H. Atkinson, of Leeds, has been appointed officiating curate, *pro tempore.*

ADDRESS TO THE ARCHBISHOP OF YORK.
—On Tuesday, Dec. 13, the Rev. Joseph Holmes and the Rev. Jas. Fawcett waited upon his Grace the Archbishop of York, as a deputation from the clergy of Leeds, to present a farewell address.

A meeting has been held at the Town-hall, Darlington, to petition parliament for the total abolition of church-rates. A meeting has also been held in Wakefield for a similar purpose. In both instances it was adopted.

The Bishop of Ripon has consecrated the rebuilt chapel, and also the new burial-ground, at Arkendale, in the parish of Knaresborough. His lordship has also consecrated an entirely new chapel at Brearton, in the same parish, and consecrated the burial-ground there.—*York Gazette.*

WALES.

CLERICAL MEETING AT LLANELLY.—On Tuesday evening, the service was read by the Rev. Mr. Hughes, Llangendeirne; the Rev. Mr. Williams, Llanarthney, and the Rev. D. Rowlands, Llanllwch, preached. On Wednesday at 11, the service was read by the Rev. Mr. Williams, Llanarthney, and the Rev. Mr. Jones, rector of Loughor, preached in English, and the Rev. D. Rowlands in Welsh. There were also services at three and six o'clock.—*Carmarthen Journal, January 6th, 1837.*

St. David's Church, in the town of Carmarthen, will be opened for the performance of Divine service, Thursday the 19th inst. Eminent clergymen are engaged to attend.—*Ib.*

[This is really worth inserting.—*Ed.*]

NOTICES TO CORRESPONDENTS.

THE common story of the Quaker, who would not beat or kill a dog which he disliked, but would give him a *bad name*, and so called out "mad dog," and the poor animal was killed in a minute, is not by any means peculiarly descriptive of Quaker habits of action, but applies generally to all who deceive themselves by putting a little bitterness under a charitable guise. When Mr. Bridges so calmly asks, how it is that this Magazine, which dwells so much on rubrics and externals, does nothing for a scriptural exposition of Articles 9—13, surely this is the regular Quaker proceeding. He will not say, Here is a book which is detestable, and has no value for Scripture or the Articles, but he certainly thus hints to his readers the pernicious nature of this work. He hints, in short, that the writers in this work care more for externals than essentials. Could he say anything really worse?—and does he really believe it—really believe that any man in his senses, who knows that he has a soul to be saved or lost, and that there is but *one way* of salvation, cares more for the rubric, which directs us where to stand or sit, than for the faith which points out that one only way to him? Mr. Bridges may be a little startled at this address; but he is said to be a worthy man, and if he is so, let him examine himself on this point. Mr. Bridges may, perhaps, say, that he only desires externals and internals to be brought forward together, and in their due relation to each other. But, then, it must be asked again, does he, as a sensible man, really mean to hold up periodicals to young men as the proper books to study divinity in? This is a very common and a very pernicious error. A sermon every month, and two or three sheets of common-place controversial divinity, are commonly required in magazines, and but too often, it is to be feared, supply the whole of some men's theological reading. Now the fact is, that a magazine should never attempt such an office as supplying the student or young divine with practical and theoretical divinity, but should simply serve as an organ to the clergy for discussing such points as may happen to excite attention at the moment. To return, however. It is not always that even such gentle words as Mr. Bridges' are used. A friend writes word to the conductors of this Magazine, that in the *Christian Examiner* for January are two letters of the late Mr. Simeon, in which he designates the Editor of the British Magazine as "a horribly injudicious, not to say unrighteous," person, for publishing a letter of his about the sale of advowsons. Now no disrespectful remark on Mr. Simeon shall be made; but what are the facts? In *The Watchman*, a newspaper belonging to the respectable part of the Wesleyan body, a certain letter appeared which somebody cut out and sent, and it was used in *Miscellanea* or *Documents*. The Editor, not being much of a newspaper reader, did not know whether the same letter had not gone the round. But an intimation was given, after the letter appeared in the British Magazine, by a friend of Mr. Simeon to a friend of the Editor, that there was some confusion or impropriety about the letter being published. To this a reply was sent, saying, that any statement whatever which Mr. Simeon wished to make should be immediately inserted. From that hour nothing more about the matter was heard. Now really, if such hard words are called forth by the copying of a letter, with a respectable name to it, from a weekly periodical into a monthly one, what will be left for moral offences? With respect to the synod in which the "Christian Year" was denounced as luscious sentimentalism, certain persons proclaimed *arch heretics*, (1) and the fathers put under ban, it is thought better not to print the questions respecting it here. The writer would perhaps do well to publish them elsewhere, but here it would only lead to a degrading personal controversy, which would be the more to be lamented as one of the persons in question does not find his serenity of mind at all discomposed by the sentence passed on him, and has no wish to see it reversed by the judges who passed it.

The following have been received:—"A. B.," "A. J. T.," "D. I. E.," "J. B—m," "C. H. Craufurd," "The rector of F.," "Presbyter," "B.," "Φιλός," "J. H. T." "W. W. P." is beneath all notice except this.

"S. I. E." is very much thanked for his communication. The subject of it is under consideration.—"J. J." has been received, with many thanks; and "M. A." also. He will see that only a portion of his communications could be used at present.

"An Observer" suggests that it would be a great thing for the picturesque effect of the metropolis, if the Surrey hills were ornamented with something like the new church at Highgate, which looks so well from the Regent's Park, and other points of the north and north-west environs of London.

Mr. Booker is thanked for his letter respecting Birr, which shall appear (if possible) next number.—"G. B." from Cornwall, is right in the inference he draws. He shall soon receive an answer to his former communication.

The Extract from the *Weekly Chronicle*, relative to the expenses of an University Education, has been received, with many thanks. A short article was prepared upon it, and is in type, but is compelled to stand over for want of room.

The "Herts County Press," with an excellent farewell address from the Archdeaconry of Bedford to the Bishop of Lincoln, and his lordship's reply, arrived only this morning, (Jan. 28.)

Mr. King's excellent speech at Chelmsford shall, if possible, be given in the next Number. Many thanks to the 'Subscriber' who forwarded it.

ERRATA.

In last No., p. 34, blot out the commas between the words "Clemens Alexandrinus" and "Gregory Nyssen."—P. 64, l. 4, for "Y," read "γ."

THE
BRITISH MAGAZINE.

MARCH 1, 1837.

ORIGINAL PAPERS.

THE LATE S. T. COLERIDGE ON THE SCHOOLMEN.

It will be remembered that, in reviewing Mr. Hallam's late work in the last number of this magazine, the unmerited contempt in which the schoolmen are held was commented upon, and attributed to an ignorance of their writings. It is satisfactory to be able to support this opinion by an illustrious name like that of Coleridge. The following communication is, therefore, inserted here, in order to give that prominence to his opinion to which everything that comes from him is entitled :—

(To the Editor of the British Magazine.)

SIR,—I lately purchased a copy of Cave's *Historia Literaria*, which, on subsequent inspection, appears to have belonged to *S. T. Coleridge*, from a MS. note, of which I send you a copy. It may, perhaps, interest some of your readers, as expressing the sentiments of a man with whose name so much that is delightful and excellent is connected. Can any of your readers inform me whether he ever fulfilled the intentions of which he intimates a hope in the last sentence? No *work* of the kind; in his name, I believe, has ever appeared. The MS. note occurs in the first section of the *Prolegomena*, near the beginning, upon the sentence commencing "*In scholis unice regnavit Aristoteles, perperam versus, malè intellectus,*" &c., and is as follows:

"I have often seen it *asserted*, never *proved*, that the schoolmen used an essentially false translation of Aristotle, and essentially misunderstood and perverted his philosophy: I am, indeed, convinced of the contrary. This whole attack on the schoolmen is mere vulgar common-place, and it is unjust and calumnious. The schoolmen were the true dawn of the restoration of literature: they were the first restorers of it. It is true, they lived before the discovery of the best classics, and wrote in the Latin of their ages, a barbarous Latin; and this attack of Cave's does in really affect their *style* only, and that fondness for words of classification which is common to systematic thinkers in all ages. Who would not infer, from this whole passage, that the state of learning and religion and good morals had been vastly superior in the ages immediately preceding the scholastic, than during it? And who so ignorant of history as not to know the falsehood of this? I pray God that I may hereafter be enabled to do justice to these despised schoolmen!"

S. T. COLERIDGE."

The edition is a large-paper copy of the Oxford edition of 1740.

I am, Sir, your obedient Servant, B.

VOL. XI.—*March*, 1837.

MALVERN.*

It is an interesting, though trivial circumstance, that in journeying we watch for village steeples rising above the trees; the eye lingers on them as they retire, yielding unconscious testimony to the loveliness of those fanes which former piety dedicated to God. Though the Christian who undertook such a task on higher motives would only be scoffed at for superstition, a sentimentalist might be forgiven who wandered from one to another rural shrine—

“To look upon their beauty—nothing more.”

Malvern would long delay the steps of such a pilgrim. Rising above a cultivated level, at the foot of those hills which form a background to all the finest scenery of two counties, few who have once seen it can forget. 'Tis tamer, yet richer in moral charms, than when first a sabbath bell flung its music to the vale; when shaggy forests wove on every side a scarce penetrable shroud; and retreating—not necessarily gloomy—piety fled thither to converse with God apart from worldly solitudes and temptations.

In Malvern priory no vestiges survive of such remote antiquity; for many a change has passed upon its aspect since Saxon hermits consecrated a chapel there. Benedictines supplanted the seculars, under Bishop Wulstan's auspices, in 1087, placing their house under the tutelage of St. Michael and the Virgin Mary, then fast advancing in reputation: These monks have left traces behind them which seem to defy the power of time, in massive Norman columns, with circular arches and plain capitals, ranging along the nave; and although much must have been destroyed when the present church was erected, even the venerable doorways so commonly preserved by ecclesiastical architects being swept away, all was not. The altar occupies its original place; the circular end of the old building, formed into a skreen within the recent choir, and a large round font, not improbably of Saxon workmanship, broken, and apparently neglected (1835,) contribute in no small degree to “repeople with the past” a locality rich in associations.

A tombstone, nearly coeval with the church, exhibits the epitaph of Walcher, the second prior. It tells a tale thrice told: with monkish ascendancy came foreign patronage and alien superiors; but they were men who cultivated learning and science, though in most cases innocent of Ciceronian Latin, and, if in that rude age tombstones had not learned to lie, were holy and beloved.

“Philosophus dignus bonus—astrologos lotharingus—vir pius ac humilis—monachus prior hujus ovilis—hic jacet in cista—geometricus ac abacista—Doctor Walcherus—flet plebs dolet undique clerus—huc lux prima mori—dedit octobris seniori—vivat ut in coeles—exhoret quisque fidelis.”

There is also a mutilated monument, of great antiquity. A warrior,

* [It was intended by the writer of this article to accompany it with a plate, but it appears without one, in consequence of that department of the magazine being given up. So interesting a paper as this, however, ought not to be withheld merely because the addition of a plate would render it more valuable. It is needless to say, that other papers from the same source will be very acceptable.—Ed.]

with mailed surcoat, shield, sword, and battle axe. As his tomb bears no epitaph, antiquarians have drawn on conjecture for a name, and called him Walter Corbet; an inscription may be supplied by drawing upon imagination, perhaps, more legitimately:—

I.

Stranger, my name I may not tell,
Yet pause awhile, and mark me well;
Whate'er thy genius, prowess, birth,
If thine affections rest on earth,
A hope of fame, that vision gay,
Allures thee from life's quiet way,
Like those who gazed upon the west,
When merged the sun in ocean's breast,
And sought his home beyond the main,
So seeking thou shalt seek in vain;
Man may not ask a double prize,
He wins enough who wins the skies.

II.

I lived for glory—from the hour
When first I knew the enchanter's power,
The hermit priest with kindling eye,
Who waved the ruddy cross on high,
And cried, "They spurn this holy sign
Who rule the land of Palestine!
Up, heroes! blaze through battle's gloom,
Regain and guard your Saviour's tomb!
Are ye the purchased of his blood?
Then rock nor desert, fire nor flood,
Will bar ye from that sainted shore:
Fame, heaven, are yours—what ask ye
more?"

III.

I fought—this battle axe I plied—
This shield dashed many deaths aside:
Admiring bards, with music bland,
Hailed my return from holy land;
And monks, who thought my life unjust,
Still promised, when I turned to dust,
Aloud a passing bell to toll,
And say their masses for my soul.
My soul! Its fate inquire not.
My name—'twas long ago forgot.
My form—these broken features see,
And canst thou nothing learn of me?

Years rolled by; the priory increased in wealth and importance, throwing out ramifications into Worcestershire and the neighbouring counties,—whether for their advantage or not, insinuating themselves as they did into the churches and emoluments of parish priests, must remain for ever doubtful. They had their day; they forgot the hand that planted, watered, and gave them increase, and fell, though not all in equally deserved ruin.

* * * * *

Henry VII. and his Queen greatly admired the church of Malvern, and adorned it with stained windows of uncommon beauty. Some groups, still saved from demolition, are finely composed, and many of the faces have that calm sweetness which sleeps on Holbein's portraitures. A Virgin, kneeling over her child, surrounded by admiring worshippers, is among the best and richest; crimson hues, only obtained in that age from gold pigments, being liberally employed to enhance the splendor of the draperies. Little did the royal donors imagine that all their munificence was wasted in decorating a victim for their son to immolate.

Yet papists may look back on the fall of Malvern without regret. That event left a dark spot on the annals of protestantism. When Henry's commissioners visited this priory, eager to find some excuse for denouncing its hapless inmates, none could be discovered. Should this testimony be supposed to convey a charge of bribery against those

whom it eulogized, (no inexcusable suspicion,*) let Latimer's plea be heard in behalf of the prior: "an old worthy man, a good house-keeper, and one that daily fed many poor people," who only desired "that his house might stand, not in monkery, but so as to be converted to preaching, study, and prayer. Alas, my good lord," (he writes to Cromwell,) "shall we not see two or three in every shire changed to such a remedy?"

No! Henry frowned, and Cromwell smiled, when any lauded the virtue of a convent. The priory was confiscated, and made over to a court favourite, and soon after purchased as a parochial church, by the inhabitants, from John Knotesford, whose alabaster effigy still adorns its chancel. What saved it from the fate of Tintern, Fountains, Netley, Glastonbury? Perhaps the venerable prior and his monks had left behind instructions which made the want of instruction felt—"not a famine of bread, nor a thirst of water, but of hearing the word of the Lord."

This good feeling still exists in the same neighbourhood. There is something very cheering in the look of this once celebrated structure. The interior, clean, and carefully, though economically, repaired; and the exterior undergoing extensive restorations, in excellent taste. Nothing could be more pleasing than the thought of what it was soon to be, save the thought of what it might have been, had "Old Father Latimer" succeeded in retaining it as the toil-worn clergyman's asylum. For who but the parochial minister can tell the comfort and advantage it would be to him, when exhausted in body by the active duties of his station, and in mind by the constant demand upon the physical and intellectual powers consequent on weekly preaching, were some retreat open whence his flock might be supplied while he retired thither, for a few short precious weeks, to store his head, and, above all, to school his heart; to ask himself whether, in the turmoil of usefulness, any worldly feelings, any unconsecrated motives, were intruding; to compare notes with others similarly situated, and, from their experience and counsel, to combine the serpent's wisdom with the dove's harmlessness; in short, to put off the teacher for a little while, and morally, intellectually, spiritually, be a disciple? Then, the clergyman of a small rural district, who finds it impossible profitably to employ more than a third of his time on professional pursuits,—whose mind is like a garden, rich but neglected, not for want of inclination to cultivate, but for want of tools,—who is forced to take refuge against poverty of books, and want of society, in bees, birds, animals, or less seemly amusements: if a fine library, and a society of good and able men, were within reach, where he might improve instead of rusting, what might be the result? A deeper style of thought, a more catholic spirit, a waning of prejudices, might steal forth and remove the divisions between our country's clergy. Their congregations would soon feel the influence of their harmony; and our church, however assailed, and injured, and misrepresented, should vindicate her apostolic character: "*Pollicitis firmata Dei—stabilita ruinis.*"

S. I. E.

* The good prior was willing to compound for his house by a present of 500 marks to the King, and of 200 to Cromwell.—Burnet, vol. i., book iii.

THE DARK AGES.—No. XIX.

"Sicut tibi notum est, sacra lectio et oratio in nostro ordine sibi invicem succedunt. De lectione itur ad orationem, ab oratione reditur ad lectionem; et sicut vester ordo [cisterciensis] est activus, quia elegit sibi justum laborem cum Martha; ita noster ordo est contemplativus, quia elegit sibi, sanctum otium cum Maria, quæ quia elegit sibi Christo teste, partem meliorem, non dubito nostrum ordinem, vestro ordine esse digniorem."—DIAL. INT. CLUNIAC. ET CISTERCIEN. MON.

ONE might easily say a great deal about Hugh, Abbot of Clugni, for he held the office sixty years; that is, from A.D. 1049 to 1109, and was engaged in many of the most important transactions of his time; but of the ten thousand monks who are said to have been under his superintendence, my present business is with one, for whose sake I have given this slight reference to the history of Clugni and its abbots. Let us come to him.

Ulric was born of a noble family at Ratisbon. His father, Bernold, was high in the favour of the Emperor Henry III., and he was himself brought up in the court. His disposition to letters was manifested very early; and his constant attendance on divine service, and the interest which he took in it, (though, in his case, it seems to have been self devotion,) has led his biographer to compare him to the child Samuel.* He became a favourite with the Empress Agnes, whom I have had occasion to mention once before.† That she was the consort of Henry III., and that after his death, in the year 1056, she acted as regent, and had the management of her son, Henry IV., then only five years old, until, six years afterwards, he was taken from her by stratagem, and that she subsequently devoted herself to a religious life, are facts which may be found in most histories of the period; but as she has thus come in our way, I wish to speak of her somewhat more particularly, for there are one or two documents relating to her history which seem to me very interesting. The first is a short letter (or rather a part of one, but, I believe, all that has been published) to the abbot and monks of Frutari, which strongly, though briefly and unaffectedly, describes the unhappy state of mind under which she pursued that migratory course of devotion which, though complimented as resembling the journey of the Queen of Sheba, was, in fact, leading her about from shrine to shrine, from one broken cistern to another, ignorant of the rock which followed her:—

"Agnes, empress and sinner, to the good father Albert, and the brethren assembled in the name of the Lord, at Frutari, offers the service of an handmaid, whose eyes are unto the hands of her mistress.

"My conscience terrifies me worse than any spectre, or any apparition. Therefore I fly through the places of the saints, seeking where I may hide myself from

* "Divinæ legis præcepta, docente eum intrinsecus Spiritu-sancto, intentissime legebat, legendo intelligebat, intellegendo conservabat, conservando summa mentis alacritate, quantum in ipso fuerat operibus implere satagebat. In templo Domini crebro aderat ac laudes supernæ majestati pro modulo suo devote celebrans, in conspectu Domini Sabaoth, velut alter Samuel, simplici mente ministrabat."—*Mab. A. S.*, ix. 777, 778.

† No. XIII. March, p. 250.

the face of this terror ; and I am not a little desirous to come to you, whose intercession I have found to be a certain relief. But our ways are in the hand of God, and not left to our own will. In the meantime, I do in spirit kneel at your feet, &c." *

Peter Damian, whom she met with at Rome, and to whom she made a general confession, bears witness to the deep anguish with which she detailed what seemed to him to amount only to vain thoughts and childish levities, for which he knew not how to assign any penance. What she gained from him I know not ; but I am inclined to hope and believe that her troubled spirit was afterwards under the instruction of one who was, in some degree, qualified to lead her feet into the way of peace. I form this opinion of John, who was Abbot of Fescamp, in Normandy, for fifty years, from a few scraps which have been published from his neglected, and almost unknown, manuscripts.† One is entitled "Thanksgivings for the Benefits of the Divine Mercy." But it seems rather to have been a prayer, composed when he entered on the office of abbot. The marks of omission I give as I find them, without knowing whether they indicate that the MS. was imperfect or illegible, or that the transcriber intentionally omitted the intervening words :—

"Christ God, my hope I pray, entreat, and beseech thee, that thou wouldst perfect in me that work of thy mercy which thou hast begun. For I, the lowest of thy servants, not forgetting those benefits of thy compassion which thou hast granted to me, a sinner, do give thee thanks, that through thy mere mercy thou hast freed me, unworthy as I am, from the bonds of original sin, by the water of sacred baptism, and by the renewing of the Holy Ghost Thou shepherd and ruler of all, Christ God, who, for no worthiness of mine, but only by the condescension of thy mercy, hast called my littleness to this pastoral office, for thine own sake, and for the sake of thy holy name, fit me for this service, that I may govern thy house wisely, and may be enabled to feed thy flock according to thy will in all things. Grant, for the honour of thy name, that, with much fruit of this brotherly society, I may attain to thy glory I know, and am assured, that thou canst produce good and great increase of thy flock by me, little and weak as I am ; for I am but a child, and a little man of no strength, having none of the qualities which should be required, or which are worthy of such an office. Despairing, then, of my own littleness, I breathe only in thy mercy. But though thou art great in the things which are great, yet thou dost still more gloriously work out great things by those which are least. Surely thy praise will be the sweeter, and, after the manner of men, more full, if by me, little as I am, thou shalt condescend to work out great things for thy flock Give to me a full sufficiency of heavenly and of earthly things, that I may have wherewithal to feed and to maintain thy flock, both in soul and body, and without hesitation to receive those who shall come in thy name ; and, at the same time, to regulate the places committed to my charge, and to provide, in a fit and becoming manner, for the peace and welfare of the brethren Two things I beg of thee ; one of them, do not, for thy mercy's sake, refuse me. I beseech thee, by all thy compassions, give me thy heavenly consolation in my many troubles ; for that most heavy burden which is

* Mab. Anal. I. 164.

† He was a native of Ravenna, and had been a monk of St. Benignus, at Dijon ; and his biographer, a contemporary monk of that society, after celebrating his erudition, his knowledge of medicine, and other good qualities, tells us that, on account of his being a very little man, he was called *Johannelinus*, or Johnny—"ab exilitate *JOHANNELINUS* diminutivo nomine est dictus; sed humilitatis, sapientie discretionis et ceterarum virtutum tanta in eo refulsit gratia, ut, sicut sanctus refert Gregorius in libro *Dialogorum de Constantio Presbytero*, ita in hoc mirum esset intuentibus, in tam parvo corpore gratia Dei tanta dona exuberare."—*Ap. Mab. ibid.* 167.

placed upon my weak shoulders I cannot bear, and I am afraid to put down . . . I give thee thanks, O Lord, who hast separated me from the company of this vain world, and hast brought me into thy holy service," &c.

From this little abbot the empress sought instruction; and he wrote a book for her use. It exists only, I believe, in manuscript; but the preface, which has been published, is as follows:—

"Long since, imperial lady, you were pleased to signify your desire that I should collect from the sacred writings some short and plain discourses, from which you might learn, according to your order, and without wearisome labour, a rule of good life; for every rank, age, and sex, has its own peculiar instruction for conduct in the sacred books; so that each one, walking rightly in the vocation in which he is called, may arrive at the kingdom in which there are many mansions. At length, after the decease of your late consort, of revered memory, the most illustrious and wise Emperor Henry, you cordially embraced the praiseworthy design of active widowhood; and though rank, wealth, and youth, might have prompted you to a second marriage, yet you did not incline your heart to the words of men speaking falsehood for truth; but you rose up and stood firmly on your feet, with your loins girded, so that, in contempt of carnal and worldly allurements, you might serve the Lord Christ in chastity, and set to other matrons an example worthy of imitation; namely, that being provoked by your continuance to better things, they may maintain their fidelity to their deceased husbands, and through the heavenly sacrifice, and by constant works of mercy, seek from the Lord the remission of their sins. How decent and becoming is it for a Christian woman, who cannot claim the higher reward of virginity, to study to live thenceforth chastely and soberly, so that, by God's help, she may be called, and may really be, the wife of one husband. If I mistake not, the propriety of maintaining this glorious excellence of single wedlock is taught us by the single rib taken from the side of man for the formation of woman.*

"As soon as I knew the pious desires of your heart, I set to work, and quickly culled some passages from the works of the Fathers, that wherever you are you may have with you some veracious documents, which may more fully point out the way in which a faithful widow ought to walk in righteousness and piety. Moreover, I added another discourse, on the life and conversation of virgins, for the instruction of the nuns who are collected in your monastery. And having found you to be much given to works of mercy, I did not hesitate to write this; namely, that, without all doubt, the proper objects of eleemosynary gifts are not ecclesiastics, who are already possessed of large property, but widows, orphans, sick persons, foreigners, and specially those who are truly the poor of Christ. In doing all this, through all my labours, my value for you has prevented my feeling it any trouble.

"Be dumb, ye dogs of Scylla; I shall go on, turning a deaf ear to the noisy rage of your abuse. I understand that, in your little cabals, (in conventiculis vestris) something like this drops from your canine jaws—'While you profess to be a monk, and silence is the peculiar characteristic of monastic life, what have you to do with women? Whence have you such authority, that you should sit in the seat of the learned, and teach even women with your written scraps?' Be silent, wretched men. You say this because you are blind leaders of the blind. 'Bring it again to mind, O ye transgressors,'† and diligently consider the filthy condition in which you are lying. I wish that your wicked mind may repent, and may study, in some degree, to imitate the pious works of good women. Is not this woman worthy to be had in all reverence, who has preferred the love of Christ to riches and honours? Therefore it was, that while she was the mistress of kingdoms, she humbled herself and became the servant of the poor. I say nothing of her having traversed almost all

* Ad legem semel nubendi dirigam. Ipsa origo humani generis patrocinatur, constans quid Deus ab initio constituerit, in formam posteritatis recensendum. Nam quum hominem figurasset, eique parem necessariam prospexisset, unam de costis ejus mutuatus, unam filii feminam finxit, &c.—*Tertull. Exhort. ad Castit.* Cap. V.

† Is. xlvii. 8: Redite pravaricatores ad cor.

Italy, most devoutly visiting the relics of the saints, and offering to them precious gifts, and giving great alms in the cities and towns, and in all places which she visited to pay her devotions; and because the narrow limits of a letter will not permit me to dwell longer on her praise, I will also pass over the fact, that on her return into France she has, in like manner, comforted the poor and the churches of God with a liberal hand; as it is written, 'She hath dispensed, she hath given to the poor, her righteousness remaineth for ever.'

"But setting aside these persons, who blow on the earth, and raise a dust to blind their own eyes, lest they should see themselves, I return to you, venerable handmaid of Christ, that my discourse, which I began for your instruction, as if I had been present conversing with you, may, by the help of God, be carried forward to the completion of that design. Therefore, though I should have thought that those little compilations, made according to my poor ability, might have sufficed for your safety; yet since I understand, through some friends, that you wish and require that I should also copy for you what I have published on Divine Contemplation, and the Love of Christ, and concerning that heavenly Jerusalem which is the mother of all the faithful, I confess that my heart does greatly rejoice, and magnifies in you God, the giver of all good things. For were it not that, under the leading of Christ, you had risen to higher things, going from strength to strength, you never could have had the power to ask such a thing. Who will not admire to see a soul so fervent, which, still drinking the streams of sweet waters, ceases not to thirst? Very foolish and very obstinate is he who despises the prayers of such a woman, and does not accede to her most proper requests. As to myself, revered mother, here I am quite ready, according to the degree of knowledge which God has given me, cheerfully and joyfully to fulfil your wishes in all things. I would he may be a spark of fire within me, which may add somewhat to my mind, warmed by its influence.

"Receive, therefore, O excellent soul, noble example of holy widowhood, accept, with a watchful mind, this little work, which you desired, and which, by the grace of Christ, I have compiled, which you will find to consist chiefly of sweet words of heavenly contemplation. These are to be reverently read, and meditated on with due fear, lest coming to them in a cold and undevout frame of mind, you be judged guilty of rashness. From this you will understand that this book is chiefly intended for the use of those who do not suffer their minds to be darkened with carnal desires and worldly lusts; and when these things are read with tears and great devotion, then the meek reader tastes, with the palate of his heart, the inward sweetness which is hid in them. If it be thus, or rather, since it is thus, let not the proud and fastidious mind presume to meddle with the secret and sublime words of the divine oracles, lest it fall into error; for with blind eyes it cannot behold the light. Hence it comes that many rush, through heresy, into the abyss of eternal damnation, drawing down others along with them to death; because the mysteries of holy scripture, which are rooted in heaven, are not fully intelligible even to any of the perfect in this world. Only they who, being wise with the wisdom of God, bring forth the fruit of profound humility, understand so much as the Holy Spirit condescends to reveal to them. Therefore read these things often, and especially when you feel your mind to be under the influence of heavenly desire; for right it is that you, whose practice in active life is so good, should take the wings of contemplation, and, soaring upwards, should drink of the fountain of celestial sweetness, saying with the prophet, 'With thee is the fountain of life, and in thy light we shall see light: my soul hath thirsted for God, the living fountain. Lord, I have loved the beauty of thy house, and the place of the habitation of thy glory: and what we find in the song of love, where the soul which loves God only addresses Christ her beloved, saying, 'Thy name is as ointment poured forth; therefore do the virgins love thee. Draw me, we will run after thee. (i. 3.) My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away.' (ii. 16.)

"With regard to this matter, however, it must be known, that that chief and unchangeable being, who is God, can by no means be seen by mortal eyes in this land of the dying, nor has been ever seen by any mortal, since the time when our first parent was driven out from the beauty of paradise into this state of trouble. Hence it is that the contemplative life begins here; but it is perfected only there, where God is seen face to face. For the meek and simple mind, when it is raised into contemplation, and, overcoming the hinderances of the flesh, penetrates into the things

of heaven, is not permitted to remain long thus above itself, but is drawn back to inferior things by the burthen of the flesh. Yet, though it is quickly recalled to itself, struck back by the infinite splendor of the heavenly light, still it gains great strength even from this one thing—that it is enabled to obtain some foretaste of the divine sweetness; for being presently fired with great love, and being raised by it, it perceives the impossibility of seeing what it ardently loves, yet could not so ardently love if it did not catch some glimpse of it. There are some persons, less instructed, who conceive of God as like an image, because, being unhappily scattered abroad amidst the things of the world, they are incapable of the intellectual contemplation of that wonderful and unbounded light. To such, what is the eye of contemplation but a snare of perdition? Persons of this description are to be warned that they content themselves with the exercises of active life, without presuming to ascend the mount of contemplation; for as it is written, ‘The carnal mind receiveth not the things of the Spirit of God;’ and, ‘to be carnally minded, is death.’ For the human mind, unless it repels the desire of external things, does not penetrate those which are internal; because the more clearly it discerns invisible things, the more perfectly it despises the things which are seen. Therefore, although God is in his nature invisible and incomprehensible, yet, by the purified and holy mind, which seeks only the things that are above, he is, even here, seen without sight, heard without sound, received without motion, touched, though immaterial, present, though not circumscribed by place.

“Having premised these necessary things, I beseech you, dear lady, that if you find any persons who wish to have this book, you would admonish them to copy it carefully, and to read it over several times after they have written it, so that they may not suffer any thing to be added, omitted, or altered. We say this because of the carelessness of book-writers, who not only corrupt the truth, but add lie to lie. May God be with you, and may his hand strengthen you, that, becoming like the living creature with wings and eyes, you may every day make progress in both modes of life—now with Martha actively serving Christ in his members, now with Mary sitting in contemplation at the feet of the Lord, and intently listening to the words of his mouth—so that, by well doing and pure contemplation, you may arrive at that beatific vision in which the Son speaketh openly of the Father. And to this, for his mercy and his goodness’ sake, may he vouchsafe to lead his servants and his hand-maids—He who descended to these things that are below, that we might rise to those which are above, who stooped that he might raise us, who became weak that he might make us strong, who took our life that he might give us his—for He, the only begotten, is co-eternal with the Father, who liveth and reigneth with him in the unity of the Holy Spirit, God, throughout all ages. Amen.

“I, John, the lowest of the servants of Christ, and the brethren who are with me, salute you in Christ; O blessed lady, pious mother of the poor, and noble ornament of widowhood, farewell.

“May the Omnipotent Trinity ever keep you in its will.”*

Digression? this is anything in the world but a digression. I am telling a plain story in the most straightforward way imaginable. To be sure, the story, as far as I have yet got, might have been comprised in three words, “*Udabricus monachus Cluniacensis*,” or, I might have said, “At *Clugni* there was a monk named *Ulric*”—for this is, I admit, all the progress which we have yet made in the story, without having even explained how he came there; but then my readers would have slipped over it at once; and, as it respects too many, I might quite as well have been more brief still, and (giving letters instead of words to represent what were, in fact, unknown quantities) I might have said, “at *x* there was a *y* named *z*.” This would have conveyed to many persons, whose knowledge on other subjects is accurate and extensive, nearly as much information as to the where, the what, and the who.

* Mab. ubi sup. p. 133.

Yet it is most particularly this which I wish to be understood ; and, therefore, as to the first, I have very slightly traced Clugni up to the time in question ; I have endeavoured, by the way, to give some idea of what it was to be a monk there, and now we are arrived at the who—who was Ulric ? and how can I answer the question without saying something of his royal patroness ? and what would be the use of only saying that Ulric was the favourite of the Empress Agnes, when not one man in a hundred has taken the pains to satisfy himself of her existence, and fewer still have formed any opinion whether she was likely to patronize a young courtier for his virtues or for his vices ? And how could I speak of her without saying something about the little abbot, even supposing that I had no wish to bring him in, or to give the reader an incidental peep at the mysticism (I use the word with reverence) of the dark ages ?—a subject which seems to me most interesting and instructive, of which I have hitherto said nothing, and of which I believe little, if anything, ever has been said in our language. But, without any such collateral view, it was quite necessary to mention the little Abbot John ; and, indeed, I had it in my mind to have said something about his correspondence with William the Conqueror ; only then I thought some persons would really charge me with digression—especially those for whose sake I thought of doing it, and who might not be aware that I only went out of my way in order to hook the matter over one of the very few pegs which the minds of people in general present, on which to hang the occurrences of the dark ages. So I say nothing of it ; but go straight on with Ulric, who was (though not yet) a monk of Clugni. I wish I knew more of his uncle, who was Bishop of Frisingen ; but all that I find is, that (led, I presume, by the disposition of the youth which has been described) he invited him to come to him, ordained him, and at length made him Prior of the Canons. While he held this station, he was accompanying the Emperor on a journey into Lombardy, with a view to proceed into Italy, when he learned that the body of which he was a member were in great distress, through a famine which extended over several districts. He obtained reluctant permission from the Emperor, and returned in haste, mortgaged his hereditary possessions, and relieved the distress of others beside his own brethren. After this, he determined on a pilgrimage to Jerusalem. “The anxieties and labours which he underwent by the way,” says his biographer, “namely, in the badness of the roads, by perils from men and by sea, I pass over briefly, lest the prolixity of my narrative should tire the reader. But this I ought by no means to omit, that every day, before he mounted his horse, he repeated the Psalms.” On his return he found that his uncle was dead, and that the see of Frisingen, as well as his own priorate, was filled by a successor. He had, as has been already stated, mortgaged his private property, and he was therefore somewhat at a loss for a maintenance. The prior of the canons of Ratisbon, however, who was his relation, kindly took him in until he could redeem his estates. Having at length effected this, his first idea was to found a monastery ; but the circumstances of the times, and the irreligion of the bishops (says his monkish

biographer), prevented his fulfilling that design, and he therefore determined to devote himself, and all that he had, to the Lord, and to embrace the monastic life. He began, therefore, to distribute his goods to the poor, among whom he very justly numbered the nuns of a convent near Ratisbon, whose finances were so low that they were obliged to be content with an allowance of half a pound of bread (part white and part black) per day. He gave them land enough to provide them with a pound of white bread per day, and also to enable them to maintain seven poor persons. Having thus disposed of all his property, except so much as was necessary for the effecting his purpose, he resolved to enter into a monastery. He was unwilling to go alone, and persuaded Gerald, a scholar of Ratisbon, to accompany him; and having formed this resolution, they first made a pilgrimage to Rome, and then, having heard a high character of Clugni (*cujus religionem longe lateque prædicari audierant*) they determined to go thither. There they were received by the Abbot Hugo, who, as I have already said, had obtained that office in the year 1049; and we may dismiss Gerald at once by saying that he afterwards became Bishop of Ostia. As to Ulric, I need not repeat all that his biographer tells us of his mild, humble, and affectionate disposition; he loved, and was beloved by, all, but especially shewed his constant care and kindness to the novices. Considering them as persons peculiarly in want of instruction and consolation, he sent for them and taught them with assiduous benevolence. Indeed he seems to have had not only a talent, but a taste, for this sort of teaching, which led him into a practice somewhat out of the common way, and which gave offence to some of his brethren. He used to write "sweet and salubrious" letters of advice, and to send them privately to abbots and monks, confirming the moral and religious, and recalling those who had erred from the way of truth. Some of the monks made a formal complaint, but the "*abbas discretissimus*" seems to have thought that there was no great harm in the matter; and, in fact, the next thing of which we read shews that his confidence in Ulric was undiminished—perhaps increased—by what transpired during the inquiry. Ulric was sent to take the superintendence of a nunnery which the abbot had founded at Marcigni. While there, owing to his long vigils and his continual writing, (*per scribendi laborem continuum*,) he suffered from pain in his head. To relieve this, he washed his head with wormwood, and on one occasion he managed so to get a fragment into his eye that he could not get it out. Having suffered from it for six months, he returned to Clugni, and begged leave to resign his charge. Shortly after this, Lutold, the rich and powerful lord of the castle of Rumelingen, and his wife, having no children, signified their intention of devoting their property to the service of God, and offered it on the altar of St. Peter and St. Paul, at Clugni. On his request that some of the brethren might be sent with him to found a monastery, Ulric and another were deputed for that purpose. They chose a site; but, winter coming on, they were obliged to defer the building until the spring; and in the meantime, declining the society of the laymen among whom they were cast, they retired to a cave about two miles

off, where they proposed to live in solitude. In this they were disappointed; for Ulric having preached to some few strangers who came to look at them from curiosity, the numbers increased, and he was soon surrounded by multitudes of the rude natives, Christians only in name, to whom he had an opportunity of making known the gospel. After the winter, they set to work, and were cordially assisted by all the neighbourhood, except two priests, who were afraid that they should lose their fees by the erection of this monastery, and who therefore did all they could to set the people against the monks and their design. One of these priests told his congregation, in the course of a sermon, that a certain poisonous herb was springing up in that part of the country, which, if it came to bear fruit, would fill the whole land with its poison. The simple people were horror-struck, and inquired if there were no marks by which they might distinguish, and no means by which they might eradicate, such a perilous plant; and the preacher enlightened them by saying, "Those monks coming into these parts from the monastery of Clugni, full of deceit, avarice, and envy, expose you to great danger; for if they get a footing among you, and cause the hurtful seeds of their preaching to grow up in your hearts, whatever good work may have been wrought in you by my care will soon be destroyed, and you will bring forth no fruit of virtue. Having, therefore, prayed to God that his divine goodness would vouchsafe to remove them from you, earnestly pray also that their deceitful doctrine and feigned sanctity may not deceive your senses, and (which God forbid) draw you aside from the way of salvation." Some of his hearers implicitly followed his directions, and forthwith began to pray, but the more prudent hesitated. Soon after, the priest was benighted, and fairly lost his way, and saw no alternative but to ask for shelter from the monks, who were perfectly aware of his feelings and practices against them. Between hope and fear, he resolved to try the experiment. Ulric went out to meet him, received him cheerfully, and, according to monastic rule, first led him to prayers, then embraced him, and gave him the kiss of peace, talked kindly with him, and shewed him all hospitality. The next day, after having been kindly dismissed, the priest's conscience smote him, and on the succeeding Sunday he frankly told his congregation that he had been to blame in abusing the monks, and instead of telling them as before, to pray against Ulric and his companion, he besought them to pray that God would pardon the sin which he had committed in defaming them. Sincere friendship ensued, and the priest and his parishioners set to work with all their heart to help the monks build the monastery.

I mention these circumstances because they throw light on our general subject; but it would be tedious to particularize all that Ulric did in this way. He was evidently considered a peculiarly fit person to be employed in founding cells and monasteries, and bringing them into order, being, as his biographer says, "*in omni norma cœnobialis vitæ ad unguem edoctus.*" Yet, with all his engagement in active business, Ulric was a reading, thinking, praying man; and his biographer recounts the circle of his principal employments as prayer,

reading, teaching, copying, and composing. It is enough here to say, that he founded the monastery of La Celle, and presided over it from its foundation until his death. He had long lost the sight of one eye, and two years before his death he became totally blind. During that period he devoted himself, with less avocation, to prayer, psalmody, and listening to sacred reading; and he died, at an advanced age, in the year 1093.

Ulric was a monk of Clugni—that is all which I wish the reader to take with him, and we will at once change the scene for the Black Forest, in the diocese of Spier. At the same time that Hugo was Abbot of Clugni, and was extending its fame and dependencies by the ministry of Ulric, the monastery of Hirschau was governed by the Abbot William. He was a Bavarian by birth, and born of honest parents, who offered him in his childhood at the monastery of St. Emmeram, in Ratisbon, where he was educated, and made great proficiency both in sacred and profane learning—*tam in divinis scripturis, quam in sæculari philosophia doctissimus evasit*. “No one,” adds Trithemius, the historian of his monastery, “ever saw him idle, no one engaged in frivolous pursuits; he was always devoted to prayer and reading, or some manual occupation which his obedience required. He became very learned in all sorts of knowledge, and in a short time made such progress in what are called the liberal arts, that he got beyond his teachers. In philosophy he became a most acute disputant; in music he was unusually learned, and composed many and various chants in honour of the saints. How skilful he was in astronomy, mathematics, and arithmetic, his works testify: on these subjects he bestowed much pains.”* I need not add to this all that we are told of his virtues as an abbot, or of his fame, honour, and extended influence. Still less need I recount the miracles which he is said to have performed, or even notice any but one, which Trithemius himself, though he records the others, declares to be the greatest. Indeed, I see no reason to suppose that the abbot ever pretended to any such power as some of his admirers seem to have supposed that he must have possessed; but Trithemius, after mentioning some wonderful things ascribed to him, while for the sake of brevity he omitted others, adds—“But of all his miracles I consider this to have been the greatest—that, in the midst of a perverse nation, he shone forth as a most excellent man; and in so dangerous a time of discord between the church and the state, he maintained an unspotted course in the paths of righteousness.” He goes on to say that the Abbot William restored the order of St. Benedict, which had almost fallen into ruin in Germany; and that he was, either by himself or his agents, the means of founding eight monasteries, and restoring more than an hundred; so that, next to the reformation wrought by the foundation and influence of Clugni, his work of reform was the most important which was to be found in the annals of his order. The monks of his own monastery (whom, notwithstanding that he was

* Chron. Hirsaug. Tom. I. p. 221, sub. an. 1070.

continually sending them out to the monasteries which he founded or restored, he contrived to keep up to the number of an hundred and fifty) "were perpetually employed, either in the performance of divine service, or in prayer, meditation, and sacred reading. Those who appeared less fit to be employed in sacred things were appointed to perform such manual labours as were necessary, so that none of their time might pass in idleness. The holy father, knowing, moreover, what he had learned by laudable experience, that sacred reading is the necessary food of the mind, made twelve of his monks very excellent writers, to whom he committed the office of transcribing the holy scriptures and the treatises of the fathers. Beside these, there were an indefinite number of other scribes, who wrought with equal diligence in the transcription of other books. Over them was a monk well versed in all kinds of knowledge, whose business it was to appoint some good work as a task for each, and to correct the mistakes of those who wrote negligently. In the course of time" [for William was abbot two and twenty years] "the monks wrote a great many volumes; but a very small part remained at Hirschau; for the holy father, who was always more anxious to win and to profit souls than about all things else in the world, whenever he sent forth any of the monks to other monasteries to reform them, cheerfully, and of his own free will, gave them books, and whatever else they thought necessary; and forasmuch as the monasteries which he reformed were many, a very small part of the great multitude of books which he caused to be transcribed remained at Hirschau. Oh, every way praiseworthy man, who preferred souls redeemed by the blood of Christ to the advantage of transitory gain, and consulted the benefit of others instead of seeking the perishable riches of the world! Truly this is a virtue to be found in few—that abbots should strip their own monasteries, either of ornaments or books, to supply the wants of others."*

The Abbot William himself may now tell that part of his history for the sake of which I have introduced him:—

"After that I, brother William, had been called, by the providence of God and the election of the brethren of Hirschau, to the government of that place, I appointed for them, in the first instance, those customs of monastic life which I had learned from my childhood in the monastery of St. Emmeram; but as, through the gradual negligence of monastic rigour which succeeded, there seemed to be in many things a degeneracy from that high tone of life and conversation which it imparts, I resolved that, wherever, either by seeing or hearing, or by reading sacred books, I should meet with things tending to improve the conversation of the brethren, I would collect them together, as living stones for the erection of a spiritual building. And while I commended this my resolution with earnest and constant prayer to Him 'who fulfils the desire of his faithful in good things,'† through the wonderful and merciful providence of God, that venerable man, worthy to be had in remembrance by all good men, Bernard, Abbot of Marseilles, having executed his office as apostolical legate, came to us, and, owing to the difficulty of prosecuting his journey as he desired, stayed with us nearly a year. After he had particularly examined the mode of life pursued by our monks, and the state of our monastery, he one day, in the course of conversation on other matters relating to a spiritual life, thus addressed me:—'I see, my dearest brother, that this place is remarkably adapted to monastic

* Trith. ubi sup. 227.

† Qui replet in bonis desiderium fidelium suorum.—*Vulg.* Ps. cii. 5.

life, and the monks appear to be animated with a most ardent desire to lead a life of holiness and righteousness; but I should like to know by whom you have been chiefly guided as to your regulations, and from what monastery in particular you have derived those customs which are traditional?' I replied:—'It is our desire, as far as we can, to imitate all the religious men of our order; but if, in any point where we have erred, you will condescend to bring us back into the right way, you may rest assured that we shall be most prompt to follow wherever your good counsel may lead us.'—'Your manner of life,' said he, 'as far as my poor judgment goes, seems to be such as must be acceptable to God, and admirable in the eyes of all wise men; but even if it were more glorious, and (if I may so speak) were shining forth with apostolic signs and powers, yet, to those who are simply looking for the perfection of monastic life, it would be rendered more graceful and acceptable if it were assimilated to regularly constituted monasteries in dress, treasure, and other customs. And, if you ask my opinion, among all the monasteries of Cisalpine Gaul I should most particularly recommend you to select Clugni, where, both by the authority of the most perfect monks, and the lapse of a great length of time, the monastic life has grown up to such a degree of strength and splendor, that if there are still any traces of holiness to be seen in other monasteries, there can be no doubt that these little streams have flowed from thence as from a living and inexhaustible spring.' In these and similar admonitions he was, as we say, spurring the free horse; and having finished the diplomatic business for which he had come, he returned home. By the way, he visited Clugni, and most particularly commended us to the abbot, so as to predispose him to shew us all kindness, in case we should apply to him. About the same time, Ulric, a senior monk of Clugni, who was, through the providence of God, sent into Germany on some business relating to his monastery, stayed some time with us; and as we had formerly been on the most intimate terms, and he had had long experience in the discipline of Clugni, I asked him to write out their customs for our benefit. He consented, promised, and, according to his promise, he wrote two books concerning those customs for us. Afterwards, considering that many things were wanting in those books for a full knowledge of the customs, I first sent two of our monks, then two more, and afterwards a third couple, to Clugni, who so thoroughly investigated all the most obscure things of that order, that their teachers, in whose hearing they recited what they had written on the customs, affirmed that there had never been any scholars in that spiritual school who had more fully or more truly understood the nature of their institution."^a

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 147.)

QUEEN ELIZABETH. (ARCHBISHOP WHITGIFT.)—1576.—Whitgift was this year appointed by the Queen to succeed Nicolas Bullingham, deceased, in the see of Worcester, *she knowing well his great deserts towards this church, and excellent abilities in learning and government, which were things now-a-days specially regarded in appointing bishops over the churches.* According to an observation made by an eminent learned gentleman in the north, (in a manuscript tract presented by the Lord Treasurer,) "That England was praised by Erasmus, because their choice was made of their bishops for gravity and learning; whereas other countries did it more for birth and politick respects of worldly affairs."

1583.—The Queen had her eye upon our bishop, to prefer him to the top of

* Mab. Anal. p. 154.

ecclesiastical honour in her church ; and had a mind, as some say, to put him into Archbishop Grindal's room before his death.... And from that great esteem that Archbishop had conceived of Whitgift's government, and other his virtues and worthy parts, as he did by his last will bequeath him a ring with a sapphire, so he did heartily desire he might succeed him.

And now, when the church was pestered with.... many schisms.... in this extremity of fear and danger of the church and state, when, to suppress the growing evils of both, they needed a man of prudence and piety, and of a high and fearless fortitude, they were blest in all by John Whitgift, his being made Archbishop of Canterbury.... About which time the Queen made him her chaplain, and not long after Prebend of Ely, then Dean of Lincoln ; and having, for many years past, looked upon him with much reverence and favour, gave him a fair testimony of both, by giving him the bishoprick of Worcester, and (which was not with her a usual favour) forgiving him his first-fruits ; then by constituting him vice-president of the principality of Wales. And having experimented his wisdom, his justice, and moderation in the manage of her affairs in both these places, she, in the twenty-sixth of her reign, made him Archbishop of Canterbury, and not long after of her privy council, and trusted him to manage all her ecclesiastical affairs and preferments ; in all of which removes he was like the ark which left a blessing upon the place where it rested ; and in all his employments was like Jehoiada, that did good unto Israel. These were the steps of this bishop's ascension to this place of dignity and cares ; in which place.... he devoutly consecrated both his whole life to God, and his painful labours to the good of his church. And yet in this place he met with many oppositions in the regulation of church affairs, which were much disordered at his entrance, by reason of the age and remissness of Bishop Grindall, his immediate predecessor ; the activity of the nonconformists and their chief assistant, the Earl of Leicester ; and, indeed, by too many others of the like sacrilegious principles. With these he was to encounter ; and though he wanted neither courage nor a good cause, yet he foresaw that, without a great measure of the Queen's favour, it was impossible to stand in the breach that had been lately made into the lands and immunities of the church, or indeed to maintain the remaining lands and rights of it.... And she saw so visible and blessed a sincerity shine in all his cares and endeavours for the church's and for her good, that she was supposed to trust him with the very secrets of her soul, and to make him her confessor.... and would often say, " She pitied him because she trusted him, and had thereby eased herself, by *laying the burden of all her clergy cares upon his shoulders, which he managed with prudence and piety.*" I shall not keep myself within the promised rules of brevity in this account of his interest with her Majesty, and his care of the church's rights, if in this digression I should enlarge to particulars. The Queen's care to preserve the church's rights, which till then had been neglected, may appear a fair testimony that he made hers and the church's good the chiefest of his cares, and that she also thought so. And of this there were such daily testimonies given, as begat betwixt them so mutual a joy and confidence, that they seemed born to believe and do good to each other ; she not doubting his piety to be more than all his opposers', which were many ; nor doubting his prudence to be equal to the chiefest of her council, who were then as remarkable for active wisdom as those dangerous times did require, or this nation did ever enjoy. And in this condition he continued twenty years, in which time he saw some flowings, but many more ebbings, of her favour towards all men that had opposed him, especially the Earl of Leicester.... And this good man deserved all the honour and power with which she gratified and trusted him ; for he was a pious man, and naturally of noble and grateful principles : he eased her of all her church cares by his wise manage of them ; he gave her faithful and prudent counsels in all the extremities and dangers of her temporal affairs, which were very many ; he lived to be the chief comfort of her life in her declining age.... and to behold the closing of

those eyes that had long looked upon him with reverence and affection. And let this also be added, that he was the chief mourner at her sad funeral; nor let this be forgotten, that within a few hours after her death, he was the happy proclaimer that King James (her peaceful successor) was heir to the crown.—*Walton's Life of Hooker*, ed. Keble.

1854.—“The condition of the church was the worse, by reason of the many vacancies now in it; divers bishoprics wanting their pastors, as Ely, Oxford, Worcester, Bath and Wells, Chichester . . . Besides, several deaneries were now also either vacant, or like to be vacant when the bishoprics should be filled. Of this the archbishop complained to his pious and fast friend at court, the Lord Treasurer . . . urging him to move the Queen speedily to nominate able pastors for the supply of that weighty office in the church, the necessity of the time, and the variable dispositions of men's minds, as he said, requiring the same.

“And for the better finishing of this necessary work, (and very likely upon the request of the said lord,) the archbishop made a scheme, according to his judgment, what persons might be proper for the bishoprics and deaneries void, which he accordingly sent to the treasurer, as opportunity served, to offer to the Queen—viz. :

Bishoprics void.

Persons to be preferred.

Ely The Bishop of London.

[For this see of London was now as good as concluded upon to be void by the intended translation of Aylmer, the present bishop, to Ely, though it so happened not in the issue.]

London Dean of Windsor.

Worcester { Bishop of Norwich.
Dean of Westminster.

Bath and Wells . . . { Dean of Canterbury.
Dean of Ely.
Dr. Bickley.
Dr. Howland.

Chichester { Dean of Lincoln.
Dean of Westminster.
Dean of Ely.
Dr. Bickley.
Dr. Howland.

If the Bishop of Norwich be removed to Worcester, then I think the Bishop of Rochester to be very fit for Norwich; and the Dean of Westminster to be removed to Rochester, and to keep the deanery also.

*Deaneries void,
or which may be void.*

*Persons
to be preferred.*

Deanery of Canterbury . . . Suffragan of Dover.
Ch. Ch., Oxon . . . Dr. James.

Westminster } . . Dr. Bickley.
Lincoln }

Peterborough . . . { Dr. Howland.
Dr. Wood.
Dr. Reed.
Mr. Lively.

Windsor { Dr. Westphaling.
Dr. Fletcher, her Majesty's chaplain.

Gloucester { Dr. Reed.
Mr. Griffith.
Mr. Bankcroft.

Deanery of Ely . . .	{ Dr. Bell. Dr. Howland. Dr. Wood.
Provostship of Eton .	{ Mr. Browne. Mr. Blithe.

And in the same month of September, the said lord let the archbishop know that her Majesty would place bishops in all the void rooms."—*Strype's Whitgift*, iii. 9.

1584.—There was another vacancy at this time, (*though not of a bishoprick*,) wherein the archbishop thought fit to concern himself. The Temple in London was now void of a master. It was very convenient it should be bestowed upon some able and learned man, and due observer of the religion and divine worship established and practised in the realm. Mr. Travers, sometime a fellow of Trinity college, in Cambridge, a great puritan, and one of the heads of that party, *had got a strong interest to bring him in*, namely, several of the members there, and *especially the Lord Treasurer Burghley himself*; who, by the good report he had heard of him, *moved the archbishop to yield his consent*. But the archbishop, knowing the importance of the place, and the great numbers of young gentlemen that were admitted, and inhabited at the temples, for education, breeding, or employment, feared the infection of them by the principles of that sort of men.

Therefore, in the month of August, he had signified to the Queen the vacancy of the mastership of the Temple by the death of Mr. Alvey. And that the living was not great; yet that it required a learned, discreet, and wise man, in respect of the company there; who, being well-directed and taught, might do much good elsewhere in the commonwealth, as otherwise they might do much harm. And because he heard (as he further *declareth his mind to the Queen*) that there had been suit made to her highness for one Mr. Travers, *he thought it his duty to signify unto her Majesty*, that the said Travers had been and was one of the chief and principal authors of dissension in this church; a contemner of the book of prayers, and other orders by authority established; an earnest seeker of innovation; and either in no degree of the ministry at all, or else ordered beyond the seas, not according to the form in this church of England used. And that his placing in that room, especially by her Majesty, would greatly animate the rest of that faction, and do very much harm in sundry respects.

And then *he recommended one to her* for the said place, being one of her chaplains, in these words:—"That her Majesty had a chaplain of her own, Dr. Bond, a man, in his opinion, very fit for that office; and willing also to take pains therein, if it should please her highness to bestow it upon him, *and which he referred*, as he added, *to her most gracious disposition*: beseeching Almighty God long to bless, prosper, and preserve her to his glory and all their comforts." [It was dated from Croydon, the day of August, 1584. Subscribing himself, Your Majesty's most faithful servant and chaplain,

JO. CANTUAR.]

This Dr. Bond, whom the archbishop *named* to the Queen for this place was, as I suppose, Dr. Nicholas Bond, that was afterward President of Magdalen College, Oxon. *For him he moved also the Lord Treasurer* in the month after, (for the Temple was still void, though Travers was now lecturer there,) *beseeching him to help such an one to the mastership of the Temple* as he knew to be conformable to the laws and orders established, and a defender, not a depraver, of the present state and government. And that he that then read there (*viz.*, Travers) was nothing less, as (the archbishop said) of his own knowledge and experience he could testify. He said further, that Dr. Bond was desirous of it, and he knew not a fitter man.

The Queen, in the meantime, upon the archbishop's letter aforesaid to her about this matter, had asked the Lord Treasurer what he thought of Travers

to be master of the Temple; who answered, that at the request of Dr. Alvey in his sickness, and of the number of honest gentlemen of the Temple, he had yielded his allowance of him to the place, so as he would shew himself conformable to the orders of the church; and this he was informed he would be. Then her Majesty told him, that the archbishop did not so well allow of him; to which the said lord replied, that that might be for some things supposed to be written by him in a tract, intituled, '*De Disciplina Ecclesiastica*,' which was a book wholly condemning the present government of the church of England by bishops, and advancing another government by an equality of ministers and elders as only agreeable to the word of God. Whereupon she commanded the treasurer to write to his grace (for the court was now at Oatlands) to know his opinion.

Of this conference he acquainted the archbishop in a letter, dated September the 17th, and therein prayed his grace himself to signify unto her what his opinion was, as God should move him; adding, still in Travers his behalf, that surely it were great pity that any impediment should be occasion to the contrary; for that he was well learned, and honest, and well allowed, and loved of the generality of that house; and that, as for Mr. Bond, who had been with him (the Lord Treasurer) and told him, that his grace liked well of him, he told the archbishop that he liked of him also, as of one well learned and honest; but that he let the said Bond know, that if he came not to the place with some applause of the company, he should be weary thereof. But, notwithstanding, he signified to the archbishop that he had commended him to her Majesty, if Travers should not have it; but that she thought him not fit for the place because of his infirmity, and so he wished his grace the assistance of God's holy Spirit to govern his charge unblamable. Dated at Oatlands. Our archbishop, upon the aforesaid lord's naming of Travers so favourably as he had done, both to himself and the Queen, and of his willingness to submit to order, in his next correspondence shewed him more particularly how little was to be expected from him.* And, therefore, he *resolutely concluded*, "That unless he would testify his conformity by subscription, as all others did which now entered into ecclesiastical livings, and would also make proof unto him, that he is a minister ordered according to the laws of this church of England, (as he verily believed he was not, because he forsook his place in the college upon that occasion,) *he could by no means yield to consent* to the placing him there, or elsewhere, in any function of this church."

In short, the careful archbishop partly obtained his end, in excluding Travers from the said mastership, and partly was disappointed in obtaining it for Dr. Bond. For a third person was preferred thereunto, and he a very learned and yet modest man, well affected to the government and practice of this church, and that afterwards proved one of our best writers for our ecclesiastical constitution—namely, Mr. Richard Hooker, who was recommended by Sandys, Bishop of London.

The book *De Disciplina Ecclesiastica*, mentioned before, whereof Travers

* Part of the Archbishop's letter was to this tenour: "Nevertheless, if time and years have now altered that disposition (which I cannot believe, seeing yet no token thereof, but rather the contrary,) I will be as ready to do him good as any friend he hath; otherwise I cannot in duty but do my endeavour to keep him from that place, where he may do so much harm, and do little or no good at all. For howsoever some commend him to your lordship and others, yet I think that the greater and better number of both the Temples have no so good an opinion of him. Sure I am that divers grave, and of the best affected of them, have shewed their misliking of him to me; not only out of respect of his disorderliness, in the manner of the communion, and contempt of the prayers, but also of his negligence in reading. Whose lectures, by their report, are so barren of matter, that his hearers take no commodity thereby."—Strype, in Walton's Life of Hooker, (Works,) ed. Keble, vol. i, p. 40.

was thought by the archbishop to be the author, was the ground and model of the Paritan discipline, which was so laboured to take place in this church in the room of episcopacy established, which must be abolished quite, together with the book of common prayer, and that discipline to succeed in place thereof. Therefore the archbishop had just reason to be jealous of this man, as well for this book of his as for his other qualities, mentioned before,—as, his going to Geneva, and his foreign ordination which he received at Antwerp, by T. Cartwright, Villers, and others, the heads of a congregation there.

1589.—Of these bishoprics, two of the new foundation (being but of small revenue) were now intended to be filled. Dr. Sprint, dean of Bristol, a plausible clergyman, (very gay and brisk, a spender, and behindhand in the world,) was thought of by the lord treasurer, or recommended to him, to come into the government of that see. *But, first, he consulted (as he always did in such cases) with the archbishop* (who was now, being the month of August, at Canterbury) *concerning this man's qualifications.* The archbishop privately, by letter, thence signified freely his dislike of him for that preferment, as wanting that gravity that became a father of the church; and, moreover, being under the temptation of making no fit use of the revenues of the church, signifying his mind to this tenour: "That Dr. Sprint, whom the treasurer mentioned in his last letter, was a man greatly indebted; and that by his means, as he was informed, the church of Bristol (whereof he was dean) stood also indebted to her Majesty for the tenths and subsidies of that diocese, in some good round sum of money. That, besides, he was noted to be a man of very light and wanton behaviour, and therefore he thought him not meet for a bishopric." But yet we must not leave this divine wholly under an ill character. For though on these accounts he was judged unfit to be made a bishop, yet he had very good parts, a learned divine and of a sober conversation. At least under such a character he was recommended to the lord treasurer many years before, by Horn, bishop of Winchester—viz., in the year 1576, to whose church he then belonged. Who, when the said nobleman was about to confer some benefice upon him, and some of his friends had desired that bishop to signify his knowledge of him, he readily shewed that lord, "that the benefice would be well bestowed: that the man had a proper wit; was well learned; read the divinity lecture in his cathedral church, had a good grace in the executing thereof, as also in preaching; that he was of a sober life, to the commendation of the rest. That he had been brought up under him six or seven years, in which time he had found by experience the truth of what he writ, adding, that he would be very loth to give this commendation of him, or any other, to his honour, if he did but suspect the contrary."

But whether or no, his behaviour afterwards was answered, he missed of the bishopric of Bristol, it being granted to Richard Fletcher, S. Th. P., a courtly clergyman also, and the Queen's chaplain, [who was elected to that church of the blessed Trinity of Bristol.]

1594.—Mr. Hugh Broughton, sometime of Christ's college, in Cambridge, flourished in these times. He was a scholar that had attained, by his long studies in the Hebrew and Greek learning, to exquisite perfection therein, and was, therefore, *highly valued by men* of the best account in the realm, both of the court as well as others; but so infinitely conceited and proud he was thereof, and so rudely uncivil towards all that differed from his sentiments, that it much eclipsed his esteem with our archbishop, as well as other men of good learning. But the archbishop, by reason of the reports that were made of him and his principles, suspected him to broach some unsound doctrines. [1595.] All this while our Hebrician had gotten little or no preferment in the church, which he regretted not a little, (knowing his own merits,) and especially having of late years taken holy orders upon him (which for sometime he declined) by the archbishop's advice. He had now the assurance, in the month of May this year, to move for the archbishopric of Thomond, in Ireland; but so, as though it were not so much his own request as the request of

others made to him, that he should make motion to the lord treasurer for that preferment, which therefore caused him to write thus in effect to the said lord: "that upon others' requests to make a motion to his lordship for the archbishopric of Tolland, (which was not worth, he said, above 200*l.* a-year,) he made it his petition to him. And that by reason, five years ago, he took a little soyl there, that he could accept of it if her Majesty would, and it were no trouble to his honour to speak to her highness for it, and so left it to his sage discretion." In so haughty and unseemingly indifferent a manner did he sollicite. I hear no more of this preferment; it went elsewhere. But in the next month he made, to the same lord, another request; which was, that he would cause, as he thought he might soon do, Mr. Day (the same person that was nominated this year for the bishopric of Winton) to resign his dignity which he had in St. Paul's, to the Bishop of London, for him; especially since, twelve years ago, the Earl of Huntingdon had told him that the said Day had offered so to do. But he had no mind then to take ecclesiastical preferment, nor since, until the archbishop had sent him his advice for that purpose. After a year or two, the bishopric of London falling void, he moved to obtain that, as well deserving it, upon the account of his great abilities and long pains (as he spake of himself) for the clearing of the knowledge of the scriptures by his eastern learning. But that also he missed of, being bestowed, by the means of the archbishop, upon Dr. Bancroft, a man of great service in the church, as we shall see when we come to the year 1597. But these disappointments and neglects sowed the temper of Mr. Broughton against the archbishop and other eminent learned men, as Dr. Bancroft, Dr. Bilson, Dr. Barlow, that got preferments before him.

1597.—Friday, May the 6th, 1597. 39 Eliz., was the confirmation of the election of Richard Bancroft, S.T.P., (who was chaplain to the lord chancellor Hatton and the archbishop successively) for bishop and pastor of the cathedral church of St. Paul's, London, [in the church of St. Mary le Bow; before Richard Cosin, LL.D., the archbishop's near general and principal official.] *The bringing of Dr. Bancroft into this see, which met with some opposition, was owing in a great measure to the hand and activity of the archbishop; and the finishing work to the lord treasurer; Mr. Broughton having a considerable interest with some at court to obtain it from him, (as we shall hear,) and another party representing Bancroft as popishly affected. But a great character of the worth and good deservings of Dr. Bancroft, was sent, by the archbishop's order and directions, to the court concerning him—viz., "That his conversation had been without blame in the world, having never been complained of, detected, or, for aught he knew, suspected of any extraordinary enormity. That he had taken all the degrees in school, as other men had done, and with equal credit. He had been a preacher against popery above twenty-four years, and was certainly no papist; indeed he was not of the presbyterial faction. That since he had professed divinity, he had ever opposed himself against all sects and innovations. That his sermon at Paul's Cross, the first Sunday in the Parliament, 1587, (being afterward printed, by direction from the lord chancellor and lord treasurer,) was to special purpose, and did very much abate the edge of the faction. That the last parliament he did set out two books in defence of the state of the church, and against the pretended holy discipline, which were liked and greatly commended by the learnedst men of the realm. That he had been a special man of his calling, that the lord archbishop of Canterbury had used, for the space of nine or ten years, in all the stirrs which had been made by the factions against the good estate of the church, which had procured him great dislike among those who were that way inclined. And that though he had been careful and earnest to suppress some sorts of sectaries, yet had he therein shewed no tyrannous disposition, but with mildness and kind dealing, when it was expedient, had reclaimed divers. That while he had been occupied for fifteen or sixteen*

years, as had been expressed, seventeen or eighteen of his juniors (few or none of them being of his experience) had been preferred: eleven to deaneries, and the rest to bishoprics. Of which number some had been formerly inclined to faction, and the most as neuters, or expected the issue, so that they might, as things should fall out, run with the time. That he had been long in speech for the bishopric of London. That his late good lordship (i.e., lord chancellor Hatton) told him, the summer before he dyed, that her Majesty was purposed to have removed Bishop Elmer to Worcester, and have preferred him to London. That Bishop Elmer offered, thrice in two years, to have resigned his bishopric unto him, upon certain conditions, which he refused. That Bishop Elmer signified, the day before his death, how sorry he was, that he had not *written unto her Majesty, and commended his late suit* unto her highness—viz., *to have made him his successor*. And lastly, that since the death of the last bishop, no man had been so commonly named for it as he; nor so generally thought to be more fit for that place." This preferment of Dr. Bancroft created a new displeasure against the archbishop in the mind of Mr. Broughton; he was ambitious of a bishopric, and *had promise of this of London*. How he resented this disappointment appears in a letter he had the assurance to write to the Queen, and to print it afterwards. The sum whereof was, "*How some of the lords of the council had sent Dr. Cæsar unto him, to tell him that they thought his studies not inferior for judgment in divinity to any in England, and that they intended to sollicite the Queen for some preferment for him, and that he should require of him what it was that he especially desired; and that what Dr. Cæsar should move for him to the Queen, they would second, but that he left to their lordships' good pleasure; and that the Queen should be his chooser, not himself, as he sent back his answer.*" But indeed he looked greedily for the bishopric of London: "*According as those lords' intention was* (as he added) *to move her Majesty to bestow that charge upon him, but that the archbishop was against him, and that he meant to move her for Dr. Bancroft; and that this report being noised about by the clerks of the council, they talked how the archbishop would work himself a disgrace by being an hinderance to him at this time, when he was about to open the bible to her Majesty, as he expressed it; meaning by his new translation of it out of the Hebrew. And further, that a certain bachelor of divinity of Ripon (who knew the purpose of the lords for Broughton, and was concerned for him,) had repaired to Lambeth, out of goodwill, to advise the archbishop better; but he could not have fit talk with him. That divine of Ripon was to have told the archbishop, had he had fit opportunity, how that Broughton, upon the next injury, was resolved to leave the Queen's government, and to go into Scotland, to the King, who had invited him, and offered the best preferment he had. Upon this he fel to disparaging the archbishop's learning, and extolling his own. . . . He desired the Queen that she would satisfy herself, whether her high preferred archbishop, or the defender of her faith (meaning himself, in respect of his shewing the right sense of the scripture, which was her faith) deserved better acceptation, for ground of study. That although his travail in this kind might have moved the archbishop to favour his pains, as the temporal lords did, and although his diligence might have stirred his love, it stirred only his envy.*" After this haughty, peevish manner, did this otherwise learned man, puffed up with a conceit of himself, express his offence against the archbishop, for getting his own chaplain, (and a man that had done such great service for many years past to the church, and likely to do much more) preferred before him, whom the prudent archbishop saw well would never have made a good governor in the church, of whatever good use he was and might have been to it for his oriental learning.

1597.—Bilson, Bishop of Worcester, was translated this year to the see of Winton, (and confirmed bishop and pastor of the cathedral church of the Holy Trinity there, May the 13th, in St. Mary Bow church, London.) This

new preferment of Bilson gave Mr. Broughton a new occasion of wrath; and in divers of his letters and tracts he spared not for foul language towards him also,—envying the preferments of others, himself neglected.

1597.—From this time, he (Bishop Bancroft) had, in effect, the archiepiscopal power; for the archbishop, being declined in years, and unfit for business, committed the sole management of ecclesiastical affairs to Bishop Bancroft.*

1603.—He (Archbishop Whitgift) lived and dyed in great reputation, and particularly happy in being highly esteemed for his wisdom, learning, and piety, by both his sovereigns, Queen Elizabeth and King James, *who both consulted with him in all matters of the church*, and in making laws and orders for the wel-governing of it, *and likewise in taking ALWAYS his advice for proper men to be placed in the chief preferments of it*, and who, seeing the great danger of the overthrow of the religion, happily reformed at first—viz., of the doctrine of it by papists, and the discipline and constitution of it, by the new reformers, devoted himself, his pains, his studies, his learning, his interest, to the preserving of it, wherein he had success to the end of his days, though through much opposition.

(To be continued.)

SACRED POETRY.

THE NATURAL AND SPIRITUAL MAN; OR, CLASSICAL COMPLAINTS AND SCRIPTURAL REMEDIES.

I.

"Time holds up his glass as to a youthful maiden, and shews men how evil they are."—Eurip. Hippol. 430.

Time holds to me his silent glass
Wherein myself I view,
As there from sin to sin I pass,
An image sad and true.

And since that now to manhood grown
I bear no goodly sign,
Hath God's displeasure o'er me gone,
I hasten to decline.

"We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image."—2 Cor. iii. 18.

But in another glass I scan,
Hiding his heavenly rays,
The image of the Son of Man,
And kindle as I gaze.

In deepest sense of my desert
Thus daily let me die,
If so I may but touch the skirt
Of His great charity!

* Fuller, Biogr. Brit., p. 112.

II.

"What shame or what bounds can there be to our lamentations for one so dear?"*—Horace, Ode i. xxiv. i.

If I forget thee for awhile,
Then, like some mournful strain,
Thine image seems to chide my smile,
And o'er me comes again.

O'er each still hour it comes from far,
With thoughts of childish years,
Reflected, like a heavenly star,
In the deep fount of tears.

"Concerning them which are asleep, that ye sorrow not, even as others which have no hope."—1 Thess. iv. 13.

That fount of tears, it hidden lies
Within my Saviour's breast,
And I will leave thee in the skies
And that deep fount to rest.

O Thou who know'st our secret frame
And every inmost grief,
In Thee I leave that long-loved name,
And find in Thee relief.

III.

"Children cannot attain the perfection of virtue, nor the happiness attending it; we call them happy in hope."—Aristotle, Ethics, L. 1, c. 9.

Still virtue labours 'mid the sky
To set her citadel,
Where visitants may come from high,
And Contemplation dwell.

She climbs; hill rises after hill;
The sun seems to alight;
Ever before, but distant still,
It sinks, and leaves to night.

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."—St. Mark, x. 14.

The weary, weak, and leaning child,
Upon a parent's breast,
Which lays, o'ercome with wanderings wild,
Its head, and is at rest:

Sole emblem such, to young or old,
Of all on earth we find;
Which angels may with joy behold;
Faith's meek reposing mind.

* "Quis desiderio sit pudor aut modus
Tam cari capitis."

MOONLIGHT.

"The morn above, the church below,
A wondrous race they run;
But all their radiance, all their glow,
Each borrows of its sun."

"CHRISTIAN YEAR, on *Septuagesima Sunday*."

Is it not happiness to steal
Forth on the silent night,
In confidence and hope to feel
The moon's pale light?

Well do we joy—we know that ray,
For our assurance given,
That darkness hath not quench'd the day
In the wide heaven.

Well do we love thee, gentle moon;
Our Heavenly Father's love
Sent thee to guide, in night's dark noon,
The feet that rove.

That love which when our glorious sun
Was hid from mortal sight,
Yet left us not on earth alone,
In moonless night.

As twilight, ray by ray, declin'd,
Apostles sought the tomb,
To seek if haply they might find,
In fear and gloom,

Rest for the aching heart—some safe
And secret place to hide,
Around which Sin and Satan chafe
Passion and pride.

The church of Christ—the Spirit's home—
Amid the cheerless night,
He planted it, earth to illumine
With heavenly light.

His own clear rays, reflected thence,
Fill with unearthly rest,
And light, and hope, and confidence,
The troubled breast.

Well do we joy, though tempests low'r;
For, taught by that calm ray,
We rest in peace till morn shall pour
A brighter day.

Well do we joy, for through the night,
 When Sin and Danger roam,
 From error free, that blessed light,
 It guides us home.

Well do we joy—earth can bestow
 Nought calm, and sure, and bright;
 Those beams for ever brighter glow
 To perfect light.

X.

THE CHRISTIAN'S RACE.

I.

He stood beside a dying bed;
 The lamp burnt pale and low,
 And, dimly seen, an old grey head
 Was battling its last foe.
 It was a father that lay there,
 That gazer was a son;
 I whisper'd, "There is help in prayer"—
 He said, "God's will be done!"

II.

He stood amid a glittering crowd
 Within the chancel wide,
 And gracefully the ring bestow'd
 Upon a blooming bride.
 "Rejoice, for love is round thee spread,
 And life is in its prime"—
 His smile was solemn, as he said,
 "It is a *holy* time!"

III.

He stood beside a healing spring,
 Whence drops of mercy fell;
 And lovely was the new-born thing
 Bath'd in that holy well.
 It was his eldest born: I said,
 "Rejoice, my friend, rejoice!"
 "I do!" he cried, with stooping head,
 And with a trembling voice.

IV.

He stood beside an open grave—
 The funeral rite was done;
 He had returned, to Him who gave,
 His lov'd, his only son!
 "Do not despair, my friend," I cried,
 As all around were weeping;
 He smil'd upon me, and replied—
 "He is not dead, but sleeping!"

V.

I stood beside a dying bed—
 'Twas HE HIMSELF lay there ;
 A smile of holy light o'erspread
 His countenance of prayer.
 He said,—“In sorrow, faith was mine ;
 In joy, a holy fear ;
 Now both are lost in hope divine—
 Still, Saviour, thou art near !”

VI.

Such was his life ! In joy and woe
 His heart was fix'd above ;
 Faith was his only strength below,
 His only food was love.
 Teach me, O Lord, his life to live ;
 Teach me his death to die ;
 May I to thee time's moments give—
 Thou me eternity !

R. P.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

TITHE COMMUTATION ACT.

SIR,—In pursuance of the recent “Act to Regulate Parochial Assessments,” 6 and 7 Will. 4, cap. 96, one uniform mode of rating for the relief of the poor throughout England and Wales will be established after the 21st day of March next, founded upon the net annual value of the several hereditaments rated thereunto ; subject, however, to the proviso that nothing in that act contained shall be construed to alter or affect the principles, or different liabilities, (if any,) according to which different kinds of hereditaments are now by law liable. It therefore is important that the true nature of those principles and liabilities should be clearly understood, in order that the expense, and other evil consequences of litigation may be prevented. And this appears more desirable with regard to ecclesiastical benefices, when we consider the extensive change which will shortly be effected in property of that description. I have lately paid much attention to this subject ; and now offer the result to your consideration, with the assurance that I most conscientiously believe the principles laid down to be those which are, of necessity, deduced from the several statutes and decided cases.

“The Court of King’s Bench can lay down no general rule for the proportion to be observed in rating ; the proportion must ever depend upon local circumstances.”*

In estimating the assessable rent of a farm, the gross value of the yearly produce being ascertained, certain deductions must be made therefrom ; the

* R. v. Sandwich.

remainder will be the rent for which the farm would let, by which rent the rate for the poor will be regulated; and "whatever be the proportion of rating in a parish, whether to the full value or otherwise, the rate must be equally made on all persons; there cannot be one medium of rating for one class of persons, and another for another class."*

"And the same principle of rating must be adopted whether the party be owner and occupier, or occupier only."† "The principle of the decision (of the Court of King's Bench) is, that the same rule is to be applied to all occupiers, and that the rent, or sum at which the land will let, is the criterion of the value of the occupation;"‡—"that part of the rent which goes into the pocket of the landlord, and which is the rent paid by the tenant, after deducting taxes and charges of collection."§

In estimating the relative assessable values of a farm and an ecclesiastical benefice, either "the farmer's share of the profit ought to be rated, or, which is the same thing, the incumbent should be rated proportionally less. Of the whole annual profits or value of land, a part belongs to the landlord in the shape of rent, and part to the tenant; and, whenever a rate is according to the rack-rent, (the usual and most convenient mode,) it is in effect a rate on a part of the profit only. It must, therefore, in the next place, be ascertained what proportion the rent bears to the total annual profit or value, and that will shew in what proportion all other property ought to be rated. If, for instance, the rent is one-half or two-thirds of the total annual profit or value of land, the rate on all other property should be on a half or two-thirds of its annual value The ecclesiastical dues ought to be allowed to the incumbent, because they are payable by him in respect of his rectory, and the profits of the rectory constitute the only fund out of which they can be paid; but the expenses of providing for the duties of incumbency ought not to be deducted, because the duties are personal, and ought to be performed personally by the incumbent."||

If we apply the foregoing data to the rating of a farm and of tithes, making similar deductions from the gross value of each, the remainder will be the rateable value of the respective tenements at a rack-rent.

From the gross produce of the farm, deduct—

1. Cost of cultivation, collection, preparing for market, and sending out.

2. King's taxes.

3. Poor rates, county rates, highway rates, church rates, tithes; also the average annual cost of the repairs, insurance, and other expenses (if any) of house and buildings. (See 6 & 7 W. IV. c. 96, s. 1.)

4. Profit as remuneration for superintendence, i.e., maintenance of occupier.

5. Remainder, or rateable rent of farm, i.e., net rent at which the same might reasonably be expected to let from year to year.

From the gross value of the tithes, deduct—

1. Cost of collection, preparing for market, and sending out, making an additional allowance for unavoidable deterioration by reason of stacks being kept open during a length of time, while the produce is carted home at different times from different farms; also by reason of the mixture of different descriptions and qualities of each kind of produce, thereby reducing the marketable value.

2. King's taxes.

3. Poor rates, county rates, highway rates, repair of chancel, ecclesiastical dues; also the average annual cost of the repairs, insurance, and other expenses (if any) of house and buildings. (See 6 & 7 W. IV. c. 96, s. 1.)

4. Profit as remuneration for superintendence, i.e., maintenance of occupier, bearing the same proportion to the value of the tithes, after the foregoing deductions have been made, as the profit of the occupier of a farm bears to the net value of the landlord's rent.

5. Remainder, or rateable value of tithes.

* R. v. Mast.

† R. v. Oxford Canal Company; see also R. v. Adames.

§ R. v. Tomlinson.

† R. v. Trustees of Duke of Bridgewater.

|| R. v. Joddrell.

The original value of the tithes preparatory to the preceding calculation is the full gross value of them as they stand in the fields after being severed and set out in kind, the tithe owner being subject to all the subsequent expenses of collecting, &c. ; therefore when they shall be commuted for a rent-charge, the tithe owner will not be entitled to the deductions under the first head. But he will be fully and justly entitled to all the others, as clearly appears from Joddrell's case ; the tithes of his parish, Yelling, in Huntingdonshire, having previously been extinguished, and the rector receiving a corn-rent or compensation in their stead, the cases will be exactly parallel.

I remain, yours faithfully,

A COUNTY MAGISTRATE.

CONCERT FOR PRAYER.—REV. J. H. STEWART.

MY DEAR FRIEND,—In common with a number of other clergy, I received a "Concert for Prayer, *on the first Monday of the year*, for the outpouring of the Holy Spirit: an invitation from the Rev. J. H. Stewart, Rector of St. Bride's, Liverpool." It is written in an earnest spirit, and such, of course, one must respect ; still it gives rise to some thoughts in a churchman whether the end might not have been obtained more effectually, and without objection, if Mr. S. had looked to the resources of the church herself.

The facts, as stated by Mr. S., are these :—Some individuals, six years ago, in Switzerland, proposed that such "a general concert" should be held on the *last* Monday of the year ; this was followed by some churches [who or what is meant by this term, whether congregations of the church or sects of Christians, happens to be unknown to me,] in the United States, who set apart the *first*. These meetings have since increased. Very lately an invitation has been sent [whence is not said,] "to unite in this concert on the first Monday of this year." To forward this is the object of Mr. S.'s invitation.

The plan recommended by Mr. S. is—1. Private prayer before day-break. 2. Family prayer. 3. Private assemblage of members of the same communion for prayer, and to consult how the coming of the Lord's kingdom may best be hastened, and especially how such a general concert for prayer may be continued throughout the year. 4. Public worship, with an "appropriate discourse in the evening."

Now one cannot but rejoice at any feeling for the value of united intercessory prayer, especially coming from those who, by their practice and words at least, have seemed to set preaching so much above prayer, and have habitually disparaged the intercessory prayers of the church, (the so-called state prayers,) so that, while the sermon has been lengthened, the prayer for the church militant has been almost universally omitted. There is manifested a feeling of or for catholicity, which is also gladdening.

Since, however, this plan did not originate in the church, but among some foreign protestants, a churchman may be excused for thinking

that, however useful for them, the case of the church is different. Like many other attempts and practices which have emanated, of late, from a portion of the church, it is a sort of awakening of nature, longing and feeling after "what the church has throughout possessed," if haply they might find it; but having neglected it, they know not where to find it, and so fall upon making something "of their own mind" as well, and as like it, as they can.

The church, I said, *has* it: she has provided for this as well as other wants of her children; and has,—not on one day in the year, but for every day,—furnished them with a service wherein they might ask, not this only, but for every other blessing upon themselves and the whole church. Her daily service leaves none unheeded; her extension and purity form part of the "Prayer for all Conditions of Men" and the Litany. Nor need it be said that this can be only through the manifold gifts of the Holy Ghost. This descent of the continual dew of the Holy Ghost on the whole church is especially the prayer of that "for the Clergy and People." The prayer enters again into the *Te Deum*, and the responses after the Creed; it is involved in the very "Gloria Patri," which is so often repeated; inculcated by the very frequent praying of the prayer of our Lord, ("Thy kingdom come, Thy will be done on earth," &c.,) contained in so many of the Psalms, which the church provides as her children's daily food. For the Lord's day, there is, at all events, in addition, the "Prayer for the Church Militant," and, if men will, the holy Eucharist. What, then, foreign protestants have attempted in this new way once in the year, the church has every day. And what if, through the unfaithfulness of some of her ministers, past or present, prayer has grown cold, and daily service been often disused? the church has not been unfaithful; she, too, in her rubric and ordination vows, which she prescribes to her priests to take, that they should be "diligent in prayer," has been uttering her voice, whether men would hear or whether they would forbear; and so soon as her ministers keep their vows, these blessings, which negligence only suspends, will be realized day by day. Whatever may be the case with villages, if a call, much less loud than this now made, were made by each minister to his flock, there would be congregations, day by day, in every church of every town; but now, ministers often look coldly on, grudge the time occupied even on the Litany days, and themselves the privilege of praying with two or three, where "a Fourth is with them;" and fall in with the listlessness of their people, instead of drawing on their people: so that one could scarce say which cared least about the privilege—minister or people. But "the church's prayers have become a form"! But to whom are they formalities," except to "formalists"? and do they not rather "form" those who will be "formed," after the heavenly pattern, and for heaven,—a form," through the "dew of God's Holy Spirit," "Christ within them," and them after the form and likeness of God? and, if they become formalities, whose fault is this? Again, this foreign "Concert for Prayer," is it not a form?—What is a stricter "form"? The very order of the whole day is pointed out. Not that this is objectionable,

if it came from authority; only it is a strict form; and so they who adopt it must not object to forms.

2. But since this is a form, and, to all purposes, an actual yearly or (as it is intimated) more frequent festival, from whom comes it? From those who have authority? No, but from a simple presbyter, (however respectable and earnest,) echoing the invitation of those who are not of our church. Yet we are not to think the authorities backward: we have had oftentimes days of fasting or rejoicing, or new forms of prayer, as the occasions of the church might be; and if the clergy, seeing the peril wherein the church now is placed,—that now is perhaps one of the last assaults upon her for many a year, if Satan be but now baffled,—were to apply, in the usual way, to the bishops, they might again obtain it. The church thought it expedient that her ministers should not “hold even private fasts,” of their own mind, with their flocks: how much less, then, should a single presbyter institute (as is here virtually done) a solemn assembly for the whole church? If one does, why not another? Why, since what are termed high-church doctrines are true, might not another issue another “invitation” for thanksgiving for their late extension, and prayer for their further promotion; another for the diminution of schism; another against the increase of popery; and so on, as to each man seemed good? and then, where would all the good order of our church be? Because a thing is good and desirable, it follows not that it is good for *us* to do it; it is often a part of Christian discipline and self-denial to leave undone that which one would fain do, if one might, and which one should have thought, if done, would be a blessing.

3. The above and other defects arise, in part, probably, from an anxiety to blend in this self-adopted festival a portion of those who are not of the church,* (though but a portion,—for the Romanists among us seem expressly excluded, as persons who could not join.) And thus an individual is virtually legislating, and appointing one holy day, not for the church only, but for the different bodies of schismatics. This is implied throughout. Thence, it may be, that, whereas this first week of the year has two festivals relating to our Lord, one which, in better days, ranked with Whitsunday, and Christmas-day, and Good Friday, and Ascension, and Easter,—the Manifestation of our Lord to us Gentiles,—no notice is taken of either of these; the Epiphany is passed by as a common day, and the first Monday of the year chosen in its stead. “And Jeroboam ordained a feast in the eighth

* Mr. S. says, “Let the Lord’s servants meet privately with *those of their own communion*,” and speaks of it as an “harmonious concert,” as “free from the interminable jarring of sects and parties,” and that because, “having but one object, the advancement of the kingdom of their Lord, there is no place for difference.” (p. 7.) But how more than all prayers? Is not the church performing a charitable act when she prays that God would be pleased to bring into the way of truth all such as have “erred and are deceived:” that God would “have mercy upon all Jews, Turks, infidels, and *heretics*, and fetch them home to his flock”? The reference to sects does not injure the harmony of devotion: surely it is more charitable to pray for them, as the church does, than to gloss over their error, by speaking of the interminable jarring of sects and parties, (as if all were sects alike,) and then leave them to their error.

month, on the fifteenth day of the month, like unto the feast in Judah." (1 Kings, xii. 32.) For the holy days of the church were, as in the schism of Judah, forsaken, together with the church, so that it will even "escape the memory"* of presbyterians on what day our Lord died. On the same ground, perhaps, all reference to the holy Eucharist is omitted, although it, especially, as the highest service of the church, is well-pleasing to God, and applies the merits and all the benefits of his precious death to the whole church. "We desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, humbly beseeching Thee to grant, and that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and *all thy whole church*, may obtain remission of our sins, and all other benefits of his passion." In like manner, all reference to fasting and alms, "the wings of prayer," is omitted; since fasting finds little favour in this day.

How miserably cramped one is, then, when we would discover a service which might produce unity, not by each submitting his own will to the authority of the church, but each doing that which is right in his own eyes. Harmony is thus produced by leaving out all which would jar, not by subduing each discordant sound, so that every note of the diapason should find its appropriate place in the full melody which swells with our Redeemer's praise. Far better were it if the sons and sworn ministers of the church, whom "if we pity, to see her in the dust," were, each in their assigned place, to "bend *all* their care and study [as they have vowed] this one way,"—reinvigorate, each in themselves, the old forms, which are forms only, because so few use them,—restore daily morning and evening prayer, which they are bound to use "privately or openly," (our reformers choosing† that the ministers of the church should be "as diligent in using the English liturgy as the papists were the Latin,") either in the church or in private, "when not by sickness" or "otherwise reasonably hindered,"—exhort their people (such, at least, as can,) to be diligent in coming,—recollect their own priestly office, as intercessors, under and through the merits of the Great Intercessor, for the heritage of the Lord: then should we indeed have (as we yet have every Lord's day) prayer with one heart and one voice, and God might again behold the threatenings of the enemy, when his people turned to him, as they yearly profess, "with weeping, and with *fasting*, and with praying,"‡ and (Acts, iv. 29,) again "shake the place wherein they were assembled," (Ibid.) not visibly as then, but by the invisible power of the Holy Spirit through the whole church.

The above is written, not to criticise Mr. Stewart,§ who is, I believe,

* "It really escaped my memory what day it was"—words of an American presbyterian minister with regard to Good Friday.

† Dr. Nicholls on the Rubrics prefixed to the Common Prayer.

‡ Communion Service.

§ I would then only suggest that our church does not class "Romish superstition" with "Mahometan imposture, heathen idolatry, open infidelity, and Jewish unbelief." We pray for "Jews, Turks, infidels, and heretics;" but Romanists are not the only nor the worst heretics: our forefathers distinguished between the pope of Rome and the church under his tyranny.

an earnest and well-meaning man, but to warn people how they take up at once plans which have in them a portion of truth, without considering their bearings on their own church, and that they should look how much larger resources the church has in store, if they would but not neglect them. Perhaps even Mr. Stewart himself might hereafter look to these also, and then his energetic mind must find full employ in his own sphere, not in one which, however bright, crosses the track of the church, and which, therefore, belongs rather to "wandering stars."

Ever yours, CANONICUS.

JUDAS ISCARIOT.

SIR,—In none of the commentators on the New Testament, that I have had an opportunity of consulting, have I found the two accounts respecting the traitor Judas (in St. Matthew, xxvii. 5, and the Acts of the Apostles, i. 18,) satisfactorily reconciled. For this reason I take the liberty of offering to your notice a different interpretation from that generally received, which I have found in an old MS. on the subject that came into my possession a short time ago, written by a divine of the seventeenth century, thinking that if the point is still considered "sub judice," you may be willing to insert it in your valuable publication, not perhaps for its own merit, but with a view of directing the attention of some abler correspondent to the question. I am not aware of this mode of making St. Matthew harmonize with St. Luke having ever appeared in print, or of course I should not have troubled you. If such be the case, I can only apologize for my ignorance having caused me to trespass so uselessly on your well-occupied time.

Some have endeavoured to reconcile these two verses, expressive of such different kinds of death, by supposing that Judas first hanged himself on the edge of some precipice, and that the fatal knot slipping or breaking, he fell headlong, and his bowels gushed out with the fall. It is needless to take up time in pointing out the evident harshness and improbability of such a supposition.

Heinsius (and, after him, De Dieu and others,) translated ἀπῆλθεν "*he was choked with grief*," considering the expressions used by St. Luke to refer to the effect of this kind of death.

To this interpretation there are several objections:—

1. Though it is not to be denied that a man may die from very anguish of spirit, yet it is surely no natural or probable effect of such a death, that he should burst asunder, and all his bowels gush out.

2. It plainly appears that the words *πρηνὲς γινόμενος* are used by St. Luke to express the *cause* of what follows, *έλασσε μέσος*, "*he fell headlong*, and so "*burst asunder*;" whereas, if mere grief and vexation had been the immediate cause, it would rather have been said *ἀπαγχναίς έλασσε μέσος*, "*he was stifled with inward anxiety of mind*, and so *burst asunder*."

As, then, neither of these usual interpretations can be considered as entirely satisfactory, the following is proposed, as a more probable

means of solving the difficulty. It is suggested, that there is no reason to conclude that St. Matthew and St. Luke refer to the *same* time or event in these verses, or, indeed, that the former even alluded to Judas' death; whereas all the commentators, as far as I am aware, however much they may differ about the meaning of the expression in St. Matthew, agree in considering it to refer to the violent end of the traitor equally with the passage in St. Luke's Acts of the Apostles. The word ἀπῆγξaro, which Heinsius translates, *literally*, "*he was choaked or strangled with grief*," is frequently used in the same sense; *figuratively*, without being at all intended to imply death; for ἀγγεσθαι in Greek is the same originally with "*angi*" in Latin; and there is an old glossary which explains one by the other. Several arguments might be brought forward, from profane writers, in support of this meaning of ἀγγεσθαι, but bearing in mind your exhortation to your correspondents to be brief, I will only mention one, drawn from the apocryphal book of Tobit, where it must mean something less than death. The place alluded to is chap. iii. 10, where it is said of Sara, the daughter of Raguel, ἐλπίσθη σφόδρα ὥστε ἀπῆγξασθαι, which at most can import no more than that (as we express it) she "*thought of hanging herself*," or "*was ready to hang herself*," (which Judas also might do at this time;) but that this was all, and that she did not effect any such thing, is clearly proved by what is afterwards said respecting her. And that St. Matthew meant no more than this by ἀπῆγξaro, we may the rather believe, if it be true, as Augustine and Œcumenius and others have handed down to us, that Judas survived till after our Saviour's passion.

What is here submitted, then, to consideration is; that St. Matthew and St. Luke, in the verses in question, do not refer to the *same* time or event; and that ἀπελθὼν ἀπῆγξaro should be translated by some expression equivalent to "*he went away, and was ready to choak with grief*," (as it is similarly said of St. Peter, in the last verse of the preceding chapter, "*he went out and wept bitterly*.") This will reconcile the two evangelists; the ἀπῆγξaro of St. Matthew meaning only that suffocating remorse of conscience which he then felt, but which came not, perhaps, to its full height till he saw the end of his treachery, in the death of his former friend and master—till, in the words of St. Luke, πρηνὲς γενόμενος, throwing himself headlong from some precipice, he was dashed in pieces by the fall; a death not uncommonly resorted to in the agonies of despair. I remain, Sir, yours, &c.

M. A.

CONFIRMATION.

SIR,—I have read with much interest the letters of "Alpha," on Confirmation, which have appeared in your Magazine, and trust I have derived no little advantage from them. I was, however, somewhat perplexed, after perusing that in your last Number, with this question, which involuntarily suggested itself:—"If all this be true, then surely is the doctrine of baptismal regeneration" (which I should not at all have suspected "Alpha" of disbelieving) "disproved." It says, "nd

instance can be cited from scripture in which the gift of the Spirit was bestowed by means of the baptismal washing." Again, it will not allow that St. Peter's promise—that the Holy Ghost should be given to those who repented and were baptized—was fulfilled *when they* were baptized, but at the time of the administration of a distinct, and perhaps subsequent rite. Surely, if this be so, if this be the doctrine of the New Testament, and also (as it asserts) of the fathers, then is their opinion correct who make the new birth in baptism only a birth of water. I find that Jeremy Taylor, in his treatise on Confirmation, makes assertions very like, though, perhaps, not quite so strong as those of "Alpha;" statements which are certainly somewhat at variance with what he himself has written on baptism in his, "Great Exemplar." On referring to Bishop Heber's examination of his writings, I find that he (Bishop H.) makes the same objections to Taylor's doctrine as occurred to me on reading "Alpha's" letter. "There is, indeed," he says, "a dangerous consequence attendant on both Taylor's arguments,—that, by limiting the gift of the Holy Ghost to confirmation, he makes baptism, taken by itself, of none effect, or, at most, of no further effect than as a decent and necessary introduction to that which would be, on this hypothesis, the main and distinctive consignation of a Christian. To this objection Taylor himself was not insensible; and he endeavours to escape from it by a still more dangerous admission, that confirmation is really as generally necessary as baptism, or the Lord's supper; which is, in fact, to contradict the express doctrine of our church, and formally to elevate it to the rank of a sacrament. How little he is borne out in such doctrines by the figurative expressions of the fathers, when speaking of baptismal regeneration, will appear from a reference even to those passages on which he relies." Now, Sir, it is not in my power to refer to these passages for myself; but I see that Dr. Pusey, in his late tract on Baptism, quotes these very texts on the sealing of Christians on which "Alpha" and Bishop Taylor mainly rest their argument, as having reference chiefly to the effects of baptism; though it does not deny that they also referred to confirmation, which, in the times of the fathers, was a part of baptism. Dr. P. was so kind, on a former occasion, in answer to one of your correspondents, to send you a letter explaining and adding to his tract on Fasting. He would very much oblige, certainly, one of his younger brethren in the ministry, and probably more, if he would now send a few remarks on *this* subject, shewing how far the unction, or laying on of hands, was considered as a part of baptism by the primitive church, and what blessings they believed to be attached to the simple rite of baptism by water, as separated from these. Believe me, Sir, I write not at all captiously; but from a real wish for information on this subject. The last letter of "Alpha" at first gave me some uneasiness, as unsettling views which I certainly thought to be scriptural; and though this has, in some degree, subsided, I should be very glad to receive further instruction.

I am, Sir, respectfully yours,

A YOUNG CLERGYMAN.

CONFIRMATION.*

SIR,—In common with your other readers, I feel greatly obliged to "A Young Clergyman," for expressing the difficulty which my statements respecting confirmation have occasioned to him; and I am also much obliged by your courtesy, in allowing me an early sight of his communication.

It has been a matter of great regret to me that, in justice to your other correspondents, you have been unavoidably compelled to give only parts of my paper on confirmation at a time; for I cannot but be aware that until the *whole* is before the reader, he may be led into misconception of the views which I am feebly endeavouring to set forth. When "A Young Clergyman" shall have read the remainder of the paper, and more especially when he shall have read the collection of forms of administering the rite,—which I purpose to subjoin to it,—he will, I hope, find his fears set at rest. The gift of cleansing and of regeneration by the Holy Spirit has been considered by the church distinct from that of his indwelling and strengthening. The former the church seeks in baptism, desiring that her converts may be made fit temples for the Holy Ghost—an habitation of God through the Spirit. The latter she seeks in confirmation, desiring that the Holy Spirit, by his indwelling, may strengthen and defend the temple which he has sanctified for his own use. This is plainly set forth in the first prayer of our confirmation office; and the collection of which I have spoken will shew the harmony of the church catholic upon the subject.

In regard to the extract from Bishop Heber, which "A Young Clergyman" has given, I would, with all respect to the memory of that great and excellent man, venture to maintain that he has not spoken the language of the church on this point.

The church, which will admit none to the holy eucharist (whether baptized in infancy or adult age) without the previous receipt, either actually or in desire, of confirmation, does herself make the one as necessary, ordinarily, as the other. She plainly shews that she does not consider herself authorized to warrant the salvation of those who wilfully refuse this means of grace. And when she says, in the twenty-fifth article, that confirmation has "not the like nature of sacraments with baptism and the Lord's supper," what reason does she assign for that statement? Is it, that it is not a means of grace? Is it, that it is not (ordinarily) necessary to salvation? No such thing; the only reason alleged by the church of England, why confirmation is not to be considered as a sacrament is simply this, "for that [it has] not any visible sign or ceremony ordained of God."

I will only add my hearty concurrence in the wish expressed by "A Young Clergyman," that the learned author of "Scriptural Views of Holy Baptism" would lend the weight of his powerful mind, and deep knowledge of antiquity, to this point; and for my own benefit, as well as that of your other readers, elucidate whatever shall appear obscure or confused in the statements which I have ventured to make.

I am, Sir, your obedient servant,

ALPHA.

[* The Editor regrets that the length of the appendix to Alpha's letters on confirmation precludes its being inserted at present. He hopes to find room for a considerable part of it next month.]

CHURCH PASTORAL AID SOCIETY.

MR. EDITOR,—My mind has been considerably relieved by the contents of an article on this subject in your number for this month, pp. 211—213. I myself always conceived that the society was to be viewed chiefly in the light in which it is there set forth; and I have all along felt deeply concerned at seeing so many confessedly good men, and clergymen too, giving encouragement to a plan so essentially objectionable. On the other hand, the character of these gentlemen, their learning, piety, and professed attachment to the church, did occasion me to entertain painful doubts on the subject; and not least so, the accession, more recently, of a prelate to whom we are under great obligations for his attention to legislative measures materially affecting the interests of the established church. My object, however, in troubling you with this is, to submit to you whether it would not be rendering a great service to the community, if yourself, or some of your clerical correspondents, would favour us with another paper on this subject, in which perhaps the objections to the plans of the society might be treated more in detail, and that thus something effectual—let us hope—might be done towards preventing the spread of so mischievous a principle, or it may be towards inducing the society to take up the sounder course suggested at the commencement of your article. I know that it is an invidious task to censure a society; but surely the maintenance of sound principles is, as you have shewn, a consideration of still greater importance. The matter, however, is submitted to yourself, and this letter is not written with any desire that it should be published.

I am, Mr. Editor, your very obedient servant,

A LAY SUBSCRIBER.

Hutton Garden, 7th Feb., 1837.

P. S. You have kindly informed us of the important stirring of the archdeaconries on the all-important subject of church-rates; can you not urge the promotion, universally and immediately, of petitions in favour of them from the people? Our enemies are busy enough in this work, but we, as usual, sleep.

MR. EDW. BICKERSTETH & THE BISHOP OF PETERBOROUGH.

SIR,—Having seen a letter from “E. C.” in your November Magazine, I beg leave to state, that I cannot believe the extract from the works of Bishop Marsh to be the statement to which Mr. Bickersteth alludes in his pamphlet. The good bishop, in that passage, recommends the Prayer Book as a safeguard against false doctrine; but the leader of the church, to whom Mr. Bickersteth alludes, recommends the Prayer Book as a safeguard against the word of God. Mr. Bickersteth could not have made so serious and groundless a charge against any one designedly, nor could he have made it carelessly against a bishop of his church. Doubtless he will clear himself of this imputation in a manner satisfactory to all honest hearts. I would

not have entered on religious controversy without giving implicit credit to my adversary with regard to matters of fact.

I take this opportunity of thanking Mr. Bickersteth for the courteous and Christian tone of his preface to the eighth edition of his work. On this preface I have but a few remarks to make; it was advertised as a "*Reply*" to my observations. Now the main purport of my observations, and the grave charges against Mr. Bickersteth's publication, were stated *plainly* in the contents of my pamphlet; and to none of these is there any reply. I also object to his saying, that my opinions fall in with the liberal spirit of the present day; but I cannot feel hurt by an accusation which is certainly amusing from its singularity. It is, indeed, by falling in with the spirit of the times that a favourable reception is most easily secured to the opinions of any writer. I believe that no sober observer of passing events will deny that a love of change is the predominant passion of the present day; a passion naturally hostile to the cause of truth, when united to existing institutions, and sheltered by their authority. A certain celebrity, and no inconsiderable popularity, will attend the peer who denounces, with the most ability and vigour, the ancient institution of which he is a member. A similar course, even in the reformed House of Commons, will bring its sure reward of popular renown. But when the voice of disunion proceeds from the bosom of the church, manifesting that she contains within herself the most certain element of her own destruction, its influence will be felt over a still wider circle of sympathizing passions, its accents will be warmly applauded by the dissenter, the infidel, the fanatic, and the lover of all political change, who is wise enough in his own day to perceive how much the strength of the British constitution is based on the welfare of the church of England. Men of the most different ulterior views, but united for the moment by one common purpose, will rejoice in the assistance of such an ally, and cordially unite in the work of propagating his opinions. For my own part, I only wish that Mr. Bickersteth could persuade the world, that he has rightly characterized mine; for then I might hope that my observations, which fall in with the liberal spirit of the times, might obtain, at least, an equal circulation with his remarks, which are opposed to it, and thus a fair judgment might be passed on each, to the furtherance of the cause of truth.

But there is another accusation in the Preface which I cannot pass by without notice—Mr. Bickersteth charges me, in common with some others, "who think themselves of the church of England," "with a departure from the spirit of Cranmer and Bradford, Latimer and Ridley;" and he says, without assigning any reason for such an effect, "that my observations have confirmed him in this opinion." This is a charge frequently made against ministers of our church, and great pains have been lately taken to give it a colour of truth. A work has been published by the Religious Tract Society, called the "*British Reformers*," which is well compiled, and annotated to favour this opinion. But however men may judge on this subject who permit themselves to be deluded by such publications, the candid and diligent student of church history will allow, that if there was one leader in

our church who was more than any other tempted to sweep away everything popish as a remnant of Babylon, and abstained most scrupulously from so doing, it was Archbishop Cranmer; whose name Mr. Bickersteth places first on the list of those eminent reformers whom he *misnames the founders* of our church. The violence of some protestants taught his candid and discriminating mind a lesson which Baxter confessed himself to have learnt late in life, and which some teachers in our church have still to learn—viz., “to be more impartial, and to know that Satan can use even the terms popery and antichrist to bring truth into question and discredit.” Yours truly,

W. B. BARTER.

P. S. I should have said nothing more had I not been called upon by some of my parishioners who wished to emigrate, and came to shew me a letter which they had received from a relation near New York. Among the many advantages of his situation, the writer mentioned that he lived near a meeting-house where there was a faithful minister of the gospel, the constant burthen of whose exhortations was this—“Be faithful, be faithful, and Babylon must come down.” It struck me forcibly how very like the whole tenour of Mr. Bickersteth’s work was the faithful preaching of this American independent; and at the same time, how different from the scriptural exhortation to faithfulness, both in its motive and end, “Be thou faithful unto death, and I will give thee a crown of life.” The painful conviction also followed, that the opinion of a valued friend, well versed in American affairs, might be correct. He told me, that popery was not only gaining ground in that country, but was making proselytes of the best characters, of those who, under other circumstances, would, humanly speaking, have been among the firmest and the most consistent adherents of the truth. “For,” he said, “humble and meek spirits hear such extravagant opinions advocated by the various sects, combined with such violent abuse, both of popery and of each other, that they are driven into the Roman-catholic church in order to be at peace, and receive as truth the gross deception that it is the pure and only church of Christ.” If offences must come, and dissensions, and falling away, may the church of England be deserted by the lovers of change, the evil speakers, the self-opinionated; may it never be justly laid to her charge that, by her unchristian violence, she has offended one of these little ones.

A VISIT TO BIRR—THE REV. MESSIEURS CROTTY—THE INDEPENDENT CATHOLIC CHAPEL OF BIRR.

SIR,—As I had heard and read, within the last few years, a good deal respecting the Rev. Messieurs Crotty, of Birr, I was very desirous of an opportunity of visiting that town, that I might with my own eyes see their chapel and congregation, and make inquiry on the spot, from those who could give the best information, respecting their past and present proceedings. That opportunity lately occurred, while I was staying some time with a friend in the neighbourhood of Birr.

It is, I believe, very generally known that the division among the Roman catholics of Birr originated in the refusal of the Romish bishop of the diocese to appoint the Rev. Michael Crotty to be their parish priest. He had been for several years the curate of the parish, and had endeared himself to the people by his humane and charitable character. On the appointment of another man, the Rev. Mr. Kennedy, who is now also Romish bishop in the diocese, those who were attached to Mr. Crotty took possession for him of the new chapel in the town, which had been built chiefly through his exertions. They were, however, after some time, compelled by law and military force to resign the chapel, and then they provided another place for their own use, and formed a separate congregation under Mr. Crotty and his cousin the Rev. William Crotty.

The building which they use at present for a chapel consists of two long but narrow rooms, that form nearly a right angle. Across the end of each of these there is a deep gallery; and near the angle, fronting one of the rooms, stands the altar. Within the railing of the altar there is a row of seats, and outside these are a few forms, and these constitute the whole accommodation for sitting in the chapel. There are two doors, and adjoining each, inside, a receptacle for water is fixed in the wall. I observed but a few persons sprinkle themselves, and those who did so generally made an obeisance to the altar. There were about a dozen pictures hung round the rooms, such as are generally seen in Romish chapels, but no one seemed to take any notice of them. The altar was furnished with most of the usual requisites for the celebration of mass, (as they still call the service,) a book in manuscript, robes for the priest, communion vessels, and four candles; but, instead of a picture, the ten commandments, including of course the *second*, are placed over the altar. With regard to the pictures along the walls, the candles on the altar, the water at the doors, and such like, as they are things indifferent in themselves, they are permitted by the Messieurs Crotty still to remain, because the removal of them would be likely to give offence to many of their followers; at least for some time longer, till they are more fully instructed. They, however, never say anything in their favour; on the contrary, whenever they allude to them, which they do occasionally, they point out their inefficacy, and the guilt of making a superstitious use of them.

The day I attended the chapel, the 9th of October, as Mr. Michael Crotty was from home, his cousin Mr. William Crotty, who is the younger of the two, officiated. He commenced with putting on his robes, and as he put on each part he used a short and appropriate prayer. Two acolothists or attendants waited on him. The service was the Romish service of the mass, but all in English, and divested of everything superstitious, or idolatrous, or contrary to the word of God. He received the sacrament in *both kinds*, the bread and wine, and administered it in the same way to one of the congregation, and then concluded with the ordinary prayers. There was nothing that could offend any Christian, except perhaps the great number of formal evolutions on the part of the priest that accompanied each part of the service. I listened with the most critical ear, and there was but one

sentence I could wish altered. It was one that ran thus—"I confess to God before the Virgin Mary, St. Michael," &c., &c. Mr. Crotty, with whom I had an interview the Tuesday following, and to whom I pointed out this passage, appeared to think it received some sanction from what is said in the sixth verse of the twelfth chapter of Tobit. As, however, it is not sanctioned by the canonical scriptures, it is to be expunged out of the service. It was only reserved as a substitute for the popish "General Confession," which is positively idolatrous; and as all their changes have been gradual, to avoid giving offences, it could not be got rid of at once.

After the celebration of the sacrament or mass, Mr. Crotty commenced his sermon, choosing for his text the parable of the rich man and Lazarus. His topics were, the miserable end of the rich if they are wicked, and the final blessedness of the poor if in this life they are resigned to their lot and righteous in their ways; the refutation of the doctrine of purgatory, to which he was led by the circumstance of the parable speaking of only two places after death, hell and Abraham's bosom, and an explanation of the passages which are generally brought forward in support of the doctrine; the right and imperative duty of the people to read the scriptures, which is so clearly implied by Abraham's words, "They have Moses and the prophets, let them hear them;" and the awful consequences of an ignorance of the word of God.

Throughout the whole discourse, he never lost sight of the great and leading principles of the gospel; on the contrary, he stated them clearly, and boldly proclaimed them as his own. He preached extempore, and for about forty-five minutes. His language was plain and nervous, his reasoning close and convincing, and his delivery very energetic. Two or three times, according to a general practice, he paused, and solicited inquiry and objections to his arguments, if such occurred to any of his congregation; but no person made an inquiry or stated an objection. On the whole, I never heard a more effective discourse, and it was listened to throughout with breathless attention.

At first the Messieurs Crotty made very little alteration in the mode of celebrating mass, but as their own minds became more enlightened and their people could bear it, they gradually purified the service till they brought it to its present state. A similar gradual change has taken place in their doctrines and the character of their preaching. They baptize. They marry. They still confess, anoint, and absolve, when specially required to do so; but, as far as they can, they do not allow these practices to be considered *essential*, and by their explanations they endeavour to prevent a superstitious use of them. In a short time they intend to publish their Service, or Prayer Book, and also a catechism for the children of their flock; and when the new chapel is finished, they purpose converting the present one into a Sunday and day school. Already they have distributed among the members of their congregation several hundred copies of the scriptures, which are read and constantly discussed by them and the Romanists or Kennedyites, as they are sometimes called.

Though the morning was severe, there were between four and five

hundred persons present, including about twenty protestants. The great majority of the congregation were of the humbler classes, and nearly all grown-up persons. There were, however, in attendance some respectable tradesmen and shopkeepers of the town, and also some respectable farmers from the country.

From all I could learn I have reason to believe that the followers of the Messieurs Crotty, of all ages and classes, amount to nearly two thousand persons. Of these some are more enlightened, and more convinced of the errors of popery, than others. Their followers, at first, were more numerous than they appear to be now. Several, through various influences, have dropped away from them, but of these some have returned to their congregation, and some new converts are coming over to them.

The new chapel, which is building by subscription, is, by this time, I should think, roofed and slated. It is calculated that it will hold about 800 persons. It is built on Lord Rosse's property, who has promised a lease for ever at a nominal rent, and a deed also is to be drawn up and signed by the trustees, in order that the chapel may be secured in future times, come what may, for the celebration of public worship on scriptural principles. There are seven trustees of the chapel, the Messieurs Crotty and Mr. P. Carrol, who had been Romanists, and four protestants. Of those seven, John Loyd, Esq., of Birr, is the treasurer, through whose hands all the subscriptions pass. Mr. Loyd, as everybody who is acquainted with him knows, is a highly respectable, intelligent, and independent gentleman. He assured me that, without delay, the lease and trust deed should be duly executed.

Having several times heard attacks made upon the character of the Messieurs Crotty, I made very particular inquiry on that point while I was at Birr, and I could not detect even an insinuation there against the moral character of either of these gentlemen. Their enemies, who are both numerous and watchful, may and will do all in their power to put them down, but in point of character the Messieurs Crotty are invulnerable. Their work appears to be a part of that great movement which is now in progress for the overthrow of Romanism in this country; and if it be of God, the gates of hell, the schemes of the devil and of wicked men, cannot prevail against it.

I am, Sir, &c., J. BOOKER.

Killurin Parsonage, Dec. 26th, 1836.

P.S.—This letter would have been published long since, but that the writer waited to receive an authentication of two or three of the statements, about which he entertained some doubts.

THE ATHENÆUM.

SIR,—It is a bad sign of the times to find neological opinions assumed and brought forward in our popular literary periodicals. Low views of scriptural inspiration are thus silently inculcated in a manner which produces its baneful effect the more successfully, because the existence of the poison is not suspected. All that can be done in such cases is,

to point out the objectionable sentiment, so as to put those at least who are right minded upon their guard.

As a matter of duty, therefore, I send you the following extract from the *Athenæum* of Jan. 14, (No. 481, p. 32, col. 4.)

"We have been favoured with communications respecting the extraordinary anecdotes of divination by the fluid mirror recorded in Mr. Lane's Egypt. Several persons who have witnessed such exhibitions assure us, that their wonders have not been exaggerated, and that the belief in the præternatural vision of persons who have not reached the age of puberty is general throughout the east. That it has been so from the earliest time may be inferred from the scriptural prediction, "Your young men (rather, your young boys) shall see visions."

So that, according to this writer, the scriptural *prediction* (as he calls it, I presume out of condescension to the prejudice which still exists in favour of Christianity,) a prediction which the New Testament quotes as having been fulfilled in one of the most remarkable events of our religion, is, after all, no more than an instance of the great antiquity of the superstitious belief, still prevalent throughout the east, in the supernatural vision of persons not yet arrived at the age of puberty!

I remain, Sir, your obedient servant, Φ.

LONDON CHURCH COMMITTEE.

MY DEAR FRIEND,—There is no end of affirming and re-affirming the same things; but since a charge of "breaking the eighth commandment" has again been brought against the "Committee for the London Churches," by a writer in your pages, (pp. 172—4,) and this, of course, will prevent some from supporting it, and furnish an excuse to others, allow me once more to restate the case, as distinctly as I can.

The committee did not mean, by their resolution, to express any wish that the cathedral of St. Paul's should be despoiled, or that the churches should be endowed out of its spoils. Of course I do not mean to say that there may not have been any individual who might not have thought the recommendations of the so-called church commission justifiable; there may or may not have been; I know of none; but I assert this, that *the committee did not mean, in the most distant way, to sanction any such measure as the abolition of the prebends of St. Paul's, and the confiscation of their revenues to a general fund.* The only principle maintained in the resolution was, that the funds given for the benefit of London should be employed for the benefit of London, and not transferred, e. g., to Lancashire. Of course, a body, whose president was a commissioner, could not choose that time and place to petition against the commission, and ask their president to head their condemnation of it. But, (which is the charge brought against them,) *they did not sanction it.* The principle of *annexation* satisfies all the expressions used; and no one will say that any principle is wronged by annexing to the prebends of St. Paul's, cure of souls in the immediate dependencies of St. Paul's, the very sphere which St. Paul's was intended to influence, and for which more immediately it was in part a sort of missionary foundation. No one, I believe, has objected to

the *annexing* the spiritual cure of St. John's and St. Margaret's, Westminster, to two of the prebends of Westminster; nor again to the *annexing* the duties of professors of Divinity and Hebrew to two in Christ Church, Oxford, or that of Divinity again to one at Worcester. But if these cases be not objected to, then there is no "breach of the eighth commandment" involved in the wish expressed by the committee.

Let me repeat, *annexation of cure of souls to the prebends of St. Paul's* was all which was in the minds of, I know, many of the members of the committee, when that resolution was agreed to; and I know of no one who thought of anything else; and they hoped, and still hope, that the feelings expressed elsewhere might still induce the commissioners to reconsider their recommendations, and to adopt the plan of annexation, which they are persuaded would be far more efficient; and that thus, without any compromise of principle, or rather by acting up to the original principles on which St. Paul's was founded, the beauty and majesty of our cathedrals might be kept unimpaired,—the rights of testamentary property respected,—but St. Paul's become again the source and centre of religion throughout the districts over which its dome presides. Ever, yours most truly,

A MEMBER OF THE LONDON CHURCH COMMITTEE.

In like way, I would add, the committee expressed no opinion who were the "proper authorities" for carrying their wishes into execution. Some authority there must be, somewhere, for restoring things "according to the will of the founder;" and my own conviction is, that the annexation of these cures to the prebends of St. Paul's will be according to that will.

ON BAPTISM BY IMMERSION.

SIR,—I certainly invited "Catholicas" to reply, if he could, to the arguments which I ventured to adduce against the compulsory revival of baptismal immersion, which he advocated in the December number; but I never asked him, if unable to refute my arguments, to fill a letter with imputations against me of ignorance and irreverence, which would be little to the purpose if true, but which I think I shall be able to shew cannot, in the present instance at least, be sustained.

His first charge is, that I have not discussed the subject in proper order. He says, I should first have inquired what is the *right mode* of administering baptism, and if it should be decided in favour of immersion, then should have sought how to obviate any difficulties which might lie in the way of restoring that mode. Under his favour, the fault is not mine, but his, who seems rather at a loss to follow a line of argument, unless drawn out into syllogisms, or demonstrated by numbers. The line of argument I took was precisely that which he recommends. I did first inquire whether there was any particular mode *in conscience binding upon us*, which, I suppose, is what he means by "the right mode;" and finding none, I proceeded, not

indeed to obviate, but to examine, the nature and extent of the difficulties which lie in the way of that particular mode which he advocates. As he has missed the line of argument as I put it before, I will endeavour, if you will spare the room, to set it more clearly before him.

An important change in the mode of celebrating religious rites can only be reasonably urged as "*incumbent*" upon the ministers of religion (I use his own word) on the grounds either of duty or of expediency. Duty in this case can only arise, first, from express command of Christ; or, secondly, from the necessity of the thing; or, lastly, from command of the church. As in his former letter he said not a word about any express command of Christ upon the subject, it would have been superfluous for me to have touched upon that point. I could not suppose, without being told, that a divine of the church of England would raise a question upon it; and though he has thought fit to moot it in his second letter, and indeed to speak of it as "the question," I still find it difficult to believe that he really means to rest his case upon it. No express command of Christ having been urged, which was the first ground of duty, we come to the second, which was that arising from any supposed necessity of the thing. "*Catholicus*" had not urged this; but as the tone of his letter seemed to imply some idea of the sort, I shewed by analogy from the other sacrament that no such necessity can be urged. Then, "since neither divine command, nor the necessity of the thing" was "*pleaded*," (I repeat the very words I used, to shew that it was not from any obscurity of mine that "*Catholicus*" missed the line of my argument,) I proceeded to consider the only remaining ground on which the alteration could be urged on the score of duty, that, namely, of the commands of the church. This "*Catholicus*" had distinctly urged; I therefore met him by asserting a position which will be acknowledged as sound and true by all who are conversant with ecclesiastical principles—namely, that "the universal custom of a church, unproved by those who have authority, is tantamount to a law." I will tell him, further, that the force of a canon, like the authority of a council, is to be judged of, not by the mere fact of its being made, but by the reception it obtains in the church. If unobeyed by the church, it serves indeed to shew the opinion of those who framed it; but it serves also to shew, that in expressing that opinion they are not representing the opinion of the church. As to the passage of Jeremy Taylor which he insists so much upon, even if it had been given *ex cathedra*, in instructions to his clergy, yet, if it stood alone, I should be warranted in saying that *exceptio probat regulam*; but being merely an opinion expressed by that eminent divine, as an individual writer, it does not answer to the proof which I demanded. If he can furnish that proof, let him do it, for I asked for information, my own not enabling me to supply anything of the sort; but if he cannot furnish such proof, let him not evade the force of the question by a cavil which only shews that, in this instance, he has forgotten one of the first ecclesiastical postulates.

Since, then, it appeared (and, for anything he has since said to the

contrary, still appears) that baptism by immersion cannot be shewn to be "incumbent" upon the clergy on the score of *duty*, on any of the three grounds whence duty, in this instance, could arise, there remained only the point of *expediency* to be discussed. To this, accordingly, I addressed myself, and advanced arguments which he is so far from being able to set aside, that he admits them, in respect to adults, to be insuperable; for he requires that "the case of adults" should "stand by itself," which (seeing that baptism was first instituted for the sake of adults) is giving up the whole question.

Having thus vindicated myself from the imputation of wishing to evade any question or argument which I was fairly called upon to consider, or of refusing to "go to the root of the matter," or of advancing "such arguments" as are unworthy of consideration. I will proceed to consider the remainder of "Catholicus's" allegations.

I. He says, "the question is . . . concerning the true import of our Lord's command *to baptize*." If this sentence means anything, it must mean as much as this, that "Catholicus" would have the world believe that it is possible, and not altogether improbable, that the very words which our Saviour used may oblige us, as by an express command, to practise baptism by immersion. And, indeed, in one place (p. 168) he says, "Christ has expressly enjoined" immersion; but it is hard to conceive that "Catholicus" can really entertain any such belief as that which this sentence of his seems to imply, for he is a scholar and a divine, and he knows that the Greek word does not necessarily mean 'to dip,' but only 'to wash.' He knows that St. Mark and St. Luke both use the word in this latter sense, (Mark, vii. 4; Luke, xi. 38; and St. Paul also, Heb. ix. 10.) He knows that when St. Paul speaks of baptism, he speaks of it as of "washing," and not as of dipping, (1 Cor. vi. 11; Ephes. v. 26; Titus, iii. 5; Heb. x. 22. If he wishes for more to the same purpose, let him consult Wall. ii. 299—303.) He knows, also, that on the very first occasion of the apostles' exercising the commission to baptize which they had received of the Lord, I mean on the day of Pentecost, when 3,000 persons were baptized in one day, there is every reason to believe (and no sober person, as far as I am aware, has ever maintained the contrary) that they did not baptize by immersion, but by affusion or sprinkling, or some such way. If the word which our blessed Lord made use of when he instituted this sacrament means to wash as well as to dip,—if it was so used by the writers of the gospels, and by other writers also, (see Ecclus. xxxiv. 30, Judith, xii. 7,)—if the rite was so designated by St. Paul,—if it was so practised by the holy apostles, then I will venture to answer "Catholicus's" question in the affirmative, and to say, that we do *literally* obey our Saviour's command when we wash or bathe the forehead, or any other part of the bodies of our neophytes with water, accompanied with the word.

II. His next allegation is, that "there is no analogy at all" in respect to any alteration in the quantity of the baptismal element to be drawn from the quantity of the eucharistic. This is one of the boldest assertions I have lately met with; but, like many other bold assertions, utterly indefensible. What, was it not at a *meal* that the Lord's

Supper, as its very name denotes, was instituted? Was it not at a *meal* at Emmaus that it was rehearsed (if I may use the expression)? Was it not at a *meal* that it was celebrated in the church of the Corinthians, being appended to the *agapæ* in imitation of the feast which preceded it at the time of institution? And although the church found it necessary, from the abuses to which the custom gave rise, and of which St. Paul takes notice, to alter that custom, and, falling into the opposite extreme, to enjoin that it should be received fasting, did not, I say, the church of Africa enjoin that on Maunday Thursday every year it should be celebrated according to its first institution as an appendage to, or the concluding act of a feast? Does "Catholicus" mean to contend, that when our blessed Lord parted the bread among the apostles, he gave to each, as we do, the minutest particle that can safely be transmitted from one hand to another, or that the apostles took from the cup of blessing, as we do, the smallest quantity that may suffice for the purposes of deglutition? "Catholicus" knows better than to make any such assertion; but if so, then, whether he will admit it or no, it is clear that the strictest analogy does hold—nay, rather, that an *argumentum a fortiori* may be drawn in the matter, it being *more* capable of demonstration that we have diminished the quantity of the *eucharistic* elements from what was used at the first celebration of it, than it is that we have diminished the quantity of the baptismal element from what was used when first the apostles fulfilled their Lord's commission. "Catholicus" speaks as though I had been deficient in "pious awe" towards the holy eucharist, in drawing this analogy. How so? If holy baptism be a sacrament, how can the mere fact of drawing an analogy from one sacrament to another be irreverent? Does he mean to say that my manner of doing so was irreverent? God forbid. I was not conscious of it at the time; I cannot perceive it now; nor do I believe that any, save himself, will throw out such an imputation. As this is not the only occasion on which he has endeavoured to fasten such an imputation upon me, I will consider the others at once. By a note of admiration he insinuates that I have been guilty of irreverence in saying that baptism by immersion was found to minister to a pharisaical spirit, "the custom," he says, "handed down from Christ and his apostles!" Is it, I pray, the only instance in which so melancholy and painful an assertion may be truly made? Was not circumcision expressly appointed by the Most High? And was it not found to minister to such a spirit? as St. Paul observes, "they desire to have you circumcised that they may glory in your flesh." Were not the *agapæ*, though handed down from the apostles in imitation of Christ, found to minister to riot, even in St. Paul's time, and therefore eventually forbidden by the church, as they are by our canons to this day? Was not the kiss of charity, though enjoined by St. Paul, found to minister to indecency, and therefore discontinued? Was not the use of oil, in the visitation of the sick, though enforced by St. James, found to minister to superstition, and our church therefore abandoned it? If in all these cases the whole church is a witness to the truth of such an assertion as that which I have made, why is it to be insinuated that I am guilty of irreverence in making a similar assertion in a case where the holy Cyprian affords me testimony? Google

Again, he would have it supposed that I am guilty of something monstrous in asserting the indelicacy, according to our ideas, of the baptism of men, women, and children, by naked immersion. He asks, "Has he well considered whom he includes in this sweeping charge? Could the practice of immersion have been sanctioned from the very first, if there be real indelicacy in it?" I answer, in similar words to those of St. Paul, that though there be nothing indelicate of itself, yet to him that esteemeth anything to be indelicate, to him it is indelicate." The question is simply this, in point of fact, would our people, or would they not, esteem it indelicate to have grown up women stripped to the skin, even before others of their sex, and plunged into cold water by one of the other sex? Yet such was the custom in the primitive church, as every writer upon the subject has acknowledged; and such is the custom, which, if "Catholicus's" theory is good for anything, we must needs adopt in our own. He says "it is not well to suggest such associations with a holy sacrament." I answer, that men are men, as the Roman priesthood have abundantly shewn, and have need to be considered as such; and, further, that his very observation is against himself; for if it be painful, as God knows it is, to contemplate such things even in the *mind*, how much more painful would it necessarily be to have them brought practically into operation and before us as he would have them. We must needs, when a change is proposed to us, consider the probable consequences of carrying it into effect. How was it in the primitive church. Was it once or twice only that the mob broke into the baptisteries when the women were in the act of being baptized; and, after offering all manner of insult, drove them naked into the streets? Shall we expose our adult converts to the possibility of such scenes? Surely the words of Peter may well come into remembrance, "Why tempt ye God to put a yoke upon the neck of the disciples, which," we may be well assured, they will be "unable to bear?" Of course, where an absolute command is given, every other consideration must give way to obedience; and we should rest assured that, in that he who gave the command would give grace to preserve those who devoutly obeyed it from any inconvenience which, humanly speaking, might seem to be connected with it; but in the absence of such command, we are bound to cherish, rather than to violate, those feelings of delicacy which we know, in the bosom of our own families, to be important safeguards to virtue.

ECCLÉSIASTICUS.

(To be continued.)

MISSTATEMENT OF THE "RECORD."

SIR,—If I had asked the Editor of the "Record" to insert in his paper a *confirmation* of the charge made against him in my letter in your number for February, I could not have wished for anything more completely bearing that character than his attempt at a reply, inserted in his number for February 13th; and were it not that some might be deceived by his statements, it would be utterly unnecessary to do more than ask the reader to compare that letter with the

attempted reply to it. Throughout the whole of that reply, there is not one—even the most remote—*allusion* to the great charge made against him in the letter which he professes to answer—namely, that he had persisted in not giving, and refused with abuse to insert, a contradiction to a "MISSTATEMENT," made through his Parisian correspondent, deeply affecting the interests of a Christian association—namely, that it had taken under its patronage certain characterless abbés, a misstatement which, wherever it was believed, was sufficient wholly to destroy any confidence in the association. Conscious that this charge is *strictly true*, his whole defence actually consists in misleading the attention of his readers to his statements about SOMETHING ELSE (*viz.*, the *sentiment* expressed by his correspondent, that the introduction of the worship of the Anglican church into France was a new *trial* to protestantism in that country) RESPECTING WHICH NO CHARGE WAS MADE, the only notice of this point being a statement of the *fact* that, in the second and third letters to him, I had complained of the unsatisfactory way in which, up to that time, he had expressed his disapprobation of the *sentiment* in question; and *most unsatisfactory* it was. "Nor was his notice of it, in reply to my third letter, at all more satisfactory, except from the position it occupied in his paper, being merely a *frigid repetition* of his previous disclaimer, otherwise it would have been mentioned." This point he positively represents, by confining his quotations to *one sentence* from my *first* letter, as the only point to which his attention was directed. How far this is true, the reader will see from the following extracts from my letters to the "Record."

In the first, after *assuring him that this statement about the abbés was false*, I added—"Now, however successful you may be in *shifting the blame of this misstatement upon your correspondent*, for the *sentiment* that accompanies it you are equally responsible with him." I never contemplated the possibility of his concealing the information he had thus received as to a *misstatement* he had circulated, but supposed that he would be anxious to exonerate the association from the imputation cast upon it directly he was informed that that imputation was false.

Finding, however, that he did not even *notice* that part of the subject, I said in my second letter—"The article is rather ostentatiously put forth as '*From our own Correspondent*,' and commits you to two very important statements. First, that the attempt to introduce a church, similar in doctrine, discipline, and worship to the church of England, in France, is a '*new trial* to the cause of protestantism in France,' occasioning the loss of an advantage, &c. &c. and that an attempt of that kind now in progress is mixed up with the movements of certain abbés there mentioned. Of the former of these statements, you yourself now say, 'We certainly do anything than subscribe to it.' The latter is directly *contrary to the truth*, and reflects no little discredit upon your correspondent in France, whoever he may be. The facts being so, then, it is due, both to the parties affected by the statements you have published, and to the public, that you should take the earliest opportunity of disabusing the minds of your readers on THESE TWO POINTS, and you will probably see, upon reflection, that unless this be done as publicly and prominently as the attack was made, it will become the duty of those

who feel interested in the matter to set the public mind right upon the subject through some other channel." In his reply to this letter, he was again *pertinaciously silent as to the false statement he had circulated respecting the connexion of the association with the abbés*, which gave rise to the request of the third letter, to insert the brief and temperate contradiction of this *misstatement, (fatal to the cause where believed,)* which was given at full length in my last letter to you.

The *continued denial* of such an act of common justice as the insertion of some contradiction to this *misstatement*, with the insolence that accompanied that denial, formed the ground of the charge made against him in the letter contained in your number for February, to which letter he professes to reply, and actually conceals from his readers everything that could give them the slightest notion of what the real charge was; *to which, throughout the whole of his reply, he makes not the slightest allusion.*

The whole case, then, may be comprised in one single question, *and I now challenge the Editor of the "Record," fairly and without gabbling, to transfer the question I now put to him into his columns (that his readers may know what it is), and give his readers a plain and distinct answer.*

QUESTION TO THE EDITOR OF THE "RECORD."—On the fifth of December last, you published an article containing, together with the expression of the *sentiment* that the introduction of the worship of the Anglican church into France was a *new trial* to the cause of protestantism there, the *MISSTATEMENT* that an association, formed for that purpose in this country, had taken under its patronage certain characterless abbés. Of the falseness of this *misstatement (fatal to the interests of the association where believed)* you were informed, in a letter, dated Dec. 12th; and, in two subsequent letters, dated Dec. 21st, and Dec. 29, you were urged to inform your readers, as a matter of common justice, both to them and the association, that this *misstatement* was unfounded; and your persevering denial of this act of common justice, with the language that accompanied it, formed the ground of the charge made against you in that letter in the "British Magazine" of which you complain. *When, then, and where, and in what terms, did you inform your readers that that misstatement had no foundation in fact, or that you had received a contradiction to it?*

Now, this is a plain question, merely stating certain facts, which no honourable editor would for a moment hesitate to admit into his columns, and give a plain answer to.

Before I conclude, I would just point the attention of the reader to the following among other passages in the reply of the Editor of the "Record," as further illustrative of his character:—

"'Vigil' again answered us by a sheet full of grave and prosing lecturing, pointed with a threat that if we did not insert what he now proposed, and *in the way he proposed*, he would *EXPOSE* us to the public through another channel." The reader has above the sentence of which this is the *misrepresentation*.

"Perceiving enough in his correspondence to dread misrepresentation from him, *simply from the part of the paper in which our disclaimer had twice appeared.*" Actually two misstatements in half a sentence.

"Next he states that the effect his remonstrance produced 'was only a notice to Vigil, thrust into a corner among our answers to correspondents,' and wholly unsatisfactory." It is carefully mentioned in the sentence from which this is a garbled quotation, that the Editor of the "Record" stated in that notice, "that he did not subscribe to the statement made by his correspondent, relative to the operations of the church of England in France," and added the reasons why such notice was unsatisfactory; but to have quoted the sentence entire would have marred the whole reply, because it spoke of *the falsehood that had been left uncontradicted*.

"*He passes over entirely the disclaimer contained in our second notice.*" So far is it from this being true, that I have particularly stated that, in his second notice, he, "*after referring to what he had said before, concludes with a flourish of defiance,*" having before given the substance of his first notice, and his second disclaimer *consists only of a reference to the first*.

"In the following terms he notices our last disclaimer 'Thus he meets the request to insert the above brief statement in correction of one of his own misstatements,'—*the misstatement in question never having been ours, and having been already twice disclaimed by us.*" The reader will have already observed that *the misstatement in question, forming the subject of that brief statement, so far from having been "twice disclaimed" by the Editor of the "Record," has never yet been, in the most distant way, alluded to by him.* The quibble as to the misstatement not being his, is quite worthy of him. It is inserted in an article ostentatiously put forth as, "From our own Correspondent," and in the very number in which the Editor expressly defends the doctrine of an editor's responsibility for such articles.

"He then gives the leading article quoted above, down to the words 'puts the insertion of his communication out of the question.' Here he makes a dead stop, adding only—what do our readers think, &c.' So that the third disclaimer . . . is entirely kept out of view;" an artifice this of the editor of the "Record," as cunning as any that have preceded it. The object is to make the reader suppose that a disclaimer was subjoined, referring to the *misstatement* complained of in the statement he had refused to insert, when, in fact, it **HAD NOTHING WHATEVER TO DO WITH IT**, the disclaimer being merely a repetition of what he had said in his first notice, *which I had already mentioned*—namely, that he did not "participate in the **VIEWS**" of his correspondent. His readers, however, having been carefully kept in ignorance that the *misstatement* circulated respecting the association was the subject of that statement, would, as he knew, not have the power to detect his duplicity.

With even more abundant reason, then, than before, may I now repeat—"It is *painful* to contemplate such conduct, especially in one who is assuming the highest tone of religious feeling; but I do feel it to be important for the interests of truth, and for the sake of the object of his present attack, that such *shameless* conduct should be exposed;" and most willingly do I leave it to our readers to decide to which of us the following address of the Editor of the "Record"

(who is so nice about terms applied to himself) to "Vigil,"—"Certainly, thou art either a very bad or an extremely imbecile man,"—is most applicable, whether to "Vigil" or to himself.

In return for his abuse, I will give him a word of warning, grounded upon testimony recorded in his own pages, to which he will do well to take heed before his remaining friends are compelled to give him up. In his own leading article for Jan. 2, of this year, he confesses—"That not only *many* of our readers, but *not a few* of our correspondents, and, at one time, *attached friends*, have also left us, we also well know," adding his belief that these once attached friends now consider him as little better than a heathen man and a publican. Why is this? No *difference of opinion* could have produced this result, but only a conviction of moral delinquency; and thus is this very reason put on record, as the reason in this case, in a laudatory letter from one of his own friends, inserted in the same number:—There are many whom it [the "Record"] once numbered amongst its *best friends and supporters* who have given it up, and now speak against it. I met with one of these the other day, who told me he had given up the "Record," BECAUSE IT DID NOT SPEAK THE TRUTH.

"Vigil" has given it up for the same reason, united with another equally valid—namely, *the unchristian spirit and temper* it has long displayed.

The Editor of the "Record" wishes his readers to suppose that this is a party matter. So far from it, that if "Vigil" was a party man, (which he is not, and never, he trusts, will be,) and the "Record," advocated the cause of that party, he would be the first to endeavour to rescue it from the imputation of having any connexion with such an advocate. I am, Sir, your obedient servant,
VIGIL.*

NOTICES AND REVIEWS.

The Biography of the Early Church. By the Rev. R.W. Evans, M.A., Fellow of Trinity College, Cambridge; Vicar of Tarvin; and Domestic Chaplain to the Lord Bishop of Lichfield and Coventry. London: Rivingtons. 1837. pp. 414. Theological Library. 12mo.

EVERY lover of Christian gentleness, of delicate imagination, and sober but earnest piety, must rejoice in receiving any work from the hands of the author of the Rectory of Valehead, and the Scripture Biography. It is needless to say much more than that this volume resembles its

* The "British Magazine" makes no remarks on this controversy, ("Vigil" certainly wants no help,) but as insertion was denied to fair contradictions of mis-statements in an important matter, it was only right to give "Vigil" the means of speaking here. If any persons are desirous, by the way, of seeing a specimen of fine writing, delicate personalities, and the *right* controversial feeling, they are recommended to look to the sentence passed on the Editor of the "British Magazine" in the "Record" of Jan. 30th. Really that amiable paper is become as nearly perfect a personification of Hate as can be imagined, and may serve as an useful warning to persons professing religion to beware of indulging uncharitable tempers.—En.

predecessors. The lives it contains begin with Clement of Rome, Symeon, Ignatius, &c., and close with Tertullian, and Alexander of Jerusalem. Mr. Evans promises to give Cyprian and Origen in a future volume, if "this specimen," as he modestly puts it, "meet with public approbation," of which assuredly there can be no reasonable doubt. Among many beautiful parts and passages, the life of Polycarp, and the closing reflections on the recantation of Marcion, appear preeminent in beauty. There is an introduction and a conclusion, which give the general results of Mr. Evans' researches and meditations on the lives of the fathers. They must not only be read, but pondered upon, in order to be justly appreciated; and there will be found much in them to reward his pains. If occasionally Mr. Evans pronounces a harsher judgment on the fathers than the reviewer can accede to, this will render his book more acceptable in our liberal days.

A Review of the Scripture Lessons, for the use of the Irish National Schools. Reprinted from the "Christian Examiner, and Church of Ireland Magazine." With an Appendix. Dublin: Curry and Co. London: Simpkin and Marshall. - 1836.

THE English public are deeply indebted to the writer of this tract for putting them in full possession of the mischief which the selection of scripture lessons under the new system is calculated to effect. The author considers, first, the manner in which the Old, and, secondly, that in which the New, Testament is treated. The "locus palmarius" of Gen. iii. 15, is brought forward in its full proportions. The compiler of the lessons gives the following translation of the latter part of the verse:—"It shall crush thy head, and thou shalt lie in wait for his heel." In this version, the words "*lie in wait*" are taken from the Doway version, although in the original the selfsame word is used as that which is before translated "crush." This is, comparatively, of little moment, as long as the compiler does not venture to introduce *into the text* the corrupt rendering of the Vulgate, which the Roman catholic is fain to follow, from two causes; first, because it favours their adoration of the Virgin Mary; and, secondly, because they have taken their stand on the authenticity of the Vulgate. The obnoxious rendering of "she shall crush thy head," which has not a shadow of foundation in the Hebrew,—which, indeed, is plainly excluded by the form of the verb in the sentence,—this rendering the compiler has not thought fit to introduce into the text—but yet; as if it were worth consideration, and with a view to conciliating the Roman catholics, he deems it necessary to apprise the children of the national schools of this unwarranted corruption, and to add the false statement of the Doway note, that "the sense is the same."

The notes on the New Testament also are ably handled by this writer. It seems that part of them inform the children of ploughmen and handicraftsmen in Ireland of the readings of Griesbach and Scholz, or of the Ethiopic and other versions! while others quietly state doctrines calculated to alarm any protestant who knows the ground

on which he stands. Such, for instance, is the note which informs the children that they "are in no danger of being misled by the use of the word *repentance*;" for "the Roman-catholic doctrine of penance is included in that word." The following passage from one of the Roman-catholic books employed in the schools, with the approbation of the Roman-catholic members of the board, will explain this note, and justify the writer in attaching to it the epithet of "*monstrous*:"—

"Q. Would it be a crime to neglect the penance or satisfaction enjoined by the priest? A. Yes, it would; the more because we ought to regard the penance enjoined as an exchange, which God makes of the eternal punishments, which we have deserved by sin, into these small penitential works."—The Catholic Christian Instructed. By Bishop Challoner. p. 102.

These specimens will furnish some notion of the usefulness and the interest of this work. The correctness of the quotations must be presumed, for the writer of this notice, at the moment, has not the means of verification at hand. If they cannot be gainsaid, the national school lessons are indeed a miserable and disgraceful exhibition.

The memorial of Thady Brady (printed elsewhere in this magazine) is in the postscript to this pamphlet.

Union Liturgy, containing Forms of Prayer for the Public Services of Religion. London: Nisbet. 1837. 12mo.

WHAT the writer of this book can propose to himself, it is difficult to imagine. He has drawn up a set of Prayers for every Sunday morning in the month, and for the various offices of religion, &c., and seems to have some notion that a variety of sects have sufficient love of set forms of prayer, and will have sufficient value for his performance to adopt it. They can have extemporaneous prayer, he thinks, at other times in the day, if they like. But is he really serious in thinking that there is any truth in this fancy of his?

He thinks the English liturgy very good, but why should we not have several? We know that the ancient church had. Yes; but the ancient church did not let an uncommissioned individual draw up a liturgy after his pleasure. "The production now issued is," the writer says, "an attempt at *improvement*." It is not clear whether he means improvement on the practice of extempore prayer, or on the English liturgy. If the first, the reviewer quite agrees. If the second, he cheerfully leaves the reader to judge.

The Mediator of the New Covenant. A Series of Sermons on the Sacrificial and Mediatorial Character of the Saviour, as revealed in the Epistle of Paul to the Hebrews. By the Rev. James Spencer Knox, A.M., Rector of Maghera, and Vicar-general of the Diocese of Derry. Dublin: Curry and Co. London: Simpkin and Marshall. 1835. pp. 327.

MR. KNOX writes with warmth of feeling, and treats the subject which he has taken up in a popular and interesting manner. As it goes

through the great topics touched upon by St. Paul, it is impossible here to do more than to recommend it generally to those who wish to take a general view of the scope of this epistle, and to find a practical application of its lessons. In another edition it will be well to look to the typography, and to escape such mistakes as "*suffering*" for "*offering*." p. 184. Occasionally, also, an abruptness of style might be removed with advantage.

British Colonial Library. The History of the West Indies, comprising British Guiana, Barbadoes, &c. Vol. II. London: Whittaker and Co. 1837. pp. 344.

It is needless to recommend any work by Mr. Montgomery Martin, on the subject of our colonies. By the form in which this is published, it is of course meant to be a popular book; but his name is a warrant that the information shall be as valuable as such a form allows, and shall be substantially correct. Mr. Martin, at the close of this volume, gives some suggestions for an improved commercial policy relative to the West Indies, and states, that if these are carried into effect, he shall have no fears as to the result of the measure of emancipation. There are two neat maps contained in this volume.

The Devotional Year, or Companion to the Liturgy of the Church of England; extracted from the Writings of the Fathers of the Church, and the most approved Divines of later times. By the Rev. E. D. Jackson, S.C.L., of Trinity Hall, Cambridge, &c. London: Moore, Manchester: Banks and Co.

THIS appears to be a very judicious and valuable selection. The prose passages, illustrative of the epistle and gospel of each Sunday; or a part of them, are usually taken from the best authors—Hooker, Leighton, Hammond, Jeremy Taylor, Bishop Hall, &c. It would be desirable if all the hymns and prayers were assigned to their authors, or to the sources from which they come, if the name of the author cannot be ascertained. There are several original hymns and prayers.

*The Church Established as the Guardian and Witness of the Truth. A Sermon, Preached at the Opening of the New Parish Church in Huddersfield, Oct. 28, 1836. By Charles Augustus Thurlow, M.A., Vicar of Scalby, Yorkshire. Simpkin and Marshall. 1837.**

MR. THURLOW has an observation, that "perhaps the constitution of the English mind disposes men to act in a manner too domestic," not looking "beyond the horizon of their own little world," (p. 21.) It cannot be doubted that the want of a more quick sense of the dangers resulting to private life and property, from political movements, has

* This review has been furnished by a Correspondent.

given more ample room for many of the social evils under which we now suffer. And though it would be far from a consummation to be wished that this domestic character of English society should be given up for any nearer approach to the continental system; yet, as far as it shuts out a clear view of the general interest, and this from the more healthful part of the community, it is, under existing circumstances, not unseasonable to give this warning. The Englishman's fire side will not long be respected, when the fire is quenched which burns on a more sacred hearth.

There is, in this sermon, a strain of persuasive eloquence, combined with much deep and earnest thought on the sacrifices now demanded of those whose "heart trembles for the ark of God." It was heard with much interest by a crowded audience, even "in this age of calculation, when the highest interests of morality and religion" are truly said to be "submitted to the rules of arithmetic," (p. 14.); and it is a matter of rejoicing, that the occasion itself was so well suited to a noble testimony against the prevailing selfishness. After affirming most effectively, "that the experience of any extensive and well-ordered parish, (especially if not wealthy,) decisively disposes of the subject of the voluntary system," Mr. Thurlow gives the following spirited sketch of the argument for an establishment:—

"At present the religious institution which we designate the church establishment is continually upholding, with more or less efficiency, a principle antagonist to the prevailing immorality and selfishness of man's neglected state. The sacred edifice, with its hallowed associations, stands firm, surviving all the changes, civil or social, of the nation or the district. The clergyman, as the religious superintendent of the parish, whose office never fails, possesses a perpetual existence. His presence is not delayed until the pious feelings of the people invite the residence of a pastor: neither is he compelled to retire when indifference rejects his ministrations. He often comes forth when he is most needed,—namely, while spiritual ignorance cares not for his instruction; his teaching is continued, where it is most required,—namely, when through worldliness or wickedness it may still be disregarded. He begins his work with all the advantage of a prepared machinery; he is required only to put forth his hand and move it. In some favoured places he enters on his ministry with all the strength derived from prescriptive authority and respect; in all he is rendered independent of popular clamour, the great opponent of truth:—he goes unbidden where his presence as an adviser or reprove is most useful; he is enabled steadily to pursue his course 'through evil report and good report,' and to teach the truth, 'whether men will hear, or whether they will forbear.' He is unceasingly producing an impression on the moral as well as the religious state of his community; he is at hand to improve the opportunities of sickness and of penitence: while the poor stray sheep, belonging to no other fold, because they are thus unowned and destitute, are accounted by him the proper objects for his care. Thus, with an advantage, a constancy, and an elevation, which by no other arrangement could be realised, the devoted clergyman becomes the chief agent, under God, for the furtherance of the best interests of man, while he dispenses the benefits of religion in perpetuity from generation to generation. Death itself, which interrupts all human designs, suspends not the functions of his office: provision is made for an immediate succession; he is withdrawn only to give place to another.

"The importance of a regular and continued ministry may thus, in some measure, be estimated. But it is almost impossible fully to appreciate the extent of moral and religious advantage derived to the whole community from the permanency and stability of the national church. 'Her foundations are upon the holy hills;' established in the truth, she becomes both a refuge and defence. They who dissent from her communion are enabled to pursue their labours in peace and safety, under her protection. They do not know—oh, that they never may!—what would be their

position, if alone, without her aid, they had to carry on their conflict with the enemies of God and man. They have grown up beneath her shadow: may they never be exposed to the pitiless storm which, on the removal of their shelter, might severely fall upon them! The Anglican church is now the great defender of the reformation, for Europe and the world. Her sound, learned, and devotional theology,—her scriptural liturgy, and ministrations, present a constant and loud protest against the errors and corruptions of Romanism,—while she stands forth the mighty breakerwater of the church universal, resisting the proud waves of infidelity and atheism.”—pp. 17—18.

The Life of Alcuin. By Dr. Frederick Lorenz, Professor of History at the University of Halle. Translated from the German by Jane Mary Slee. London: Hurst. 1837. 12mo. pp. 284.

WHEN one remembers the discussions relative to the literature and education of the dark ages which the pages of this Magazine have contained, it is a source of satisfaction to find a life of Alcuin—the instructor of Charlemagne, and the tutor of his children—published in a form which will not repel the laziness of the age we live in. A life of Alcuin, full of learning, and published in folio, might stagger the fortitude of the nineteenth century; but a modest duodecimo, for all the world like a volume of the Family Library, written by a German professor, and translated by a lady, must be presumed to be fit even for a piece of drawing-room furniture. But to lay aside all badinage on the subject, it is treated in such a manner as to interest the reader; and if we call to mind Alcuin's connexion with the court and the universities of France, and the part he took in the great controversies of his day—the “adoption” controversy against Elipandus and the Iconoclast controversy—it will be granted that a life could hardly be fixed upon likely to touch more matters that concern both the scholar and the divine. Dr. Lorenz, it ought to be stated, unhesitatingly assigns the “Carlovingian Papers” to Alcuin, and supposes it utterly impossible that papers so favourable to the Pope's supremacy, though so inimical to image-worship, can have been the production of Karlstadt, the Weltemberg reformer.

It may, perhaps, be satisfactory to give an extract from this work, which may serve as a specimen of the manner in which it is executed, and at the same time convey some information on the subject of education in those days.

“The political constitution of France was so organised that it allowed the king to pass the winter months in tranquillity in the bosom of his family; and if extraordinary circumstances obliged him to keep the field during that season, as he was compelled to do from the year 784 to 785, he required his family to join him. He had, therefore, nearly eight winter months to spend in intercourse with Alcuin, and in literary occupations. What the subjects of study were, and how they were treated of, in those times, we may best learn from Alcuin's works; and as the importance of learning to the state and church of France was first recognised by Charles, the institutions established for its propagation would naturally adopt the views which Alcuin as teacher, and Charles as learner, might entertain. In his commentary on the Book of Ecclesiastes, Alcuin speaks of the division of the then known sciences. According to him, they are divided into ethics, physics, and theology, and were really taught in the order in which they are here placed. This is more clearly explained in a discourse between himself and two of his pupils, to be found in the introduction to his grammar. The students desire to be conducted to the higher branches of learning,

and to behold the seven degrees of theoretic doctrine so often promised. The teacher points out to them, grammar, rhetoric, dialectic, arithmetic, geometry, music, and astronomy, or, as it was then called, astrology. The first three (afterwards called the trivium) formed the ethics of Alcuin, and the four others, or the quadrivium, the physics: these two parts were only preparatory studies for the highest of all, theology. The knowledge of these sciences was to form and strengthen the mind for the understanding of the true faith, and to protect it against the erroneous doctrines of heretics.

"There are still extant manuals by Alcuin, especially on the various branches of ethics, which enable us to describe his mode of treating them. As far as regards the first part of the trivium, grammar, he adopts the form of a conversation between two students, a Saxon and a Frank, who receive from their master information on those points which they do not comprehend. Latin was not, in those days, in the same degree as at present, a dead language: it was still spoken in several parts of the Frank kingdom, and constantly used in all public transactions, and also in the church. A grammar written at that period, must necessarily be purely practical. In our schools, Latin is considered the best medium of instruction for young people; because it unites in itself the double advantage of being the best means of developing the understanding in a logical manner, and of imparting at the same time the knowledge of a foreign language. None of the modern languages, which, on account of their practical utility, the philanthropist would wish to substitute for it, can supply what the Latin affords. Whoever is well grounded in Latin, may readily acquire a knowledge of all the modern tongues; less because some of them are derived from it, than because a mind which has been strengthened by the study of the Latin grammar, only requires a little practice, in order to comprehend the peculiarities of a modern language, and to use it with facility. But in Alcuin's times, Latin was not learned so perfectly, nor with this view; and his grammar is consequently nothing more than a system of forms. He treats of single words and their forms, without specifying how they are to be used in the construction of a sentence. We do not find anything that is necessary to be known, omitted: still, we cannot but disapprove the inconvenient arrangement, and want of accuracy in the definitions."

The translator very properly states that she is not answerable for all the opinions of the author.

A Companion for a Sick Bed. London: Duncan. pp. 212.

THIS volume consists of passages appropriate to a sick chamber, and hymns, chiefly from Wesley and Newton, as well as hints for conversation on the topics touched upon in the selections.

A Letter on Church Rates. By Ralph Barnes, Esq. London: Rivingtons. Exeter: Roberts. 1837. 12mo. pp. 34.

THIS is a most pithy and convenient little pamphlet. It disposes most completely and satisfactorily of the tripartite division, and Mr. Eagle's defence of it, and traces the history of church rates in the courts of law for some time after the Reformation.

After shewing, by ancient laws, customs, and constitutions, and from Lyndewood and others, the liability of the parishioners to the repairs of the nave of the church at least, Mr. Barnes proceeds to comment, after the following fashion, on an assertion in Mr. Eagle's book:—

"Now would it be believed, that in the face of the statute and of all these authorities, with the knowledge and notoriety that churches have universally, in fact, been kept up under this law and custom,—that, in these days, a lawyer, in a work entitled 'A Legal Argument that Tithes are the Property of the Public and of the Poor,' would, after an argument founded on references to the letter of Pope Gregory and the general canon law, omitting all reference to the common and statute law, con-

clude,—‘Thus, at the time of the Reformation, the parochial clergy and the religious houses were possessed of all the tithes of all ecclesiastical benefices in trust for the pious and charitable purposes prescribed by the tripartite division, and accordingly the rectors of parishes have always borne the burthen of repairing the chancel of the church down to the present day; but as to the share of the poor, it has long since been retained and applied by the parochial clergy to their own use.’

“I can only repeat, that there is no evidence whatever that a tripartite division ever was adopted in England, and the strongest inference, from the uniform course of the common law and statute law, to believe that no such division, or any division at all, ever was received as law in this country. The author had the same ground for maintaining the tripartite division in favour of the fabric as he could have to assert that division as far as regards the portion of the poor; and when he found that the former was expressly negatived by custom and common law, and superseded by the special and minor obligation of maintaining the *chancel*, he might have inferred, that what the parochial clergy had long since, as he asserts, retained and applied to their own use, as the supposed portion of the poor, might have been, in truth, their own peculiar endowment, according to the acknowledged law of the country.”

Mr. Barnes has added another to the many obligations which the church is under to him, by this able and clear summary of the whole matter. It is so short that every one may read it, and so cheap that every one may buy it.

Unitarianism Exposed. An Admonitory Address to Believers in the Lord Jesus Christ. Bristol. 1837.

It appears that a letter from Dr. Lant Carpenter to the Editor of the *Standard*, gave occasion to this tract. The letter of Dr. Lant Carpenter was circulated as a tract in Bristol, and containing the usual fallacies by which,—as a late lamented writer happily said,

Here cold Socinus, with his wily turns,*
Swindles salvation from the God he spurns,—

it was doing mischief.

The writer of the tract, “Unitarianism Exposed,” who signs himself “Tychicus,” brings together as many of the passages usually cited as strong arguments against the Unitarians as a pamphlet of ten pages will allow, and applies them forcibly. The editor of the *Standard* had provoked the letter from Mr. Carpenter, by asserting that Christians were bound to renounce the common intercourse of life with Unitarians.

* See, for instance, p. 3 of Dr. Lant Carpenter: “We believe that Christ Jesus is the appointed Mediator of divine mercy to mankind; that through him we have received the atonement (KATALLAGE, Rom. v. 11,) the word of reconciliation (KATALAGE, 2 Cor. v. 19,) the at-one-ment. And, since the great purpose for which he came—viz., to bring in the dispensation of pardon, and guidance, and spiritual aid, and everlasting life, for all mankind,—could not have been executed except by his voluntary self-sacrifice, we know that ‘in him we have redemption, through his blood, the forgiveness of our sins.’ We believe that the death of Christ has its operation on man, not on God. WE REST OUR HOPE OF PARDON AND FINAL ACCEPTANCE ON THE MERCY OF GOD IN CHRIST JESUS.” This is the old story of Taylor on the Romans; the words *mediation*, *sacrifice*, *redemption*, *blood*, and “forgiveness of sins,” without an atom of meaning attached to them. The sentence—“We believe that the death of Christ has its operation on man, not on God,” is worthy of observation, in connexion with the controversy relative to the objective or subjective nature of the atonement. We see which side the Unitarian lays hold of, as favouring his creed.

The Life of Ali Pasha, of Tepeleni, Vizier of Epirus, surnamed Aslan, or the Lion. By R. A. Davenport. London: Tegg. 1837. (Family Library, No LXI.)

THE wild and adventurous life of the cruel son of Veli, if it contain no lesson of beauty in its examples, is full, at least, of interest. The scenes of violence, of bloodshed, and of treachery, which it discloses, though they appal and overwhelm the heart, are a contribution to the general history of human nature. If we ask, for instance, where is the evil of polygamy, we find it written in this history—every son has as many step-mothers as his father has other wives besides that from whom he sprung, and every man's hand is against his brother. Thus the father of Ali, having been made an outcast by his brethren, Salek and Mehemet, *they* were in return burnt in their pavilion by their bloodthirsty brother.

Again, do we ask the effect of ungoverned passions and licentious habits upon all the inmost character of man, we have an example in Ali himself, even in the younger years of life, when the heart shrinks almost instinctively from treachery and ingratitude. It is impossible to find words to describe the transactions relative to his father-in-law, Capelan Pasha, and to his successor, Ali, Bey of Argyro Castro. He induced the unconscious Emina, his virtuous wife, to persuade her father to meet an investigation at a tribunal where his sentence was signed before he appeared. The successor of Capelan was married to Shainitza, Ali Pasha's own sister. In revenge for disappointed ambition, Ali Pasha, after in vain endeavouring to persuade his sister to poison her husband, succeeded in effecting his purpose through the means of Soliman, the brother of his victim, who shot him in the presence of Ali Pasha, and then took his widowed sister-in-law for his wife!

These are crimes and treachery which Christian Europe has scarcely language to describe. But if we turn aside from domestic scenes of bloodshed and treason, we find again slaughter and treachery, on a larger scale, pervading all the dealings of this atrocious monster. What can equal, for instance, his cold-blooded destruction of the unhappy inhabitants of Gardiki. Summoning all the males of the town, above ten years of age, to a retired spot, to hear a "decree, which was to restore them to happiness," as soon as he had removed a few whom he did not mean to sacrifice, he gave orders to his Mahometan soldiers to fire upon them; but they refused, and threw down their arms. His Mirdite soldiery refused also to be butchers, but offered to meet and destroy them in the field, if their arms were restored to the unhappy victims. His sanguinary purpose was then nearly frustrated, but a state of society such as that under which Ali Pasha lived could not leave him without instruments for purposes however atrocious; and accordingly, Athanasi Vaia found the means of executing this horrible sentence at once! These are a few scenes from the life of Ali Pasha, but only a few, and the whole history is one of lust, of treachery, of bloodshed, and of murder.

Such scenes are not pleasing, but the work in which they are nar-

rated is interesting. It seems well arranged, and well written, and good authorities to be adduced; but, of course, in a notice like this, it cannot be expected that when a reviewer recommends a work, as full of interest, he should vouch for the correctness of all the views propounded in it.

As a specimen of Ali's ingenuity, the following passage may be quoted. It is Ali's own account of the manner in which he became master of Tepeleni.

"I felt," said he, "the necessity of firmly establishing myself in my native place. I had in it partisans who were willing to serve me, and I had likewise formidable enemies, whom it was necessary for me to push into some crime, that I might have a pretext for exterminating the whole of them. I therefore conceived a schema, with which I ought to have begun my career in life. I was accustomed, after my hunting parties, to take a *siesta* under the shade of a wood near the Bencha, and by means of a trusty adherent I caused it to be proposed to my enemies to lay in wait for and assassinate me there. I myself sketched out the plan of the conspiracy; and, having arrived at the chosen spot before my intended assassins, I muzzled a goat, tied it down on the ground, and covered it with my riding-cloak. Then, disguising myself, and taking a by-road, I returned to the seraglio, while my enemies imagined they were murdering me by a volley of musketry. They were not allowed time to ascertain their success; for a picquet of my soldiers appeared at the very instant that the discharge was heard. My supposed murderers entered Tepeleni, vociferating, 'All Bey is no more!—we are rid of him!' These exclamations were heard even in the interior of the harem, and I immediately distinguished the screams of my mother and her women, mingled with the exulting shouts of my foes. I allowed them to enjoy their fancied triumph, and give the most decisive evidence of their guilt. I waited till they were drunk with wine and joy; and then, after having undeceived my mother, I rallied my partisans round me, and fell sword in hand upon my adversaries. Justice was on my side; they were all annihilated before dawn of day; I distributed their property, their riches, and their habitations, among my creatures; and from that moment I could say that Tepeleni was mine."

A Family History of England. By the Rev. G. R. Gleig. (Published under the Sanction of the Committee of Literature, &c.) J. W. Parker, West Strand.

THE first part of a "*Family History of England*," by the Rev. G. R. Gleig, has just come out. It is intended, not for children, but for those who wish for sound information without going into deep research. The first number is quite worthy of Mr. Gleig, and the work will, doubtless, be as popular as it is valuable. But the reviewer would strongly advise the publisher to leave off the strange rough yellow wood-cuts of Danes and Anglo-Saxons, &c., which might do for young children, but not for grown men. If he would substitute in their place such as that in p. 119,—authentic representations of ancient Danish, Roman, Saxon, British, implements, weapons, buildings, &c., &c., he would add to the value of his work.

A Review of a Sermon by the Rev. W. Jay; with Strictures on the Dissenters' Catechism, &c. London: Longman and Co.

It seems that Mr. Jay, of Bath, after forty-six years of kind and amiable demeanour, has begun in his old age to utter all sorts of scurrilities against the church. Poor man! it is doubtless against his will; but being on the voluntary system, he has had a hint, doubtless, that

he *must*. Does Mr. Jay think that he shall die the happier for submitting and being rancorous in his old age?

The falsehoods taught in the "Dissenters' Catechism," diligently put into all young dissenters' hands, are so monstrous as to be hardly credible.

This pamphlet does credit to the author, and may be serviceable.

An Exposition of the Four Gospels, &c., of which those by St. Mark, St. Luke, and St. John, have never before been published. By the Rev. Thomas Adam, B. A., Rector of Winttingham, Author of "Private Thoughts on Religion," &c. Edited by the Rev. A. Westoby, M.A., Curate of Stagden, &c.; with a *Memoir of the Author*. In 2 vols. London: Hatchards. 1837. 8vo.

NOTWITHSTANDING Mr. Westoby's addiction to commemorate all the individuals of his own family, which may provoke a smile in some quarters, but which really ought to give the reader the idea of Mr. W.'s being a worthy domestic man, the reviewer must say, that he has read this life of Mr. Adam with great interest. He was one of the earliest of what are called evangelical clergy, but seems to have had some peculiar notions of his own. Thus, Mr. Westoby tells us that he held *election and assurance* in a way of his own, and that some good men have not taken very kindly to him in consequence. What this way was, Mr. W. does not explain; but we find Mr. Adam attacked as an Arminian, and by John Wesley declared to be an Antinomian at last. He was a very strict churchman; and though not equal to Wesley in powers, it is curious to see how his strong, manly, honest letter shines out by Mr. Wesley's evasive answers.

He lived the life of a quiet country clergyman, never rich, (not having above 300*l.* a year,) but always receiving all clergy of all ranks kindly and hospitably. He confessed to being fond of cards, and used to play till his friends remonstrated. When grown old, and deprived of most recreations, he began again; but was again desired to desist, and did so.

Nothing can be more beautiful than his tranquil pious endurance of agonies of pain to the last; and his reflections on his wife's death shew at once a feeling heart and a pious resignation which make one love the man. Altogether, his life is a specimen of our old English clergy's life, in simple hospitality, and without luxuries.

The reflections are very short, and often neatly put. Mr. Westoby does not explain himself very clearly, and perhaps the reviewer misunderstands him in thinking that he is *now* preparing for the press another work of Annotations on the Gospels, also by Mr. Adam. If so; could not the two have been joined? However, this is a bookseller's affair. If he can make two works answer better than one, he is right.

The Monk of Cimies. By Mrs. Sherwood, Author of "The Nun." London: Darton and Son. 12mo. pp. 428.

THE reviewer does not feel any great respect for religious novels or religious novelists. Mrs. Sherwood's present production belongs to

that class; and really, if ladies will write novels, and discuss great points of controversy and doctrine in them, they must not plead the privilege of their sex to exempt them from criticism. If they will write flippantly of large classes of men in the church, and present us with a caricature, as if it were a fair specimen of the class, they must excuse reviewers for insinuating that it would be well if they did not begin to write in perfect ignorance of the habits, the feelings, and the opinions of those whom they are anxious to degrade, that they may uphold those whose practices and opinions happen to suit their notions better.

The Christian Correspondent, &c., with an Essay. By J. Montgomery. Esq. London: Ball. 3 vols.

THE selection of these letters, it seems, was not made by Mr. Montgomery, but he approves and recommends it. The object of it is, to give private and confidential letters from eminent persons of both sexes, exemplifying the fruits of holy living and the blessedness of holy dying. To the reviewer, the selection appears, on the whole, to be fairly and judiciously made, and to contain a great many very interesting letters. There is only one thing which strikes him as wanting alteration. Of course, where a valuable religious sentiment occurs in a long letter on common business, it is not to be desired that, in a collection of this kind, the whole letter should be given; but it strikes him as desirable that in well-known and celebrated letters, the whole should be given. Now in Archbishop Grindal's letter to Queen Elizabeth, for example, (vol. 1, p. 128,) it seems a pity that a considerable portion of the letter should be suppressed. Occasionally, there is a flippant remark, which betrays the source whence it comes. For example, (vol. 1, p. 83 :) the title given to Dean Tillotson's Letter to Lady Russell, is, "A somewhat unusual source of trouble—the offer of an Archbishopprick." Does this person feel sure that none but the ambitious—no meek Christian heart—ever attains to high station? And if he will not venture to say that, will he deny that such hearts feel as Tillotson did?

Rabbi David Kimchi's Commentary upon the Prophecies of Zechariah. Translated from the Hebrew. With Notes, and Observations on the Passages relating to the Messiah. By the Rev. A. M'Caul, A. M., of Trinity College, Dublin. London: Duncan. 1837. pp. 188.

PUBLIC attention has often been called in this Magazine to the extraordinary merit of "The Old Paths," a series of tracts for the conversion of the Jews, written by the translator of this Commentary. Mr. M'Caul, it is well known, is, at least, one of the most profoundly learned men in the Talmudic and Rabbinical departments that can be found in England or in Europe. To receive, therefore, the translation of any of the rabbinical writers at his hands, is a matter of interest to all who are desirous of knowing what they really say, because his translation may be relied on; but to receive it enriched by long critical and controversial observations renders the volume

doubly precious and valuable. There is, for instance, as an appendage to the first chapter, a long dissertation on the real meaning of the phrase, "The Angel of the Lord," and its distinction from the other phrase, "The Angel of God." And again, in the observations on xiii. 7—9, there is a full discussion of the important Messianic passage, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts," and a vindication of its import, as implying an equality, "in the man that is my fellow," with God. If any one wishes to see the value of these observations, (whether he agree with Mr. M'Caul or not, in the application of the passage,) let him compare it with the hasty and incompetent manner in which this passage is disposed of in Dr. Pye Smith's *Scripture Testimony to the Messiah*, vol. i. p. 330.

The following extracts from Mr. M'Caul's introduction will be of considerable interest to those who occupy themselves with these important subjects:—

"Rabbi David Kimchi, commonly called by the Jews from the three initial letters *ק"ר RaDaK*, was probably born at Narbonne, where his father lived. Reland considers it doubtful, because, in his printed and manuscript works, he calls himself, 'David, the son of Joseph, the son of Kimchi the Spaniard,' whereas Narbonne is in France. But the vicinity to Spain, and the fact that his family was Spanish, and that he himself was altogether identified with the Spanish school of Hebrew learning, would fully warrant this title. But, however that be, it is certain that his life and labours present an interesting incident in the literary history of an eventful period. He flourished about the time of the third Crusade, A.D., 1190, and lived through the first quarter of the thirteenth century. Whilst the laity of Christendom were engaged in the attempt to recover the Holy City, and the divines in perfecting and systematising the Christian oral law, or Popish Rabbiniism, Kimchi, and other distinguished rabbies of the day, were zealously and laboriously employed in the grammatical study of the Old Testament, and in the improvement of biblical interpretation.

* * * * *

"Soon after the triumphs of Mahometanism, and the culture of Arabic, the series of professed Jewish grammarians commenced. About the beginning of the tenth century, Saadiah Gaon distinguished himself as a grammarian, translator, and commentator, from whom the succeeding commentators often make useful citations. In the latter half of the eleventh century, R. Solomon, commonly called Rashi, furnished a commentary to the whole Bible, which, though full of Talmudisms, manifests diligence, acuteness, a thorough acquaintance with the language of scripture, and a desire to rise above Talmudic interpretation. He was succeeded in the next century by Aben Ezra, who far surpassed him in power and freedom of judgment. And a little later came David Kimchi, who, diligently using the labours of his predecessors, and possessing no ordinary resources of his own, has, besides a grammar and lexicon, left a commentary on most of the books of scripture, which, though written six hundred years ago, will bear a comparison with any that has appeared even in the nineteenth century.

* * * * *

"To the reader of the English Bible, Kimchi is also of value, as he will find the translations generally confirmed, and see how very little that rabbi would have altered. Indeed, a comparison with the rabbies would shew that our translators were deeply read in, and diligent in consulting, the best Jewish authorities, and would go far towards proving that we have great reason to be satisfied with, and thankful for, our English translation. To the student of divinity, Kimchi and his cotemporaries are of great importance, inasmuch as they may be regarded as the founders of a new school in Jewish theology. The violent persecutions of the crusaders, the jealousy excited by the Christian attempt upon the Holy Land, and the influence of the doctrine of the Mahometans, amongst whom they lived, produced a sensible change in Jewish opinions and interpretations, which is plainly marked in Kimchi, and other

writers of the day, and without a knowledge of which, the phenomena of modern Judaism cannot be fully understood. Rashi, Aben Ezra, and Kimchi, endeavoured to get rid of the Christian interpretations, and Maimonides to root out the Christian doctrines which had descended from the ancient Jewish church. The writings of the commentators passed without notice, but Maimonides' attack on Jewish doctrines drew down the sentence of excommunication, and led to a serious feud, in which Kimchi appeared as the friend of Maimonides, and endeavoured to make peace. In the course of time, however, the opinions of all gained ground, and have now an almost universal influence on Jewish habits of thought, which makes a knowledge of their writings desirable."

It is earnestly hoped that this volume will receive sufficient support to encourage its author to proceed in his learned and useful career.

THE Fifth Part of that very interesting publication, *Finden's Views of the Ports*, has appeared, and each plate gives us a different northern harbour. To those who are going down by steam to the north, this book will be a delightful companion.

The First and Second Parts of the *London Churches* have appeared. It was a bold thing in so small a publication to venture on St. Paul's; but there is great cleverness in the way in which many details of that magnificent church have been given. The next Number is to go to St. Bartholomew's, Smithfield, really the most interesting church in London to the student of architecture. The letter-press is very good and useful.

The Ven. Archdeacon Pott—venerable alike by character, station, and age—has just published "A Letter to the Clergy of the Archdeaconry of London, on the Present State of the Church," written in the best and most conciliatory Christian temper.

The Rev. Henry Cary has published an excellent Sermon on the Apostolical Succession, which ought to have been noticed long ago.

Mr. Cator has just published a letter and two sermons, as well as a larger pamphlet. The letter and the pamphlet have for their object chiefly to recommend certain alterations in our ritual, and to bring men to unite in giving efficiency to that ritual, when all that Mr. Cator thinks objectionable is removed. The sermons are entitled "The work of an Evangelist," and "The Influence of the Visible Church on the World." With regard to his alterations of the ritual, Mr. Cator certainly does not carry the reviewer with him.

MISCELLANEA.

BURIAL OF PAUPERS.

To the Editor of the Cambridge Chronicle.

SIR,—As I am aware that your paper is extensively circulated throughout the kingdom, I am emboldened to request you to insert in it the following circumstance, which has recently occurred:—

The guardians of the St. Ives' poor law union, and which union comprises twenty-five parishes, have come to the decision of not paying the fee for the

interment of the paupers dying within their district! I shall make no other comment than merely to state I have, for nearly thirty-five years, received the fee for the burial, &c. ; and I have it from good authority, that my predecessors were accustomed to have the same fee of one shilling paid to them. I shall conclude this letter with an extract from Dugdale's *Monasticon* :—"It was found by inquisition in the 36th of Henry III., that the parish church of St. Ives is dedicated to the honour of All Saints, and is a vicarage with the annexed chapelries of Woodhurst and Oldhurst, in the county of Huntingdon, of the presentation of the Abbott of Ramsey, and that the vicar receives all small tithes, *oblations, mortuaries*, plough alms, offerings, rights of wills, rates, and other customs."

I remain, Sir, your obedient servant,
CUTHBERT JOHNSON BAINES, A.M., Oxon,
Vicar of St. Ives, with the Chapelries of Oldhurst and Woodhurst,
by endowment annexed.

P. S. I subjoin an extract from the opinion of an eminent K. C., for the information of the clergy of the established church of England :—

"The churchwardens and overseers have no authority to direct a burial to take place without the permission of the vicar; but the vicar, if he refuses to bury without lawful cause, is liable to an information. No burial fees are due at the common law, but they may be payable under a reasonable custom, and, if substantiated, the fees may be recovered, under the statute of 7th and 8th Wm. III."

Query—Is not five hundred and eighty-five years a reasonable custom?

THE HAPPY EFFECTS OF READING THE NEW SCRIPTURE LESSONS IN THE NATIONAL SCHOOLS OF IRELAND.

THE MEMORIAL OF THADY BRADY, TO THE COMMISSIONERS OF EDUCATION,

HUMBLY SHEWETH,—That I am, as you know, Thady Brady, who was appointed master of the National School of Killmegranny, county Clare, having been recommended by the Rev. Eustathius Finnerty, P.P. And as the protestant minister, Mr. Pleaseall, joined in the application for building the school, and induced a few of the protestant children, whose parents live among us, to come to it—I take equal pains to instruct them. It is on the subject of the scripture lessons that I now make bold to address your honourable board; for being, as you truly say,* not well qualified as a "teacher of religion," I am fairly at a nonplus with these lessons, and would be infinitely beholding to you, if, by return of post, you will let me know who is Boothroyd,† for I asked the minister, and he told me that he was a country gentleman, a sort of a quaker, that died in England last year; and, as I thought that it was very queer to have him set up to teach the meaning of the Bible, that never was baptized, I asked the priest, and he told me he was an Egyptian monk; so I refer it to your honours for information. And would also be thankful for a clear notion of who Bishop Horsley‡ was, and Kennicott,† and Griesbach,|| as we never heard of them before in these remote parts: and some say they were protestants, and others say they were old saints, only not called so, like Origen, of whom we are not sure whether he was a real saint or a heretic, though you mention his opinion about the *Paternoster*.§ And please to tell me also how many Manuscripts¶ there are, and who wrote

* Preface to Old Testament, No. 1.

† New Test. No. 1, p. 136.

‡ New Test. No. 2, p. 52.

|| New Test. No. 1, p. 60.

§ New Test. No. 1, p. 60.

¶ We find in the Scripture Lessons, constantly, "Six MSS. read so and so;" "Eight MSS. have such or such a reading."

them, and all about them. As you set me to teach these things, sure you are bound to instruct me, for, as you say, I am not qualified. But if the truth was known, no more is the priest or the minister; for I asked them both, how many Manuscripts there were in all, and they looked cross, and one said, 'What's that to you?' and the other said, 'Mind your own business:' so, 'Boys,' says I, 'a large proportion of Manuscripts reads so and so.'*

"Your memorialist also prays that your honours will tell him a safe meaning to give of 'justification,' which you bid me 'explain,'† but which is getting me into scrapes and scoldings on all sides. I do not ask for the true meaning, for I know *that*, but a meaning that wont give any 'peculiar religious instruction,' for that's what they blamed me for doing in the school hours, when I gave my own explanation of the word. That you may understand my case, I will lay it before you in detail, and relate my grievances in handling these lessons.

"I was teaching, one day last month, the first lesson in the New Testament, and after the boys had read it and closed their books, I began to ask the questions printed at the end of it; and in due course, says I, 'How did the angel address her?'‡ (meaning the Blessed Virgin.) 'Hail Mary full of grace,' answers Tim Flanagan. 'As one peculiarly blessed of God,' says Jack Smith, the water-guard's son, 'amn't I right, and may I go up?' 'You are both right,' says I. 'But which is to go up?' says they. 'Jack Smith is more exact,' says I, and accordingly he took Flanagan's place. Well, the school was not broke up an hour, when Mrs. Flanagan,—she's a carmelite—came to ask me if I had put down her grandson for saying 'The Angelical Salutation.' 'Ma'am,' says I, 'I adhered to the strict letter of the scripture lessons.' 'Sir,' says she, 'I'll complain of you to the bishop for punishing my boy for confessing the true faith. And you are a renegade and an apostate from your religion for doing what you have done.' The next week I was teaching, with much fear over me on account of Mrs. Flanagan, when in came the minister, and with him an Evangelical gentleman that opposed the school, whom he thought to win over by shewing him how well the children were taught to read the scriptures. As ill luck would have it, I was hearing the boys the lesson in which you have marked the word 'repent,'§ to be 'explained.' So taking your note at page 14 to help me, I said, says I, 'Repent means do penance, and that means a great deal; for example, it means peas in the shoes, and a pilgrimage to Lough Dearg, and saying seven hundred *aves* and a hundred *paternosters*, fasting.' I saw the minister wriggling as I went on explaining 'repent;' and the Evangelical gentleman grinned. And when school was over, the minister in a high rage set upon me, and rated at me for teaching Popery, as he called it, in school hours. 'Sir,' says I, 'the Board put down the word "to be explained," and I believe in no other meaning.' 'I won't leave my children here,' says he, 'to be corrupted by you, and I'll report you to the board for giving peculiar instruction before the proper hour for it is come.' 'Sir,' says I, 'it is not peculiar instruction; I am bound to give an explanation, for the Board has marked it for me to explain, and I will do my duty.' May it please your Honourable Board, I have found it a hard and vexatious thing to do that same. After Mrs. Flanagan blew me up, I made a rule that in reading the lessons the children should not take each others places when they missed. But it was not long till, as I was hearing them read the 19th lesson, I asked them, as you directed me,¶ 'How must we be justified?' 'By my good works,' says Jem Flynn. 'By faith,' says Bob Jones, 'amn't I right?' 'By faith and works,' says Darby Morris, 'amn't I right?' 'By faith without works, amn't I right,' says Miles Johnson. 'O! you're *all* right,' says I, 'more or less: but no taking of places, as I

* New Test. No. 1, p. 150.

† New Test. No. 1, p. 130.

‡ New Test. No. 1, p. 3.

§ Old Test. No. 1, 41.

¶ New Test. No. 1, p. 98.

commanded you already. The boys looked at each other, as if they would determine, by a fight after school, which was right, since I would not decide it for them. And I thought to myself, anyhow, it is mighty little knowledge they'll get out of the Lessons, if I mustn't help them and put them right. However, as that was one of the days set apart for separate religious instruction, when the school was dismissed the Protestants went home by themselves; and the Catholics remained to say their catechism, which prevented a fight on that day; and I took the opportunity of telling them that 'justification means sanctification,' and so we are justified by our good works. But five days after, when they came to the twenty-fourth lesson, I asked them 'what does the word "Paradise" mean?'* 'Limbo,' says Phil Scratch. 'Heaven,' says Tom Whack. What was I to do now? The boys looked angry, and were waiting for me to decide who was right, when in came Father Flannery, and, without more ado, Phil appealed to him. 'You're right,' says his reverence. Tom's eyes flashed fire, and he muttered something between his teeth, that came out afterwards when the school was breaking up. For he set upon Phil as he went out of the door, and said, 'You unmannerly cur, do you mean that our Saviour went to Purgatory?' 'I do,' says he. 'There's no such place in the Bible,' says Tom. 'There is, you bloody Protestant,' says Phil. 'You lie,' says the angry fellow, 'Paradise is Heaven,' 'It is Limbo,' says Phil, and gave him a punch in the ribs. 'Heaven,' says Tom, and hit him a blow in the eye. A ring was now formed by four or five Protestants and about fifty Catholics, and the shouts were loud on both sides, one bawling for Limbo and the other for Heaven. And I saw the Evangelical gentleman riding by, and he shook his head as much as to say our system of united instruction was making fine harmony in the country. He complained of it; however, to the minister, and so he came up along with him next day, and taxed me with setting the boys fighting. 'Sir,' says I, 'I only asked the question which the Board bid me ask. And I gave no explanation of my own. You were angry with me the other day, for explaining a word; and now you're angry because I can't keep the boys from controversy. And all the controversy was brought in by the Board.' 'But look at the lesson of love and charity that's hanging upon the wall,' says he, 'why did you not enforce it?' 'Is it with a rattan?' says I; 'am I to flog them to make them love one another; and as to the lesson of charity that is hung up, it's a different lesson they hear at home; and one can't expect all at once that they will give up the old plan, and be persuaded that it is not right to punish a heretic for reviling the true faith.' 'I will not have these scripture lessons read any more in the school,' says he, 'they only drag the children into controversy by the notes and questions they contain.' 'The Board earnestly recommend the use of them, Sir,' says I. 'And if you do not use the lessons,' says the Evangelical gentleman, 'you won't have any scriptures read in the school.' 'I will take away my children,' says the minister, 'and send them to the Bible school in the next parish.' This is the state of the case. And I humbly pray your Honourable Board to tell me how I am to explain 'justification'† and 'Abraham's bosom,' without giving particular religious instruction, and without teaching them what I believe myself to be their true meaning. And

In duty bound, both night and day,
Thady Brady will ever pray."

November 1, 1836.

* New Test No. 1, p. 133.

† Ibid. p. 139.

DOCUMENTS.

THE MEMORIAL OF THE DEAN AND CHAPTER OF ELY

TO THE HONOURABLE THE BOARD OF "ECCLESIASTICAL COMMISSIONERS FOR ENGLAND,"

SH EWETH,—That, in the month of June last, your memorialists presented to your Honourable Board a brief memorial, containing remarks on certain parts of your Second Report, and praying for a particular consideration of the case of the cathedral church of Ely.

Your memorialists, having now before them the Fourth as well as the Second Report, and having had full time to consider, in all its bearings, the proposed plan for the remodelling of the cathedral establishments, beg most respectfully to present this their second memorial, and to enter somewhat more fully into the important questions considered in those Reports.

More than eighteen months have now elapsed since your memorialists observed the following announcement at the close of the First Report of your Honourable Board:—"We are proceeding with all diligence in our inquiry respecting the other important subjects to which your Majesty has been pleased to direct our attention; and shall forthwith take into our consideration the present state of the several cathedral and collegiate churches in England and Wales, with the view of submitting to your Majesty some measures, by which those foundations may be made more conducive than they now are to the efficiency of the established church.

From this, and other passages of the First Report, your memorialists were led to expect a distinct and full consideration of the several cathedral and collegiate churches, and the peculiar circumstances connected with each of them.

But your memorialists deeply regret to find, by the subsequent Reports, that this subject has, in the deliberations of your Honourable Board, been entirely blended with another, highly important in itself, but forming a distinct branch of inquiry in his Majesty's commission—viz., "the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices."

From the Second Report, your memorialists perceive, that the attention of your Honourable Board was directed, *first*, to the condition of the parochial benefices (p. 5); and *secondly*, to the state of the cathedral and collegiate churches (p. 8). And your memorialists beg most respectfully to submit, that the principles and impressions (as stated in the Report) with which the Commissioners entered upon the inquiry relating to the cathedral establishments; lead unavoidably to the conviction, that your Honourable Board has looked to those ancient foundations, not so much with a view to the suggestion of measures by which they may be rendered more conducive than they now are to the efficiency of the established church, as with the object of ascertaining what surplus fund may be obtained from their revenues and made available to the general purpose of increasing the provision for the cure of souls.

In the Appendix to that Report, your memorialists observe, that the tables (2 and 3) exhibit the deficiency of parochial provision; while by the tables which follow (4—9), a surplus fund is estimated from the property of the cathedral and collegiate churches amounting to a sum not much less than one-half of their net annual revenues. And this surplus, to be obtained by a reduction of the existing chapters, it is proposed to alienate for the purpose of supplying the deficiency of parochial endowments.

Your memorialists feel compelled to observe, that this mode of considering the two subjects differs essentially from the course which they were led to expect, as well by the terms of his Majesty's commission, and the announcement above quoted from the First Report, as by the proposition therein made

with respect to the vacant stall at Westminster, and the mention of *deferred nomination* to the vacant stalls at Canterbury and York.

Your memorialists most readily admit and lament the great deficiency of parochial provision which is felt in the established church. In proof of this their feeling, they beg to state that, soon after the passing of the Act for the augmentation of Benefices by Ecclesiastical Corporations, (1 and 2 W. IV., c. 45,) they made prospective arrangements for augmenting some of the smaller livings with which the Dean and Chapter of Ely are specially connected. They beg moreover to state, that they would most cheerfully bear a fair and equitable share of the burden of any general measure calculated to raise the incomes of the poorer benefices throughout the kingdom; but they deem it unjust, that large sacrifices should be required from the cathedral establishments in particular, in order to meet a general deficiency; and that upon their revenues, exclusively, should be laid the burden of providing for the spiritual wants of a population whose increase is mainly attributable to the growth of commerce and manufactures, to the increasing wealth and prosperity of the country at large.

Your memorialists observe further, that besides the proposed reduction of the chapters, and alienation of their revenues, it is recommended, that, in certain cases, the right of patronage now vested in the deans and chapters should pass to the respective bishops, for the purpose of "adding to the means which they already possess, of placing laborious and deserving clergymen in situations of usefulness and independence." Your memorialists, admitting fully the importance of the object contemplated by this recommendation, are yet at a loss to discover any principle which justifies the depriving the capitular bodies of their lawful right for the attainment of this object, while the rights of all other patrons, public and private, remain inviolate.

The attention of his Majesty's Commissioners is here earnestly requested to the very important consideration, that the recommendations above mentioned cannot be adopted without a great and dangerous invasion of long-established rights and privileges. Your memorialists beg to refer your Honourable Board to the opening of the Fourth Report, where this consideration is touched upon, and respectfully to remind the Commissioners, that the propositions, which that Report describes as affecting "a variety of interests, rights, and customs," amount to nothing less than the abrogation of ancient charters of incorporation and endowment, and the violation of the statutes by which the cathedral churches have for centuries been governed.

Your memorialists beg leave respectfully to state to your Honourable Board that the Dean and Chapter of Ely are a body corporate, constituted and endowed by King Henry VIII. From the charter of incorporation, granted by that king, the following passages are extracted:—

"Ad gloriam et honorem sanctę et individue trinitatis quamdam ecclesiam cathedralem de uno decano presbitero et octo presbiteris prebendariis, ibidem omnipotenti Deo omnino et in perpetuum servituram, creari, erigi, fundari, et stabiliri decrevimus: et eandem ecclesiam cathedralem de uno decano presbitero et octo prebendariis presbiteris cum aliis ministris ad divinum cultum necessariis tenore presentium realiter et ad plenum creamus, erigimus fundamus, stabilimus, et stabiliri ac in perpetuum inviolabiliter observari jubemus per presentes: . . . Ipsosque decanum et prebendarios unum corpus corporatum in re et nomine facimus, creamus, et stabilimus, ac eos pro uno corpore facimus, declaramus, ordinamus, et acceptamus, habeantque successionem perpetuam."

The statutes by which the church of Ely is governed, were granted originally by King Henry VIII., and revised and confirmed by Queen Elizabeth and King Charles II.

The following are extracts from them:—

Chap. 1. "Statuimus et ordinamus ut sint perpetuo in dicta ecclesia unus decanus, octo canonici, quinque minores canonici."

Chap. 18. "Alienationem vel impignorationem alicujus manerii, terræ, redditus, tenementorum, aut alicujus rei immobilis omnino prohibemus, pinguescere enim optamus ecclesiam nostram, non macrescere."

In Chap. 35, which appoints the Lord Bishop of Ely visitor of the church, his lordship's duty as visitor is thus set forth:—

"Pro Christianâ fide et ardenti pietatis zelo, vigilat ac gnaviter curet ut hæc statuta et ordinationes ecclesiæ nostræ a nobis editæ inviolabiliter observentur, possessiones et bona tam spiritualia quam temporalia prospero statu floreant, jura, libertates, compositiones, jurisdictiones ecclesiasticæ et privilegia conserventur et defendantur."

This statute, and all others which concern him, the Lord Bishop elect, or his proxy, before his admission to the cathedral church, makes oath that he will faithfully observe.

In Chapters 3 and 9 an oath is prescribed to be taken by the dean and canons on their admission, to the following effect:—

"Juro quod pro virili meâ terras, tenementa, redditus, possessiones, jura que et libertates, atque privilegia, cæterasque res universas hujus ecclesiæ servabo et servari procurabo."

Seeing, then, that by the will and ordinance of their founder, the rights, liberties, privileges, and revenues of the church of Ely, the integrity of the capitular body, and the permanence of the establishment, are guaranteed by the strongest securities and most enduring sanctions, your memorialists, bound as they are by the solemn personal oath, which, as members of the body, they have all taken on their admission, conceive that they would be guilty of a dereliction of duty, did they not, respectfully but firmly, express their deliberate sense of the injustice of the measure now proposed by your Honourable Board:—

The Dean and Chapter of Ely, therefore, adjure his Majesty's Commissioners to reconsider the scheme detailed in their Second and Fourth Reports, for the remodelling of the cathedral churches, the principles on which it is founded, the consequences to which it leads, and to pause before they finally recommend to his Majesty and the legislature a measure so subversive of ancient rights—a measure which could scarcely fail to operate as the introduction to still further and more violent innovations—to be, in fact, the first step in a course of changes which, beginning with the rights and revenues of the cathedrals, might ere long proceed to the invasion of all collegiate and corporate institutions, and eventually shake the foundations of right and property throughout the realm.

Having thus stated their objections to the general character of the proposed measure, your memorialists would now advert more particularly to that proposition, which recommends the ultimate reduction of the existing cathedral chapters to the number of four canons: that number being, in the judgment of the Commissioners, sufficient to "secure and continue the most important objects" of those institutions. On examining the reasons, alleged in the Reports, which have led your Honourable Board to this conclusion, your memorialists cannot but observe, that some very important considerations, relating to cathedral institutions in general, and to the church of Ely in particular, have been practically overlooked. And here your memorialists must deeply lament, that the same plan of *separate consideration*, which has been adopted in the case of one English cathedral (and which the Commissioners judge necessary for the purpose of ascertaining what reductions can be effected in the expenditure of the corporate revenues, Rep. ii., p. 14.) was not pursued universally, for the important purpose of ascertaining how each cathedral establishment, in all its circumstances and local relations, might be made most conducive to the efficiency of the established church.

Your memorialists beg also most respectfully to prefer to your Honourable Board what seems to them a just and reasonable complaint; that whereas, in the new arrangement of the dioceses, the Commissioners (Rep. 1) "have used

their best endeavours to learn the opinions of the several bishops respecting the proposed arrangements, as far as they affect their respective dioceses, and have availed themselves of many suggestions which their local knowledge enabled them to supply :” in the inquiry relating to cathedral establishments, no communication (so far as your memorialists are aware) was made to any bishop, dean, or chapter, respecting the nature or the provisions of the contemplated measure ; nor any endeavours used to render the local knowledge of those connected with the several cathedrals available to the purposes of his Majesty’s commission. Your memorialists feel themselves the more strongly warranted in urging this complaint, inasmuch as not a single individual, whose especial duty it was to advocate the cause of the cathedral establishments, has had a seat at your Honourable Board.

With respect to the church of Ely, your memorialists avow their decided conviction, that the number of four canons is not sufficient to enable the chapter fully to carry into effect the purposes of their institution.

To speak first of the Divine services of the church.

It is enjoined by the statutes, that one of the canons shall be present either at the morning or evening service of the choir ; and the practice has been for the canons in residence to attend both these services. Independently of all higher considerations, your memorialists are convinced, that this regular attendance of one or more of the superior members of the church is highly requisite to the maintenance of order and solemnity in the performance of the daily services. But the proposed number of the chapter, supposing each canon to reside three months, is barely sufficient to fill up the year, allowing nothing whatever for the casualties of sickness, infirmity, or unavoidable absence. With a chapter of four canons, the vacancy of one stall might leave the church without the presence of a single canon during a very long period.

Before quitting this topic, your memorialists beg leave to state their deliberate opinion, that it would be highly inexpedient to reduce the present statutable number of five minor canons ; of whom one is almost entirely occupied by the duties of the grammar school attached to the cathedral.

The statute “*de Concionibus, &c.*,” begins in the following manner :—

“*Quia lucerna pedibus nostris est verbum Dei, statuimus et volumus ut decanus et canonici nostri, imo per misericordiam Dei obsecramus, ut in verbo Dei opportune et importune seminando sint seduli, cum alias, tum præcipue in ecclesiâ nostrâ cathedrali.*”

In compliance with this strong injunction, your memorialists are in the constant habit of preaching to a very large congregation, assembled in the body of the cathedral church. In cases of sickness and infirmity it has been the custom for one member of the chapter to take another’s duty ; so that there are very few Sundays in the year when the pulpit is not occupied by the lord bishop of the diocese, the dean, or some member of the chapter.

Your memorialists are convinced that it would not be possible to maintain this part of the service, upon its present footing, if the number of canons were reduced to four. The infirmities of age, and the accidents of life, affecting any member of the body, could not then be compensated by the services of other members, and the duty of preaching must devolve much more frequently than at present upon assistant ministers. Your memorialists humbly submit, that such a state of things would not be, as regards the chapter, “a state of efficiency or respectability ;” far less of dignity.

Your memorialists observe, by the Ecclesiastical Revenues’ Report, that in the churches of York and Chichester the duty of preaching does not fall entirely on the canons residentiary, but is shared by them with the numerous prebendaries, not members of the chapter, each of whom has one, two, or more sermons assigned to him in the course of the year. Your memorialists, therefore, must protest against any inference drawn from the present state of the chapters of York and Chichester, as to the sufficiency of four canons for the due performance of the services of the church of Ely ; and they maintain,

that should the proposed reduction ever take place, it would most seriously impair the dignity, solemnity, and efficiency of those religious offices, which were ordained by their founder to be performed for ever in the cathedral church of Ely, to the glory of Almighty God, and the welfare of his people.

Your memorialists will content themselves with briefly noticing some other purposes contemplated in the institution of cathedral chapters, for the fulfilment of which their efficiency and usefulness must be much diminished by the proposed reduction of the number of canons.

Such are :—the election of bishops ; assistance at their ordinations (at which solemn ceremony it is required, by the 31st of the Constitutions and Canons Ecclesiastical, that not only the archdeacon, but the dean and two prebendaries, at the least, shall be present) ; the furnishing, to the respective diocesan, a council of advice, an honourable support, and attendance on public occasions ; to the parochial clergy, a connecting link between them and their diocesan, and a protection against the possible undue exercise of episcopal authority. It is superfluous to dwell upon the benefits which accrue to religion, from the opportunities which cathedral patronage affords to the bishop of rewarding meritorious clergymen within his diocese ; but this consideration now acquires additional weight in the case of Ely, from the proposed enlargement of the diocese by two entire counties.

Your memorialists would add to the foregoing enumeration, the maintaining an influence over the cathedral city and its neighbourhood by the example of a body of men dedicated to the service of God, the patronage of schools and charities, the exercise of hospitality, the management of the corporate property, and the fulfilment of those trusts with which the church revenues are charged for the special benefit of the city and neighbourhood.

All these purposes are contemplated in the charter and statutes of the church of Ely ; and your memorialists declare most unequivocally, that it would not be in the power of their chapter, if diminished by one-half of their present number, to execute these several purposes with efficiency and respectability, still less with that dignity and authority which becomes their ancient foundation, and for which ample provision was made by the endowments of their founder.

But there is one purpose of cathedral institutions to which your memorialists are most especially anxious to call the attention of the Commissioners, and which, next to the perpetual worship of Almighty God, is perhaps of all others the most important—viz., the maintenance of a learned clergy, by whose labours in the higher departments of theological study, the true Christian faith may be continually defended against all attacks, and error excluded most effectually from the bosom of the church. Your memorialists need not remind your Honourable Board, that for studies like these the parochial clergy have in general little leisure and yet fewer facilities ; nor can his Majesty's Commissioners be unaware, that a very large proportion of those works of religious learning, which are the glory of the English church, mainly owe their origin and completion to the leisure and opportunities afforded by cathedral and collegiate institutions.

Your memorialists would refer particularly to one work, the inestimable benefit of which is felt, not only to the farthest extremity of these kingdoms, but wherever the English tongue is spoken, "The Authorized Translation of the Holy Scriptures." Your memorialists will be excused for mentioning, with feelings of honest pride, that of the number of those to whom the execution of this great task was committed, there are three whose names stand recorded among the former canons of the church of Ely.

Your memorialists deeply regret to find that so little importance appears to have been attached by your Honourable Board to considerations of this nature. For even after the contemplated reduction of the chapters, it is further recommended by your Honourable Board, that to one at least of the remaining four canonries should be united the duties of an archdeaconry ; and to others, the

parochial charge of populous districts : an arrangement which would reduce, almost to nothing, the provision hitherto supplied by the cathedrals for the maintenance of sacred learning.

Your memorialists cannot but view these recommendations of your Honourable Board with the greatest alarm ; being convinced, that a continual supply of men able to defend the faith against all assailants, and versed in the higher departments of theological learning, is essential to the maintenance of true religion ; and that even the labours of the parochial ministry would be diminished in value and effect if deprived of the countenance and support, animation and guidance, which they have long derived from the studies fostered by the religious retirement of the cathedral churches.

Your memorialists beg leave to refer to the well-known admission of one of the most eminent Scottish divines, that the want of endowed institutions for the supply of a learned clergy is severely felt in the Scottish church, and would be still more so if the defect were not in part compensated by the advantages derived from the vicinity of the church of England. Experience has fully shewn, that no one class of clergy, however zealous in the discharge of their duty, can supply all the wants of a Christian church.

The fears of your memorialists on this subject are much augmented by the circumstances of the times, in which the increase of population, and of the clergy, together with the more general diffusion of knowledge, and, above all, the endeavours of Romanists and dissenters to found institutions similar (in some respects) to the cathedral establishments, appear most urgently to demand, that the institutions which the church of England possesses, for the supply of sound religious learning, should be cherished and maintained, if possible, in increased vigour and efficiency. Without this, your memorialists are firmly convinced that the church of England, whose office it is to minister to the spiritual instruction of an highly educated and intelligent people, will lose, at no distant period, much of that respect and veneration which she at present happily enjoys.

Moved by these considerations, your memorialists entreat your Honourable Board not to lose sight of those important purposes for which the cathedrals of England were designed, and which, even to the present time, they have in great measure fulfilled ; but to turn their attention to those means by which the accomplishment of the ends above enumerated may be more securely and constantly attained, while at the same time the cathedral foundations are made more conducive to the practical efficiency of the established church.

With respect to the cathedral church of Ely, your memorialists are persuaded that the means are at hand by which the object of his Majesty's commission may be effected without the abrogation of any charter, or the violation of any right, privilege, or liberty, and in perfect consistency with the full execution of all the original important purposes of the foundation.

Your memorialists would first advert to the state of the two parishes into which the city of Ely is divided : they are now under the spiritual charge of two of the minor canons, as perpetual curates, with insufficient incomes, which have been augmented by the dean and chapter, and by Queen Anne's Bounty. Your memorialists humbly suggest, that the annexation of the charge of these two parishes to two of the canonries, would do much to increase the efficiency of the church in this place, and to strengthen the connexion between the cathedral and the city. By this arrangement, the incomes of the prebendal vicars (as compared with the population of the parishes) would indeed be somewhat larger than is assigned by the proposed scale of the Commissioners, (one parish containing near 5000, the other 2000 inhabitants,) but it is presumed that this scale is the lowest which the Commissioners judge to be consistent with the respectability of the parochial clergy ; and your memorialists are convinced that the difference would not be greater than is warranted by the situation which the ministers of these two parishes occupy in the cathedral city of the diocese of Ely. In making this suggestion, your

memorialists believe that they are acting in entire accordance with the diocesan and visitor.

Your memorialists would readily acquiesce in the recommendation that one entire canonry be united with the archdeaconry of Ely.

Supposing these important practical duties to be annexed to three of the remaining eight canonries, your memorialists would respectfully suggest that the remaining five cannot be considered too large a provision for the maintenance and encouragement of sacred learning in this diocese. And here your memorialists would recur to a subject briefly noticed in their former memorial, respectfully observing that two or three of these remaining canonries might (without injury to the rights of any patron) be most advantageously annexed to certain important offices, connected with the advancement of sacred learning, in the University of Cambridge, which are at present either inadequately or inconveniently endowed. This annexation would tend to give additional consideration to the chapter of Ely; and the proximity of the university would enable the possessors of these canonries, without neglect of their academical duties, to act on all occasions as efficient members of the chapter.

These suggestions your memorialists beg most respectfully to offer to the consideration of your hon. board. They have felt it to be their duty, freely to lay before the Commissioners their opinions of the plan proposed in the reports, together with such suggestions, derived from a local knowledge of their own establishment, as seem, in their judgment, more adapted to lead to a satisfactory completion of this branch of the Commissioners' inquiry, so far as regards the cathedral church of Ely.

In conclusion, your memorialists beg to assure your hon. board, that being members of an ancient and venerable institution, dedicated to the service of God, they have learned to regard the permanence of their establishment, in efficiency and dignity, with feelings of far deeper interest than their own personal vested rights; and they now earnestly bespeak the attention of your hon. board to this their memorial, being convinced that the hints which they have here ventured to throw out are in strict accordance with the terms and spirit of his Majesty's Commission, and well adapted to promote the end for which the commission was issued: while, at the same time, they are perfectly consistent with the fulfilment of all those purposes for which the cathedral church of Ely was constituted and endowed; and involve no violation or infringement of those rights and privileges which the dean and chapter of Ely now legally enjoy, and which they have solemnly sworn to defend to the utmost of their power.

Given under our common seal this twentieth day of December, in the year of our Lord one thousand eight hundred and thirty-six.

THE ADDRESS OF THE DEAN AND CHAPTER OF WINCHESTER

TO HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF THE ESTABLISHED CHURCH WITH REFERENCE TO ECCLESIASTICAL DUTIES AND REVENUES.

WE, the Dean and Prebendaries of Winchester Cathedral, while we express our concurrence with the principles and views stated in the Memorial lately presented to the Board from the Dean and Chapter of Canterbury, are particularly desirous of bringing under the special notice of the Commissioners one most important consideration, which, on account of the variety of topics, could be stated in that paper only in a summary way. We allude to the intimate connexion which subsists between cathedral institutions and the maintenance of a sound theology. We do not make light of our daily services of prayer and praise: it is fitting that in a Christian land every day should commence and conclude with the public acknowledgment of our Redeemer and our God: Neither would we depreciate the value of our Sunday services, nor detract

from the benefits derived from them by the large and attentive congregations on that holy day. Nor yet, again, would we overlook the advantage which has been derived to our cathedral towns from the support afforded by the members of the chapters, both individually and collectively, to the various local charities, which cannot but suffer in proportion to the diminution of the number of residentiaries. But we beg leave to state it as our entire conviction, that the utility of cathedral institutions is not to be measured by considerations of this nature alone; and that their vast importance is to be traced, not only in the outward magnificence of the venerable fabrics, in the sanctity which attaches to them as the repositories of the ashes of the illustrious dead, and in the sacred and imposing effect of their choir service, coeval and co-extensive with the establishment of Christianity itself; but, in addition to these, in the aid which they give to the theological learning of the country, and in the opportunities which they afford for its public development.

Whether it were specifically avowed, or not, by the founders and supporters of cathedrals, as one of their leading objects, to make them subservient to these high purposes, we deem it superfluous to inquire: this, in point of fact, is a service which they are suited to fulfil—a service which they have rendered in times past, and which they are fully capable of affording in these our days, and in ages yet to come; and we deprecate the proposed changes, as necessarily tending to diminish, if not wholly to destroy, this invaluable advantage.

In past times, whenever an assailant of God's word, or an enemy to the church of Christ, came forth into the field, there never has been wanting a faithful combatant to meet him, armed at all points, and sure of victory. Whenever a great principle was to be illustrated, or an important truth to be established, there were always to be found men of piety, and learning, and leisure, equal to the work. And whence did they come? From that class of labourers who were spending, and most usefully spending, their health and strength, their time and their talents, in parochial ministrations?—from those who have no access to libraries, and no leisure to use them? Not from these; but, in the vast majority of instances, from the universities and cathedrals of the country—from those retreats of learned leisure, where, free from the anxieties attendant upon a narrow income, and from the incessant cares which belong to the cure of souls, they could give themselves more entirely to the higher walks of literature and theology, and pursue their admirable course without distraction.

It was by those very appointments, or by appointments of that class, which it is now the fashion to stigmatize as sinecures, that the giants of English theology were reared; and that they were enabled to give to their own age, and to posterity, their great and inestimable services. Had the founders of our church regarded, as alone worthy of attention, (to use the words of a learned Presbyterian of the present day,) “mere menial and personal labour, with a total insensibility to the prerogatives and necessities of mental and intellectual labour,”—had there been no sinecures, as they are invidiously called,—no places of honourable retreat, where sacred learning could be prosecuted at leisure,—had all the clergy of former days been converted into working parochial ministers,—or had the members of cathedrals been so reduced in numbers as, by reason of the incessant claims upon their attention, to have no time for study or composition,—the greater part of the venerable names which adorn the annals of our church and country would never have been known. It was to the sinecures connected with the church, and in no mean degree to those of cathedrals, that we are, under Providence, indebted for our Cranmers, and Ridelys, and Jewels, and Whitgifts, and Hookers, and Davenants, and Halls, and Ushers, and Lightfoots, and Pearsons, and Cudworths, and Patricks, and Barrows, and Tillotsons, and Stillingfleets, and Pococks, and Fleetwoods, and Gastrells, and Gibsons, and Waterlands, and Sherlocks, and Seckers, and Butlers, and Newtons, and Balguys, and Lowths, and Horsleys, with a multitude of others, who are the admiration of foreign churches, and the glory of

their country, and will ever be regarded as amongst the greatest lights of the world; and we confidently appeal to them as witnesses on behalf of such sinecures as those for which we plead, and we claim them as never-dying advocates for our venerable institutions.

So strong is our conviction as to the importance of these "sinecures," that if they did not at present exist, we should hold it to be one of the first duties of those in public authority to create them; not for the routine of daily service, however valuable, but for the high and grand objects of theological learning and true religion. It is not unknown to the Commissioners, that we are by no means singular in this judgment. They are aware that we here only adopt the sentiments of one of the most distinguished divines of the present generation, the brightest ornament of a church which is destitute of these bulwarks and appendages, and which lamentably feels the want of them. If it depended on Dr. Chalmers, the sinecures which are threatened with abolition in this part of the kingdom would re-appear in the church of Scotland.

In venturing to speak of colleges as well as cathedrals, we beg to observe, that it is not our intention to plead for those who are fully qualified to speak for themselves: we refer to the literary appointments of universities, as somewhat analogous to our own; and we notice them especially, because of the disastrous effect which the proposed reductions in cathedral establishments will necessarily have upon them. Hitherto a stall in a cathedral has been looked to as by no means an improbable reward for those learned and excellent members of the universities who, after holding for many years stations of much labour, but of little emolument, were desirous to obtain the common comforts, which the members of every other profession enjoy, of domestic society. Henceforth there will be a bar to all such animating expectations; and the sure and necessary effect—an effect felt in some degree, we have reason to believe, from the mere publication of the Commissioners' reports—will be, to drive into other professions the young men of chief talent and promise; and the highly important offices connected with the tuition of the colleges will be transferred to men of inferior qualifications; an evil which will be felt most deeply through the whole of the country, and which, if once incurred, could with difficulty be remedied.

If, however, circumstances with which we are unacquainted render it, in the estimation of the Commissioners, an imperative duty to alter the constitution of cathedrals,—if it be impossible to keep that provision so wisely established by our forefathers, for theological literature,—if the many hundreds of parochial clergymen in this and other dioceses, and, we in this place cannot help adding, the masters of our great public schools,—are to be deprived of the reasonable hope that, by diligence and faithfulness in the discharge of their parochial and scholastic duties, and by services rendered generally to their country and to the church of Christ, they might obtain, as a testimony to their character, the respectable addition of a dignity in their cathedral church, and the means either of enlarged usefulness, or increased comforts in their declining years,—if all this be judged indispensable, we have still a duty, painful indeed, but not the less binding on our consciences, left us to perform. And we do hereby, in the discharge of our sacred obligation, respectfully, but most solemnly, protest, in the first place, against taking away our funds, as unjust in principle, and dangerous as a precedent, in its consequences, to all property; and, in the second place, against the application of those funds to any livings but our own, as enriching other patrons at our expense. We are fully aware of the poverty of many benefices, and should rejoice to see an adequate improvement in them; but we believe that other plans may be adopted for that purpose, more effective in themselves, and not liable to the objection of incurring the risk of lowering the theological attainments, and thereby diminishing the efficiency, of the clergy, by withdrawing that encouragement which the cathedral establishments supply.

Winchester, Dec. 9, 1836.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's Place, on Monday, the 20th of February; his Grace the Archbishop of Canterbury in the chair. There were present, the Bishops of London, St. Asaph, Bangor, Hereford, and Chichester; the Hon. Mr. Justice Park; the Hon. Mr. Justice Gaselee; Rev. Archdeacons Cambridge and Watson; Rev. Drs. D'Oyly and Shepherd; Rev. Thos. Bowdler; Joshua Watson, N. Connop, jun., George Bramwell, Samuel Bosanquet, J. S. Salt, J. W. Bowden, James Cocks, E. H. Locker, W. Davis, Esquires, &c.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards increasing the accommodation in the church at Burnham Overy, in the county of Norfolk; enlarging, by rebuilding, the church at Llanafan, in the county of Cardigan; building a gallery in the church of St. Benedict, Norwich; enlarging, by rebuilding, the church at Wragby, in the county of Lincoln; enlarging the chapel of St. Bartholomew, in the parish of St. Martin, Birmingham; building a chapel at Bagillt, in the parish of Holywell and county of Flint; enlarging the church at Yoxford, in the county of Suffolk; increasing the accommodation in the church at Pagham, in the county of Sussex; building a chapel at Wellington, in the county of Salop; enlarging the chapel at Holt, in the county of Wilts.

METROPOLIS CHURCHES' FUND.

THE Committee have great pleasure in announcing that they have received the gift of sites from the following proprietors:—

The Mercers' Company.

Mrs. Wheeler and the Rev. Joseph Medhurst, jointly.

Lord Southampton.

H. C. Sturt, Esq., M.P.

Three other sites have been purchased on advantageous terms, and the Committee are in treaty for five others, making in all twelve sites in different parts of the metropolis. They have already given instructions to approved architects to commence building three churches—one in Arbour-square, Commercial-road, one at Mile-end, and one at Radcliffe. Others will be proceeded with as soon as possible.

The Committee have carefully studied economy in the choice of plans, and have endeavoured to combine a substantial character of building with an architectural style appropriate to churches. They propose, as a general rule, varying, however, in some measure according to circumstances, to build churches, each capable of holding from 1000 to 1200 persons, at a cost of about 3500*l*. The larger proportion of sittings being let at low rents, or wholly free, as the case may require. The funds hitherto placed at their disposal are quite inadequate to accomplish the object proposed in the Bishop of London's circular, but they confidently rely on the exertions of the friends of the church to supply them with increased means for carrying into effect this most important work.

REPORT OF THE STATISTICAL SOCIETY OF MANCHESTER AS TO SCHOOLS IN LIVERPOOL.

SIR,—The Committee of the Statistical Society of Manchester have recently published reports on the state of education in that borough, and in Liverpool. The care and industry which they have bestowed on this investigation, and the

importance of the subject, may justify me in requesting a few moments of your attention. The committee deserve praise for the information they have collected, and for the interesting, and, it may be, accurate details they have published. Had they confined their statements to deductions naturally resulting from the facts, their labours might have been productive of general usefulness. But they have so intermingled their own theories and preconceived notions—and so disparaged the principles and doings of others, and have pursued the investigation itself with such an uncharitable spirit, with such efforts at low criticism, and with such a predetermination to view everything in the least favourable light, that their accounts can serve for little else but to furnish matter for declamation and uncalled-for calumny. If full justice be not done, either to the masters, or the managers, or the children, or the regulations of the great body of existing institutions, how can the committee expect their reports to be received with unreserved confidence, or to be regarded as presenting an unexceptionable foundation for general measures?

The committee enlarge on the obstacles they have encountered in their inquiries from the mistrust and jealousy of the heads of schools. And certainly their reports do anything but prove that the masters and mistresses were unreasonable. It might be desirable to obtain details as to the internal state of schools, and their conduct; but the committee should bear in mind, that they had no right to indiscriminate admittance, and a freedom of scrutiny into private houses, and into private modes of obtaining subsistence. They would not relish, I am sure, the intrusion of prying, and not well-affected, visitors into their mercantile or professional establishments, ransacking all their private affairs, interrogating into all the minutiae of their business, calculating their loss or gain, impertinently ridiculing the management of their concerns, exposing their weaknesses, and holding up them and their establishments to the reprobation of the world. This interference and encroachment upon the liberties of society would not be tolerated in any other trade or profession. If the legislature were to take up the question, an inquisition of this kind might, or might not, be considered necessary; but surely no individuals ought to make the attempt, unless they should conduct their proceedings with a more considerate and benevolent industry—with a more entire exemption from all feelings or expressions savouring of unkindliness or ridicule—than have characterized the published reports of this statistical society.

But I wish now to confine my observations to the following statement of the committee respecting the borough of Liverpool (noticed in your last Magazine)—viz., “that there are no less than 30,000 children [being more than one-half of the whole number] between the ages of five and fifteen receiving no education, either really or nominally.” This conclusion is thus deduced: the population is taken at 230,000; one quarter of the population (i. e., 57,500) is reckoned as between five and fifteen years old: the number of children “attending schools of one kind or another, as 33,183: from this sum deduct 6000 as under five and above fifteen, and the number of scholars within that age will be 27,183; and, therefore, the committee infer, that, as there are 30,000 children short of the complement, all these are, of course, without any “education, real or nominal.” But the committee arbitrarily, and without due practical consideration, assume, as a fact, (the basis of their calculations,) that every child between five and fifteen years old ought, at any given time, to be in actual attendance at school. And having taken one quarter as the proportion of the population between those years (which may be nearly correct,) they consider the number making the difference between that proportion and the amount of scholars as the “humiliating” and “painful” deficiency which the “active agency of government” is required to supply.

The following observations will, however, incontestably prove that all the children of any town between five and fifteen are never at one time, neither can be expected to be, at school—that it would be useless to provide places of instruction for that number, and, therefore, that the criterion of the com-

mittee is not correct, but that their deduction is erroneous to a prodigious extent.

1. In the first place, the committee have included in their deficiency, as "receiving no education, really or nominally," a large body of children, who, in fact, have *passed through and finished their course of instruction*. The committee need not that I should remind them, that in all schools for the poor, the children, with very few exceptions, *leave before they reach the age of fourteen years*; at least, scarcely any remain so long as that age, which is the limit almost universally appointed by the regulations for participating in the benefits of the charity. Even if the rules permitted, and if education, with other advantages, were gratuitously offered to the poor, they *could not maintain their children at school beyond that period*. So rapid is the fluctuation in large schools, that one-third or one-half are annually discharged—a very considerable proportion of whom go, from the age of ten to fourteen, to various employments. What number, then, will the committee allow for children, who thus go to work, or are taken home, *before they reach fifteen years of age*? None but a few girls, and those who are in superior schools, remain after they are fourteen; the greater number leave at twelve, and, in manufacturing and other districts, where work for children can be obtained, at a much earlier date. It seems to me, therefore, very unreasonable to reckon all these children in the "deficiency." Whether it would be desirable that they should continue longer at school is another question, but as long as society exists, some will always be poor, and require the labour or services of their older children as soon as they can be available to any profit; and this, in many instances, may be justifiable and necessary.

2. It is notorious that a very large proportion of girls, and some boys, from eight years old and upwards, are compelled, for longer or shorter periods, to attend upon their younger brothers and sisters, and to assist in other domestic concerns. Many of these may be much interrupted in their course of instruction; still it cannot be said that they "receive no education, really or nominally." They are useful in their generation, and accomplish that work which must be done by somebody, at as little sacrifice as, under the circumstances, is possible. In large towns, the case of this class of children may, it is hoped, be improved by the establishment of infant schools in connexion with charity schools. This would afford them, in future, greater opportunities than they have hitherto enjoyed of carrying on their own learning, while their parents would, at the same time, be relieved from the personal charge of their "little ones." At the present moment, if schools were *built on purpose for these older children, they could not attend them*. We may regret that they are compelled to engage so early in the duties of life; but this must and will be the case in every community, whatever provision may be made for education.

The Statistical Committee are, therefore, far from being correct in declaring that all between five and fifteen who are not in school are destitute of all "education, real or nominal;" or that there is an absolute want of education exactly to such an extent. I do not propose any definite proportion, which ought on the above accounts to be deducted. Having drawn the attention of the committee to the point, I leave them to make the necessary deduction. We know that the extensive limit of charity schools is fourteen, and that very few continue to that age. Out of 28,916 day scholars in Liverpool, there are but 521 above fifteen years old, more than half of whom are in superior* schools, and the others most likely are in schools of industry, &c.

3. It may be right also to mention, that the committee ought not to have

* In fourteen charity schools there are 118 above fifteen years of age, of whom eighty-nine are in the blind asylum, and twenty-two in the poorhouse. In thirty-four charity schools there are but four above that age out of 8,323, and most probably they are employed as ushers, &c. In fact, I doubt whether there be one scholar in all the charity schools whose age reaches fifteen.

included the offspring of families who keep governesses or tutors; or those who educate their own children, with assistance from private teachers of both sexes.

4. They ought also to have excluded those who, from large towns, are sent for education into various country places, and who constitute no insignificant portion of the young children of the more opulent.

5. And, to have been still more exact, allowance should have been made for those in the middle classes of society, as well as amongst the poor, who do not send their infants to school before they are six or seven years old. Many national and other charity schools do not admit earlier than seven. Besides, how many are detained from school by infirmities, sickness, &c. &c.

Whoever will thus practically consider the deductions which ought to have been made from the "deficiency" of 30,000, will readily acknowledge that no confidence can be placed in this statement of the committee. I am far from saying that there is no "deficiency," or that more extended measures are not desirable; there will always, in our large towns especially, where there are colonies of an "alien" population, exist grounds for exciting the sympathy of the benevolent. But much injustice and no good can arise from such preposterous conclusions as this society has adopted, however pure the designs, or careful the inquiries, of the agents. Accurate knowledge cannot be so summarily attained; neither can the results of an investigation in one place warrant the construction of a rule by which other places are to be peremptorily judged. The nature of the employment in the town or district, its situation as a maritime, coal, or factory neighbourhood—even the state of the times as to the demand of labour, and other important peculiarities, present so many formidable barriers against the application of the same rule to any given place. In the instance which has called forth these remarks, I conceive that Liverpool has not received justice at the hands of the committee. They should have more distinctly noticed that there are *above* 10,000 DAY scholars in Liverpool more than in Manchester; and that there are in the latter place but "twenty-one endowed and charity schools," containing 2,173 scholars, while in Liverpool there are fifty, with 11,295 scholars.

I would not deprive the committee of any credit to which they are entitled for their laudable industry in ascertaining the present means of instruction; and I trust that, however ridiculous their inferences may be, a stimulus will be given to the wealthy inhabitants of the manufacturing districts and large towns to diminish the amount of "popular ignorance" which may actually exist. If these gentlemen of Manchester will be as diligent in supplying the *remedy*, as they have been in proclaiming the *want*; the result cannot but be beneficial. But with respect to the 30,000 children in Liverpool without any "education, real or nominal," I am afraid the committee, by their sweeping calculations, will prevent the possibility of effecting any good. For, supposing their statement to be true, they do not inform us whether the children who attend no schools belong to the *poor* or to the more *wealthy*—whether *more means* of education are required, or *greater readiness* to use them—in short, whether *compulsion* (query the active agency of government or *money*) be wanting.

November 14, 1836.

R. W. B.

SCHOOLMASTERS' SOCIETY.

THE annual general meeting of this society was held at the Literary Fund Chambers, 4, Lincoln's-inn-fields, on Saturday, the 17th of December. The usual routine of business was gone through, and the officers for the ensuing year elected.

A committee meeting was held previously, at which relief was awarded to the most deserving objects of the charity, in various sums, amounting to

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nearly 100%. The members of the committee and their friends afterwards dined at the Freemasons' Tavern, when the chair was taken by the Rev. Dr. Burney.

In the course of the evening, much regret was expressed that the existence and merits of this society still appear to be too little known, especially among the profession at large. Although it enjoys the highest patronage, being honoured by an annual donation of fifty guineas from his Majesty, and reckoning amongst its officers his Grace the Lord Primate as president, and several members of the bench of bishops as vice-presidents; and although it is supported by the late and present head and other masters of the principal public schools, the number of proprietary and private schoolmasters who contribute to its funds is comparatively small. This can be attributed only to its not being generally known that such a society exists, as it can hardly be supposed that the more successful members of such a profession would withhold assistance from their needy brethren, if they knew that by such a channel as this they could secure its being administered with judgment and great benefit to the parties relieved.

The committee meet four times in the year, at 4, Lincoln's-inn-fields, where every information will readily be given by Mr. Rooney, the secretary to the society.

NUMBER OF DISSENTING MINISTERS.

SIR,—The number of persons set apart by the Independents as dissenting teachers, in the years 1834, 5, 6, were respectively 34, 18, 20. The number of preachers received into full connexion among the Wesleyans, for the same years, 39, 30, 41. The annual average of the two is 61. Judging from the comparative number of dissenting chapels returned in 1829, (to parliament, I believe,) the teachers of the two bodies of dissenters just named are to the rest of the nonconformist teachers as four to three nearly. In that case, *their* annual supply of teachers would be 46, which gives 105 for all denominations. The ordinations in the church are above 400; and the fair inference seems to be, that the clergy are to the dissenting teachers in the ratio nearly of four to one.

I am, Sir, your obedient servant,

J. I.

REGISTRATION COMMISSION.

A CIRCULAR, of which the following is an abridgment, has been issued by Mr. J. S. Burn, with a view of obtaining the use of non-parochial registers for the commission:—

22, Downing Street, 2nd December, 1836.

SIR,—The commissioners have instructed me to state the principal subjects to which their attention will be directed. They will be as follows:—1st. To inquire into the state, custody, and authenticity of such records. 2nd. To inquire what measures can be most beneficially adopted for collecting, arranging, depositing, and preserving them, for giving full force and effect to them as evidence, and for facilitating the production and reception of them in courts of justice.

The proposed inquiry will extend to the registers or records, of the description above mentioned, belonging to all nonconformist churches or congregations, such as the Roman catholics, the Quakers, the Jews, the Scotch churches in England, and also the churches of foreign protestants in England; but I am directed to observe, that this circular letter is more particularly intended for the ministers, officers, and trustees, or other leading members, of protestant nonconformist churches in England and Wales.

The commissioners are very desirous, for the purpose of obtaining the best information by actual and minute inspection and examination, that all existing

original register-books of births, baptisms, deaths, and burials, and of marriages before the passing of the Marriage Act in 1753, should be transmitted to them.

[After suggesting that, if allowed, it would be desirable that the registers should remain with the commissioners, Mr. Burn proceeds to add :—]

To those who may feel objections to the depositing of the dissenting registers in a central public office, I am instructed to observe, that when the general system of registration appointed by the recent act shall come into operation, after the 1st of March, 1837, the necessity for keeping registers at the dissenting chapels will cease, and there will, consequently, be danger of their being lost; at all events there will be great and increasing difficulty in proving, for legal purposes, that the document produced in a court as a register-book comes from what such court will consider as the proper custody. There appears to be no adequate provision against these inconveniences, except the plan of depositing and arranging the documents in a public office, when the object of their continuance in private custody shall be at an end.

You will greatly promote the speedy and effectual discharge of the duty entrusted to the commissioners by doing all in your power to make this communication known to your congregation, and also in any quarter from which you think information may be obtained. For this purpose, duplicates of the questions and of the certificate are enclosed, and additional copies may be obtained from this office. I am, sir, your most obedient servant,

JNO. S. BURN.

[N.B. The technical directions about sending the register-books have been omitted here.]

QUESTIONS REFERRED TO IN THE CIRCULAR.

1. Are you, or have you been, minister, trustee, or member, or representative of any minister, trustee, or member, of any and what chapel, respecting the register of which you can give any information; or in what way have you been connected with any such? State the name, denomination, and situation of such chapel.

2. Is the chapel or the congregation subsisting? or, if dissolved, when dissolved?

3. Has any register book or books of births, baptisms, deaths, or burials, or of marriages before the Marriage Act of 1753, been kept by the minister or trustee, or other church officer, of such chapel, or in connexion with it?

4. State over what period such register or registers extend. How many are there?

5. Who is the minister, who the principal acting trustees, deacons, or other church officers, of the chapel with which you are connected?

6. In whose custody is such register book or books; and where is it deposited? In whose custody has it *usually* been kept, and where has it been *usually* deposited?

7. If you know of any register being lost, state the time and occasion of the loss to the best of your information.

8. Will you, or will the party having the custody of any register, produce it or send it to the commissioners? By what mode of conveyance will it be sent? If you do not produce or send it, state the reason.

9. If you know of any register which is not in your possession, give an account of it, as far as you are able, where it is, and what is the name and address of the person who has it.

10. May any register sent by you to the office of the commissioners remain in the custody of the board for the purposes mentioned in the circular letter? If you have any objection to its being so deposited, state it.

11. Have you in your custody or power the register-book (not parochial) of any other chapel or burial-ground?

12. Can you give information as to any such registers in the possession of private persons? Communicate all the information in your power.

[A certificate, copies of which may be had at the commissioners' office, accompanies the circular, which is to be signed by the minister, trustee, &c., and sets forth the description, custody, and other particulars of the books in question.]

DUTY OF CHURCHWARDENS TO MAKE A RATE.

Consistory Court, Tuesday, January 17.

THE OFFICE OF THE JUDGE PROMOTED BY MILLER AND SIMES
AGAINST PALMER AND KILBY.

DR. LUSHINGTON gave sentence in this case, which was argued last term, and reported in the *Times* of December 20. It was a proceeding, in the criminal form, by the churchwardens of the parish of St. Alban, Wood-street, against those of St. Olave, Silver-street, (which are united parishes,) for alleged disobedience of the orders of the archdeacon at the visitation, and for refusing to concur with the former parish in making a rate for the repairs of the church. The learned judge repeated what he had said on the former occasion, that he had nothing to do with the question as to the funds said to be possessed by the parish of St. Alban applicable to the repairs of the church; that was a question for the Court of Chancery. The question he had to decide was, whether the churchwardens of St. Olave had been guilty of a breach of duty? but it was of importance that he should not, by the decision he came to on this occasion, give countenance to an erroneous impression that this Court had not the power to punish churchwardens. With respect to the repairing of the church, he could express his opinion that, according to authorities to be depended on, this Court had adequate authority to punish the neglect by churchwardens of any part of the duties committed to them. The present case was complicated, by reason of the union of the two parishes; but in ordinary cases, if a church was out of repair, and, *à fortiori*, if the archdeacon had ordered its repair, there were two courses of proceeding; first, if the churchwardens willfully disobeyed and neglected to take the legal means to repair the church, a criminal proceeding might be instituted against them for neglect of duty, and this Court would punish them; secondly, if no fault was personally attributable to the churchwardens, but a question arose as to the propriety of the repairs, or if the churchwardens were willing to do their duty, but some obstacle occurred which it was out of their power to overcome, the proper form would be to proceed in a civil form. To this conclusion he had come, partly from authorities, and partly from the reason of the thing. Thus, if to a monition calling upon the churchwardens to repair the church, they should return that they had called a vestry, and that the vestry had refused a rate, the case would be ripe for the most mature consideration of the Court, whether it was competent to direct the churchwardens to make a rate, contrary to the resolution of the vestry, and by their own authority, or whether a more proper course would be, to resort to the superior authority of the Court of King's Bench. But, so far as personal delinquency went, the churchwardens, having called a vestry, would be exculpated; for nothing was more clear than that churchwardens were not bound—and that, indeed, it would be illegal—to expend their own money, or to incur debt. The question would then arise, whether by law churchwardens were entitled, and this Court could compel them, to make a rate against the regulation of the vestry by their own authority? This, which was one of the most important and difficult questions which had ever come before the Court, had not been attempted to be argued on this occasion, and he would give no opinion upon it; and it would be im-

possible for the Court to express any opinion upon it until it had been most deliberately and maturely considered. To come back to the only question he had to determine—whether the churchwardens had been guilty of a dereliction of duty—he must look at the articles exhibited against them, which amounted to this: that the church was out of repair; that in October, 1835, the archdeacon had ordered repairs to be done, and the *delictum* alleged against the churchwardens was, that they had refused to agree to the report of the committee appointed to consider what repairs were necessary, and had refused to sign a contract for the same. This was the breach of duty alleged, and he was not prepared to say that the churchwardens were bound to do either one or the other. He knew of no authority which had laid down that churchwardens, under any circumstances, were bound to sign any contract by which they rendered themselves personally liable; he apprehended the law was the contrary. He was of opinion, therefore, that the two special charges fell to the ground; and it came to this:—could he, because the church was out of repair, and because the archdeacon had ordered it to be repaired, infer a wilful disobedience by the churchwardens? It appeared to him that every principle of justice militated against such an inference. If the churchwardens had refused to call a vestry to make a rate, or had had money in hand, he should have considered that a substantive ground of charge, and a direct proof of dereliction of duty; but not only was there no such charge, but it appeared, indirectly, from the exhibits, that a vestry had actually been called before the decree was returned in this cause in order to make a rate; what was done at the vestry did not appear in legal evidence. He (the learned judge) was of opinion, that unless the mere fact of a church being out of repair was sufficient to justify the Court in punishing the churchwardens, there was no *delictum* in the case, and he must therefore dismiss the parties from the suit. He was bound also to give them their costs; for it would be unjust to persons bound to perform onerous duties, if they were not protected *in pari materia* with magistrates and others, where no criminality attached to their conduct. There were other reasons which operated on his mind; he did not think that this proceeding, from the period when it was commenced, could have been used for any remedial purpose; for new churchwardens were elected a few days only after the decree was taken out; so that it was impossible the decree could be enforced against the preceding officers. Again, the facts had not been fully stated in the articles which it was the duty of the promoters to bring before the Court; such as, that the churchwardens had called a vestry. With respect to the alternative prayer for a decree against the present churchwardens, he could not ingraft on this suit any proceedings against persons not parties to it. But he was willing to go as far as the Court possessed authority to compel the repair of the church; and on an affidavit stating that the church was out of repair, and that the archdeacon had ordered it to be repaired, he would grant a monition against the present churchwardens to shew cause.

CHURCH MATTERS.

PASTORAL AID SOCIETY.

THE deliberations of this society have ended in resolving to retain lay agency. It is, therefore, a *principle* laid down by the society, that one of the appointed means of spreading the knowledge of the gospel is, by the teaching of uncommissioned, unordained, men. And they who hold this doctrine still account themselves churchmen.

After what was said last month as to this matter, it cannot be necessary to go again into the *principle* of a lay ministry; but very much and of a gloomy character must have been said, if time had

permitted, respecting this decision of the Pastoral Aid Society as a sign of the times. It cannot be much doubted that there is a large class of laity, active and religious men, who call themselves churchmen, but who see with something of envy the great power possessed by rich dissenters in regulating the worship and ruling the teachers of their sects. They wish for the same power themselves. They wish to have a share, and a large share, in the management of the church's *spiritual* as well as temporal affairs, and *societies* are the most admirable instruments for effecting their designs. They can always, by a little activity, get the *lead* in *them*, and thus get to a degree of management in the church. But what will be the end of all this? What will be the result, when societies are ranged against the large majority of the bishops on points of church discipline, and will go their own way? Will not some of the higher minded of the lay leaders consider where they must end, if they pursue their present line with consistency?

CHURCH-RATES.

THE abolition of church-rates is to be, it seems, the *cheval de bataille* of the dissenters this session. Their campaign opened with a meeting at the City of London Tavern, on February the 2nd, which was said, by some person or other, to be highly respectable, especially in the department of M.P.s. On looking at the list of names given in the "Times," out of about a dozen, most of whom could hardly belong to a higher class than the "*fortemque Gyan fortemque Cloanthum*," the following appeared as the most prominent:—Mr. Hume, Mr. D. W. Harvey, Dr. Bowring, Mr. T. Duncombe, Mr. Sharman Crawford, who were very properly headed by their chairman, Mr. C. Lushington. About four hundred delegates, from different parts of England, attended the meeting, probably members or ministers of dissenting congregations; and, on the following day, they paraded the streets on a mission to the government, four abreast. The whole matter turned out rather flatly; but *it is reported* that 14,000 petitions left London about the middle of February in order to be returned filled up, as *per order*, by the dissenting interest in the country. They seem to be calling spirits from the deep; but the spirits are slow in answering. After the dull field-day in London, with no support but the old standards of radicalism, there was an attempt at a meeting in Bath, which mustered about three hundred people in a city of sixty thousand inhabitants. At Brighton another failure took place, the numbers being about two hundred (and those chiefly mechanics) in a population of at least forty thousand. At Birmingham there was another failure also. This does not look very symptomatic of much pressure from without. Other failures have also taken place; while it remains to be seen what will be done by petitions *on the other side of the question*. Highly respectable meetings have been held in different parts of England in support of church-rates. At Bath, for instance, and Exeter, there is reason to believe that petitions are pretty extensively in preparation, and will be signed only, or chiefly, by those who are subject to these rates. At the meeting in support

of church-rates at Bath, the speeches of Sir W. Cockburn and the Rev. E. Tottenham deserve reprinting for separate distribution. An admirable petition, signed (as we are informed on unimpeachable authority) by almost every inhabitant of any weight or respectability, has been forwarded from Wolverhampton. A Sussex paper of Feb. 23rd, mentions petitions against the abolition of church-rates from Horsham, Eastbourne, and Hastings; and the papers of every day mention numerous petitions already presented in the House of Lords. The petition from Manchester against church-rates, so vaunted at the City of London Tavern meeting, was signed, indeed, by upwards of thirty-five thousand persons; but by how many *rate-payers* Mr. Lushington did not inform the meeting. Some of the delegates came from Scotland, where there are no church-rates; and it certainly is difficult to say what those who do not pay rates can have to do with abolishing them.

In Exeter a highly-respectable and influential meeting of the laity was held lately in support of church-rates, and it was determined to print two thousand copies of Mr. King's speech at Chelmsford. That speech is so valuable, as coming from a dissenter, that it is reprinted here.

The following Report is taken from the "Standard" Newspaper.

On Wednesday, Jan. 18th, agreeably to public notice, a meeting of the inhabitants of Chelmsford took place, to consider a church-rate, required by the churchwardens, the rate of the 1st of August having been abandoned. The Rev. C. A. ST. JOHN MILDMAY, the Rector, was in the chair. A very warm opposition was offered to the granting of the rate, the Rev. Mr. Gray, the minister of the Independent Chapel, heading the anti-church party. The *Essex Standard* furnishes a very interesting report of the proceedings, including some excellent addresses from Dr. Badeley, Mr. Bartlett, &c. We are, however, compelled to confine ourselves to the following speech of Mr. King, a truly independent and enlightened dissenter:—

MR. KING, Surgeon.—Unaccustomed as I am to take a part in parochial affairs, I feel it my duty to come forward on the present occasion. I consider that the question on which we are convened to decide, and the consequences that may follow from that decision, are so intimately connected with the preservation of the peace and order of the town, that I feel it not only necessary to come forward and vote in favour of the rate, but also to give my reasons for differing from that part of the community with which I am considered generally to act, and for whom I entertain a sense of great personal respect. I support this rate, because, from the observations that have fallen from Mr. Butler, I am satisfied, though I have not seen the estimate, that the rate is required to keep the church in decent repair. This is no time for the lavish expenditure of the public money; and if any person who may be opposed to this rate convinces me that any of the rate is wanted for useless ornament, I should not vote for it; but it is tacitly admitted by those who are opposed to it, that the sum is wanted for the worship of God, and the preservation of his sanctuary. I think that great good arises in this country from the existence of a church establishment; and if any one has opposed a rate on the ground of profuse expenditure, they have now abandoned it. From the observations made to-day, it seems that they have taken what may be considered higher ground. Mr. Gray says he opposes the church-rates because he considers them anti-scriptural; and my friend, Mr. Wells, opposes them because he considers them almost a tax on the consciences of the dissenters. Now I will beg to make a few observations on both those points; and first of

church-rates being anti-scriptural. Mr. Gray maintained that there is nothing in the bible to countenance a church-rate. Mr. Gray says that we do not now live under the old dispensation. I grant that; but if he turns to the bible, he will find that occasional calls were made on the property of the Jews for the maintenance of the temple. We read in Ezra that under Cyrus all were taxed for the rebuilding of the temple; and that this was not an act of which God disapproved is shewn by the language of his prophet, when he calls Cyrus his servant. It is said that we do not find in the New Testament any mention of a national church; the reason of this is obvious; none of the governments of the earth having been then converted to Christianity; but, reasoning from analogy, if any of them had been converted; they would have been found maintaining a national religion, and kings would have become its nursing fathers, and queens its nursing mothers. I argue this the more, because the other day, in reading the last book of the bible—(that of Malachi)—I there saw a curse pronounced on the people of Israel, because they had not paid those rights—those tithes—those contributions towards the maintenance of the religion of the country—which they ought. Here the old dispensation was about to expire, and the last prophet who wrote under it had spoken of the coming of the Messiah; and yet the duty of supporting a national religion was as much enforced by that prophet as it was by Moses, who was the first that wrote on the subject. So much for church-rates being anti-scriptural. And now with regard to the act of injustice in compelling us dissenters to pay for the support of a national religion: I am at a loss to know what is meant by it. Living in a country professedly Christian, we expect that the government will be Christian; and that they should consider it a duty to provide such religious instruction for the people as they deem most expedient—the best calculated to promote their eternal happiness. So far from the dissenter saying this is an injustice, I will say that the moment a government ceases to make this provision, it ceases to be Christian. It leaves the discharge of one of its first duties to others, and betrays the confidence placed in it by the friends of peace, order, morality, and religion. I am at a loss to understand how individuals can think it right to set up their own private judgment as to the payment of taxes for religious instruction; why, they might, by the same rule, think it very wrong to pay any tax which had for its object the promotion of social order and the defence of the country. This is all involved in the same principle; that which demands obedience to one law, demands it to all. If I admit to-day that a person may refuse payment of a tax for promoting religious instruction, because it is not precisely the sort of instruction which he best approves, I can see no reason why I may not be called on to-morrow to admit that he may refuse to pay a tax for the defence of the country, because it is not conducted in the manner most accordant with his feelings. If a man refuse to pay a tax for religious instruction because it is not in accordance with his opinion, I repeat that I see no reason why he should not be permitted to refuse to pay a tax for the support of social order and the administration of justice, because it is not administered in the way the most pleasant and congenial to his feelings. If the government protect me from insult, and secure to me the enjoyment of my opinions as a dissenter, and permit me to do that which my Bible tells me I may do, and an interference with which I should resist—if the government suffer me to worship God according to the dictates of my own conscience, I am satisfied, and I never should accuse it of injustice because it compelled me to pay my fair proportion towards the religious instruction of the country. So much for the injustice of the thing. Much has been said with regard to the folly of the church-rate, and that it is an unfair tax. The advocates of the voluntary system have told us, that if acted on it would produce enough to meet the demands, or rather the exigencies of the country. Now let me examine the truth of this. It must be considered a gratuitous assumption, for this country has never been left, thank Heaven, to the mercy of the voluntary principle. But they say it has been

tried in Scotland, and what has it done for Scotland? Much has been said about the morality and religion of Scotchmen—of their superiority over the inhabitants of South Britain. I read an able article in *Blackwood* of last month, and in that I learned that in the city of Glasgow, containing 240,000 inhabitants, the voluntary system, with all the assistance which the government is able to give them, there is not, including every church and chapel, accommodation for more than 97,000 persons. So much for Scotland! But they say it has been tried in America. The extent of religious accommodation in that country afforded by the voluntary system I am unable to state; but if any criterion is to be drawn from the manners of the inhabitants of the country, one would suppose that America would be the last spot on earth to which a great nation like this would look as an example in point of religion—a land where the inhabitants, with the sacred word of liberty on their lips, hold a large portion of their fellow-creatures in chains—a land where Lynch law prevails—where an infuriated mob can roast people to death with impunity—where the editors of papers are liable to be stoned to death because they dare to oppose popular fury, and this is all done without subsequent inquiry—a land where ruffian riot and intemperance seem to have their perfect working in every section. But now let us come nearer home, and coolly sit down and calculate what the voluntary system has done for the religious instruction of our own neighbourhood. I have in my hand a list of four parishes within a short distance of Chelmsford, viz.,—Broomfield, Boreham, Great Baddow, and Great Waltham, comprising a population of 5470 inhabitants, and yet in all these the voluntary principle does not provide any regular accommodation for religious worship. I also have a list of four other parishes—Writtle, Springfield, Little Waltham, and Great Leighs, comprising 5629 inhabitants, and, for their accommodation, the voluntary principle has furnished three small places of worship, capable of accommodating about 800 persons; so that of eight parishes in the immediate vicinity of Chelmsford, containing 11,090 persons, the voluntary system furnishes religious accommodation for only 800; leaving 45 out of every 50 unprovided with accommodation so far as the voluntary system goes. Now can those who advocate that system, and oppose the church-rate, contemplate, without some concern, the condition of those persons who, if the system were acted on by the adjoining parishes, would be destitute of religious accommodation, or be dependent on the pious and benevolent churchmen? But it may be said, that great exertions would be made by the friends of the voluntary system, and that the pious churchmen would do so; but I ask the advocates for the abolition of the church-rate, whether they consider it fair, equitable, and just, to throw the provision of the loose population of the country on the churchmen, while they only provide? I would entreat of you, who come here this morning to oppose the grant of the church-rate, to reflect seriously on the mischief which a perseverance in this mode of proceeding may produce on the eternal interests of thousands. They have done much towards the education of the poor peasantry of the neighbourhood, but let me tell them—let me tell this meeting—that education unaccompanied by suitable religious instruction will prove an injury rather than a benefit. Where there is culture of the mental capacity, without religious instruction, it is but to increase the capacity of our fellow-creatures, and make them more fit for mischief; it will but make the peasantry dissatisfied with their station, and encourage the more vicious and debasing principles of our common nature. I would now speak a few words to the more humble part of this meeting. Many of you are brought here this morning under the supposition that in voting against the church-rate you are aiding a measure from which you will ultimately reap benefit; believe me, as your friend, your true and devoted friend, if you suppose that you shall receive those benefits you are mistaken. It is one of the most striking and, to me, alarming circumstances, connected with recent events, that every measure

brought forward by the self-styled Liberal party, who court popularity, has been based on the injury and degradation of the lower orders.

Mr. Johns called Mr. King to order, observing that he had no right to mention the government.

The CHAIRMAN said his opinion was that Mr. King had spoken on the assumption that the abolition of church-rates would be one of many measures to oppress the poor. If he made direct allusion to the government he certainly was out of order.

Mr. KING.—I have no wish to go out of order; and to prove the truth of my assertion, I forbear what may, by some, be considered an infringement on the rules of the meeting. I will only say it is impossible to conceive of any measure more pregnant with mischief to the poor than would be the abolition of the church-rate, as it would deprive them of that legal right to accommodation for religious worship which they now enjoy, at the expense of the state. The interests of the church and the poor are so closely united by the wisdom of our ancestors, that it is impossible to separate them. Of the truth of this any one may easily convince himself; and it is impossible for any one to aim a blow at the institutions of the country without its being injurious to the poor. Let them look round and see to whom they are indebted for the public charities, schools, alms-houses, and asylums; why, nine-tenths of them originated in the liberal donations and contributions of churchmen. Let them look round and inquire where the men are to be found who of late have maintained, both in writing and speeches, that all charities, public and private, are injurious to the morals of the country, and they will find them among those who oppose church-rates, and try to persuade us, contrary to justice, not to pay these rates. If the people of the country have a regard for their own interests, they will now stand forward manfully, in support of the institutions of the country. As the feeble ivy twines its tendrils round the majestic oak, so ought the poor to cleave to the established institutions of the country, for the same blow that overthrows the one will throw their best and dearest interest in the dust. If you love your country, and are thankful for the many benefits you enjoy, and wish to hand them to your children and their posterity uninjured, you will come forward and support the church-rate. The man who can aid, in the slightest degree, by his vote or influence in this good cause, and yet is deterred from doing so by mean calculations of interest, timidity, or supineness, shamefully neglects the duty he owes to posterity, and most righteously deserves all those evils of which the overthrow of the religion of the country would be but the forerunner.

Mr. King concluded by declaring that he gave his cordial support to the rate proposed.

[We ought to add, that the church-rate was carried by a majority of at least three to one.]

LORD BROUGHAM'S CHARITY AND EDUCATION BILL.

FAMILIARITY with danger and disaster is so in the habit of rendering the mind indifferent to them, that the inhabitants of volcanic countries are said scarcely to wait till the lava has dried over their former habitations and gardens before they begin planting and building again. Is it to be explained from a similar phenomenon in the human mind, that one now looks at bills containing the most iniquitous provisions, and giving the most unconstitutional powers imaginable, with something like indifference? Lord Brougham has just introduced a bill into the House of Lords to transfer nearly the whole control of every charitable and educational institution to the hands of seven com-

missioners, three of whom are to be paid by government.* The draft of the bill arrived too late to allow of any further comment this month. The only object of this notice is to awaken those whose interests are concerned to a sense of their danger, and to point out the necessity of watchfulness and energy, unless they wish to wake some morning with half their property, and all their privileges, transferred to other hands.

IRISH CLERGY SUBSCRIPTION.

It so often happens that circulars and public letters to committees are passed over as matters of course and never read, that it is a duty to call attention to the letter of his Grace the Archbishop of Armagh to the Committee for the Relief of the Irish Clergy, stitched up in the last month's Number of the "British Magazine." Its plain and manly, but affecting, statements of the sufferings of the clergy, the tone and spirit in which it is written, and the beautiful prayer with which it concludes, render it a document which ought to be read by every man who loves the church of England and Ireland, and is interested in all that concerns her welfare. It is gratifying to learn that there is still some money in hand to be appropriated to the same purpose, if unhappily the same occasion shall continue.

MR. BULLER AND THE BISHOPS.

MR. C. Buller, in the debate on the ejection of the bishops from the House of Lords, took upon himself to assert, that the bishops had been advocates of slavery, or, at least, unfavourable to emancipation. This assertion was contradicted in the House of Commons; and as the writer of these lines *believes* that he has full means of disproving it, it is mentioned now for the purpose of challenging Mr. Buller to bring forward evidence for the truth of his statement. If he can, well and good; if he cannot, he must be content to bear the stigma which such assertions bring upon their authors.

THE CHURCH IN AUSTRALIA.

An Appeal to the friends of the Church of England, in behalf of their brethren in Australia.

THIS appeal, which has lately been circulated, first states the nature of the colony and its inhabitants, shewing the peculiar claim it has

* Lord Brougham has done one thing, however, for which he deserves credit. He has prepared a very convenient abstract of the leading provisions of the bill. The first paragraph is as follows:—

"A Board for promoting education and regulating charities is to be formed, consisting of seven commissioners—namely, three great officers of state, (the President of the Council, the Lord Privy Seal, and Home Secretary of State,) the Speaker of the House of Commons, and three paid commissioners appointed by the crown, but who are not to be removable except by address of both Houses of Parliament. The commissioners are to have the power of appointing a secretary and two clerks; they may sue and be sued in the name of the secretary, and are to have the usual protection in actions against themselves and those acting under their authority."

upon us for spiritual instruction. It argues, that prisoners at home receive such instruction in the gaols; and that when we substitute transportation for imprisonment, we are not to add the further punishment of consigning the sufferer to a complete abandonment of all religious hopes and consolations. It then proceeds to argue a further necessity of more spiritual instructors, from the strides popery is making there :—

“ We do not expect that these arguments will be gainsaid ; but it may probably be urged, that they rather go to prove the obligation resting on the government to provide sufficient means of religious education and worship in the colony, than serve to enforce the present call on the charity of individuals. We by no means seek to deny the pressure of these arguments on the government. We do certainly hold, that the most sacred duty of a Christian government is, to provide amply in these respects for its subjects, whether at home or abroad ; and, for the reasons we have given, we think Australia has peculiar claims on it. But the answer we make to this objection to our present appeal is simply this :—The government does not deny its duty to be what is thus asserted ; it has taken its measures, and we are bound to presume that, among innumerable calls upon it, it feels that it has done as much as it is able to do in this particular case. The result is, that the government supply is wholly inadequate to the object ; *and unless individuals step in to aid the cause, it is a fact morally certain, that a very large number of the protestant inhabitants of Australia will cease to be more than in name Christians of the church of England, and will grow up either infidels or Roman catholics.* It seems to us that this fact alters the position of things. We are not calling on individuals to supersede the efforts of government, nor to absolve it from the discharge of its duty. We assume that it has done, and will do, what is in its power, and in such a manner as seems to it most proper ; but as in the result enough is not done to answer the desired object, in regard to the members of our own religious community, and as the considerations we have urged appear to us to be such as ought to press upon the consciences of individuals, according to their respective abilities, we earnestly appeal to all those persons who, in a grateful sense of what they themselves have received, and in a thoughtful consideration of the purposes and destinies of this colony, are desirous of preserving to their brethren in Australia the blessings which the church of England holds out to her children.

“ It remains only to state, as briefly as possible, the wants of the colony, and the mode in which it is proposed to supply them, however imperfectly, by means of the funds which may be placed in our hands.

“ The wants are chiefly these :—1. Churches throughout the whole colony, which will be sufficiently apparent from this simple statement ; that for a population of 80,000 persons, whereof 60,000 at least are protestants, and these, too, scattered over four millions of acres, there are but eight small churches. Our first object, therefore, is to *assist* in building or enlarging churches wherever most necessary ; the colonists contributing according to their ability, and the *government applying from the revenues an equal sum*,* in furtherance of those objects.

“ 2. Funds to maintain the parochial schools upon the English national system, which have existed ever since the foundation of the colony by the support of government, and under the care of the clergy have been productive of the most extensive good ; † but, which, owing to a recent change of cir-

* Towards erecting churches and ministers' dwellings, on condition of an equal sum being raised by private contributions—5000*l.*—*Extract from the Estimate for the Church Establishment in Australia for 1837.*

† As a proof of this, the Bishop of Australia thus writes in July, 1836 :—“ I have

cumstances, must henceforth rely for support entirely on the friends of the church.

"3. There is a great want of additional clergymen and schoolmasters; and we are most anxious to aid the bishop, by placing funds at his disposal, which, together with the annual grant from government, and voluntary contributions from the colonists,* may enable him to select and maintain individuals of sound principles and competent ability, in each of these most important departments.

"We propose to place at the sole disposal of the Bishop of Australia whatever monies we may be able to raise, entirely confiding in his judgment and experience for the application of them to the most useful and necessary purposes."

Messrs. Hoare and Co. Fleet-street, and Sir Walter Farquhar, and Co., St. James'-street, having kindly consented to receive any sums which may be subscribed on account of the Bishop of Australia.†

IRISH NATIONAL EDUCATION.

MY DEAR SIR,—As the Commissioners of National Education have published an appeal to the Fourteenth Report of the Commissioners of Education, in 1814, as an authority for their present system, and will no doubt refer to it in the approaching discussions, it is desirable to call attention to a copy of a letter written by the late Bishop of Ferns to the Archbishop of Dublin, in March, 1832, which ought for ever to have silenced that line of defence. It is well known that the late Bishop of Ferns, then Provost of Trinity College, Dublin, had the principal part in preparing that Report; and there is in existence an extended correspondence which took place between him and other members of the board, from which, were it necessary, it could be proved that the object of the Commissioners was precisely what is stated in the following letter. I am, my dear Sir, faithfully yours,

C. R. ELLINGTON.

Trin. Coll., Dublin, Feb. 9th, 1837.

COPY OF A LETTER FROM THE LATE BISHOP OF FERNS TO THE ARCH-BISHOP OF DUBLIN.

MY LORD,—I hope your grace will pardon me for taking the liberty of trespassing upon your time by offering some explanation of a plan which twenty

received from one master a list of the names of 120 of his scholars, who are now settled in respectable stations in life, and have most of them families growing up in habits of piety and good order; and so proportionably in many other instances."

* As a proof that the colonists are most anxious to do what they can to supply their own religious wants, we may mention, that at a meeting which took place in Sydney, in June last, almost immediately after the bishop's arrival, a subscription (chiefly annual) was commenced, which, in a few days, amounted to 2400*l.*: and which, doubtless, has been gradually increasing since that period.

† Within these few days, accounts have come stating that the governor is determined to introduce a system of education like the Irish. The bishop has presided at a meeting of protestants of all denominations to petition the governor against carrying this scheme into execution. The matter seems to have called forth deep feeling. There appears to be no colony where the church of England experiences such determined and unremitting opposition as in Australia, under the present governor.—*Ed.*

years ago I had some share in preparing, and which has been lately observed upon by Lord Plunket in a way which would intimate that he considers it as similar to that which has lately produced so much discussion, and that he was inclined to fasten upon me the charge of inconsistency, in now signing resolutions expressing disapprobation of it. There are certainly many subjects on which I now entertain opinions diametrically opposite to those which I should have advocated twenty years ago, and I should not hesitate to avow the changes, and to explain the causes from which it arose, but the mode of extending education in Ireland is not of the number. I held, when I signed the *Fourteenth Report*, that whatever attempt might be made to extend education, all the existing establishments should remain untouched; and that the spirit of improvement, already manifested among them, should be left to operate undisturbed.—(See Report, page 331.) When that spirit had operated with such effect as nearly to double the number of scholars in the space of but twenty years, I certainly am confirmed in my opinion, and particularly when the proportion of Roman catholics taught in those schools was rather increased than diminished, till the year 1825, when the priests, with a view to obtaining the control of education, exerted their utmost influence to withdraw those of their own communion. The partial success of that influence would undoubtedly have been transitory, had not new prospects risen before them. I speak not merely my own opinion. I would refer your grace to Mr. O'Driscoll's pamphlet on education. He was a Roman-catholic barrister, resident in the county of Cork, and well acquainted with the question on which he treats. His expression is very strong. Speaking of the Roman-catholic children, he says, "Let them have the written word of God; this is new to them, and will do much of itself. You will be opposed, but not always; and you will succeed, if you persevere." In his "Views of Ireland," published in 1823, he maintains the same opinion. That government have it in their power to give essential aid to the priests in withdrawing children from the schools which they still attend, in very considerable numbers, cannot be disputed.

On looking at the Fourteenth Report your grace will observe, that the schools proposed to be established are repeatedly denominated *supplementary*; with a view to impress the more strongly, that they were not to supersede those then in existence, nor to impede their improvement or increase.

The commissioners who prepared that Report were cautious in their use of words; and your grace will observe, that when expressing their hopes that, in preparing books for these supplementary schools, more might be done than introducing such as would merely inculcate moral principles, they are careful to mark what they allude to by the repeated use of the word *extracts*. Extracts from the scriptures themselves; thus excluding the idea, that such books as Gahan's "History of the Old and New Testament," or Fleury's "Catechism," or anything that was not in the words of our Bible, would be satisfactory. In this point, the difference between the Fourteenth Report and the new plan is most observable, though, strangely enough, Lord Plunket chose this as the point of resemblance.

It has been alleged, that we recommended a mixed board of protestants and Roman catholics. On turning to page 331 of the Report, your grace will see that we did no such thing. We merely stated, that on the liberality and prudence of the commissioners, and the general confidence placed in them, their success would depend. To the government we left the determining upon the commissioners, without attempting to limit their choice. Had we recommended that some of the members should be Roman catholics, we should probably have felt it necessary to add a caution, that there was, at least, one class which could not be deemed to come under the description given above, those of the order of Jesuits.

I am ashamed of the unreasonable length of this letter, but I feel that I am the only survivor of the Board which signed that Fourteenth Report from whom a detailed statement of this sort could be expected, and having been

employed particularly in preparing it, I feel that upon me a proportionate share of responsibility attaches.

I have the honour to be your grace's faithful servant,

(Signed)

THOS. FEENE.

Ferns, March 15th, 1832.

EDUCATION OF MEDICAL STUDENTS.*

To the Editor of the British Magazine.

SIR,—The education of medical students in London has already been made the subject of discussion in the 50th, 51st, and 52nd Numbers of the "British Magazine;" and has been treated in such a manner as to leave no doubt that the Editor and the writer of the letters in the 51st and 52nd Numbers (evidently not a medical man) see much of the evil of the present system, and feel deeply the necessity for amelioration. As this subject has been so ably introduced to the notice of your readers, I am encouraged to hope, that they will not object to the further discussion of it in the pages of your journal, by one who has formed his opinions from actual intercourse with a large number of students, for six successive sessions, as a lecturer in the metropolis. I am the more anxious to bring this matter fully before the readers of the "British Magazine," because I am convinced that if the evils of the present system be strongly presented to the minds of the clergy, and if through their means the attention of parents be seriously directed to them, more may be done towards effecting the required changes than by any other means. Further, I am disposed to think, that, if any change is to be effected, the first impulse must be given by non-medical persons, (and by whom more fitly than by the clergy?) for I much doubt that there is sufficient harmony or disinterestedness in the medical profession, to originate and carry into operation such changes as would remove the evil, of which the public have most reason to complain.

I shall first, as briefly as I can, describe what is at present required of almost all medical students, and what each one must go through in order to obtain the qualifications necessary to constitute him a licensed practitioner. I may premise, that the greatest number of students are intended to be apothecaries; or, according to the more usual appellation, general practitioners, those who are destined to be physicians, or *pure* surgeons, (i.e., surgeons who do not dispense their own medicines,) forming but a very small portion of the great body of students in London.

A boy who is intended to be a general practitioner is taken from school at an early age, (often as early as fourteen,) when he can have acquired merely the rudiments of education, and is apprenticed to a surgeon and apothecary. By this gentleman he is at once introduced to his shop, where he learns to compound pills and draughts, or, it may be, to bleed and extract teeth; and, if he be quick and observing, he soon acquires the routine method of prescribing *over the*

* It will be seen by the subjects on which this letter and those which succeed it touch, how justly it may be included under the title of "Church Matters."

counter for the patients, who, in some places, apply for advice in this manner in great numbers. How much instruction the apprentice receives from his master must of course depend upon circumstances. No one who knows the general practitioners of this country can doubt that among them there are some with whom it must be a privilege for any young man to be placed; yet, even with the best principles and the best intentions on the part of the master, it often happens that the nature and extent of his practice are such as to render it impossible for him to give instruction to an apprentice beyond a very trifling amount. On the whole, it may be stated, that the quantum of instruction which a lad thus apprenticed obtains from his master extends to the practical routine duties of an apothecary—viz., the compounding of drugs, the performance of some of the common operations of surgery, and prescribing for some simple maladies of ordinary occurrence. As the usual period of the sojourn of the apprentice with his master is four or five years, it follows, as a matter of course, that the example and habits of the latter will have more or less influence upon the pupil, in a moral point of view. Such is the history of the first few years of the career of every apothecary's apprentice. It rarely happens, I believe, that there is much opportunity, or, at least, inducement, afforded for study, whether medical or otherwise, during this period,—the desultory nature of the daily employments being very unfavourable to the formation of studious habits. When that portion of the apprenticeship which it was stipulated should be devoted to the master has expired, the most important period in the young man's career commences; he is now relieved from the thralldom of an apprenticeship; he leaves his master's roof; and, in too many instances, becomes his own master. His non-medical friends are incompetent to advise the *young doctor*; and it would be derogatory to his independence if he were not allowed to judge for himself as to the most advisable method of pursuing his professional studies. Many who would gladly follow the advice of another cannot find a friend competent to the task; and many fall into the hands of incompetent advisers; a vast number suffer themselves to be guided by a fellow-student, a townsman or a relation. He comes up to London in order to attend courses of lectures on the various branches of medical science, according to the plan which the Society of Apothecaries have laid down for the guidance of students.

The Society of Apothecaries are, at present, virtually the directors of medical education in this country. At least nine-tenths* of the medical students of England must conform to the regulations of the Board of Examiners of this body; and as their licence *alone* confers a sufficient title to practise, the diploma of the College of Surgeons is only sought as an additional feather, and would not be sought at all were it not a matter very easy of attainment. I do not wish it to be supposed that I mean to impugn, in any degree, the proceedings

* I have no means of ascertaining exactly the proportion of students intended for the practice of medicine or surgery alone, but I am sure I have not over estimated the number of those destined to be apothecaries.

of the Society of Apothecaries in reference to the great trust which has fallen into their hands; on the contrary, I believe that their regulations have much increased the amount of professional knowledge which the great majority of students find it necessary to acquire before they present themselves for examination.

According to the latest regulations of this body, each student has to spend three medical sessions in attendance upon lectures. The medical session extends from the first day of October to the last day of July, and is divided into two portions,—the winter session, which extends from October to April, and the summer session, which begins in May and terminates in July. The following table exhibits the various courses of lectures which each student is required to attend, and the order in which they are to be taken:—

First Winter Session	{ Chemistry. Anatomy and Physiology. Anatomical Demonstrations. Materia Medica.
First Summer Session	{ Botany. Anatomy and Physiology. Anatomical Demonstrations. Dissections.
Second Winter Session	{ Practical Medicine. Hospital Practice. Botany. Midwifery.
Second Summer Session	{ Forensic Medicine. Hospital Practice. Dissections. Practical Medicine.
Third Winter Session	{ Midwifery. Hospital Practice.

It must be obvious, that according to the arrangements laid down in the preceding table, ample occupation has been provided for the students. On an average, three hours daily are to be devoted to sitting at lectures, oral discourses, illustrated sometimes by preparations and diagrams, by recent dissections, in the case of anatomy, and by experiments, in the case of chemistry. It is matter of common observation, how apt the attention of an auditory is to flag at a lecture of this kind; and when it is remembered that the lectures which medical students are called upon to attend are merely didactic, and often on points abstruse, and in themselves uninteresting,—and, moreover, that each lecture is required to be of an hour's duration, I think it will be admitted that there are some grounds for doubting that this mode of instruction is that best suited to the wants of students of medicine. I may further add, that had the period allowed by the Apothecaries' Company for attendance on lectures been extended to four sessions, it would not have been too long.

The lectures must be attended at some school of medicine; and there is not a paucity of these establishments in the metropolis. Each of the large hospitals has its medical school connected with it; there are schools of medicine at King's and University Colleges; and there are some private schools established as matters of private speculation,

and maintained from private funds, unconnected with any public institution.

At the end of the session, the students obtain certificates of their attendance on the usual courses of lectures, which certificates are to be presented at Apothecaries' Hall as evidence that the prescribed plan of education had been followed. I am not aware that at any of the schools means are taken to ascertain whether the students attend regularly or otherwise, except, indeed, at King's College, where each student is obliged to have himself marked in a book kept for the purpose as he goes in to each lecture. I have heard, that in one class, at University College a roll is occasionally called; but I believe no means are employed in any of the other schools (so far as I can ascertain) to enforce regularity of attendance; so that, in many cases, it must be impossible for the lecturer, at the conclusion of the session, to form a correct estimate of the number of lectures attended by the student. At most of the schools now, I believe, examinations are held at certain periods; but as the attendance of the students is quite optional, these examinations are generally very thinly attended, so that they can exert but little, if any, beneficial influence upon the class at large.

Thus it appears that the pupilage of each medical student is divisible into two periods, in each of which he is very differently situated. During the first period he is an apprentice, living in his master's house, and every moment at the beck and call of his master, who has a right to control him in all his proceedings, and generally exercises that right. During the second period, he is in town, in the midst of all its bustle and gaiety, and exposed to all its temptations,—his own master, uncontrolled in all his proceedings, free to attend or to neglect his lectures as he pleases, with slight and remote encouragement to study, his society often confined to that of young men, students like himself. The average age of most medical students, when they come to London, is nineteen or twenty; and at this early age, strange as it may appear, they are removed from some degree of wholesome restraint to be free and unencumbered in the midst of dangers and temptations.

That there is nothing to improve, and much to depress, the moral condition of the students, in such a system as I have described, must, I think, be sufficiently obvious. The very absence of some influence sufficient to direct them for good, has been the means of fostering and promoting a self-constituted authority which now exerts considerable control over the students of London. Having already occupied so much space, I will, with your permission, in another letter, explain what this authority is, and the nature and extent of its influence on medical students and medical education.

I have the honour to be, Sir, your obedient servant,

R. B. TODD, M.D.

*Professor of Physiology and of General and Morbid Anatomy
in King's College, London.*

London,—Feb. 13th, 1837.

EXPENSES OF AN UNIVERSITY EDUCATION.

EVERY observer of the radical newspapers must have often witnessed the peculiar delight with which they expatiate on so fruitful a theme as the lavish expenditure of money requisite to obtain an university education. One would imagine from the accounts there given, where the object is to create an unfavourable impression against the universities, that they were mere tunnels through which the money of the aristocracy flowed by hundreds at a time, and that the poor had no part in them except to be despised and neglected. The writers, indeed, often expose their ignorance of the places about which they are writing, but one is sometimes led to the conviction that they are deliberately stating what they know to be false, merely to serve a party purpose. They state, at all events, what they might easily know to be false in a case where they are bound to inform themselves. But it sometimes happens that they write upon the subject without any definite purpose of misrepresentation, as, for instance, in answering the inquiry of a correspondent, when they would obtain no credit by misleading their friends. The truth then comes out, though it is not impossible that within a week the same old falsehood may be inserted in the very channels which conveys the truth in this instance.

A specimen of the truth, let out in an answer to a correspondent, may be found in the annexed extract from the "Weekly Chronicle," a paper which has no limits to its radicalism.

"C.W.L." wishes to know the expense of a course of study at Oxford or Cambridge, exclusive of books and furniture. "C.W.L.," if a prudent, honourable, and studious young man, may, by management, live at either university for a yearly sum of 90*l*. The first year is the most expensive. If "C.W.L." will tell us what object he *particularly* aims at in seeking a university education, we should be happy to assist him with our best advice as to the course he should pursue.

So, then, after all, it seems the editor of the "Weekly Chronicle" knows that a young man *need not* spend more than 90*l*. at Cambridge or Oxford! We need never again refer to the testimony of our friends as to the moderate expense attendant on an university course with a young man of prudent habits, when we have so choice an admission from an enemy. Before quitting the subject, however, it may be well to remark, that while the necessary expenses of an university are small to a careful student, it is often a place where young men are guilty of great extravagance. The university does what it can to restrain such an evil, but it has too often an insidious enemy in the parents themselves, which will defeat all its care. Young men who are brought up in habits of self-indulgence at home, who are taught to love luxury and parade, and who see their parents attempting to make a figure disproportioned to their station in life, are likely, when they are removed from their father's roof, to carry to the universities the habits they have learned at home. The chief groundwork of the mischief is laid here, and it is here that the remedy for whatever of evil does exist must properly begin. Plain living and high thinking are good elements in a Christian education. Simplicity and self-control are good elements in the formation of a Christian character, and these are best taught in the father's house; nay, in the early days of youth, upon the mother's knee.

THE following quotation from a speech of Lord John Russell has been printed in the newspapers within the last few days. If it can be depended upon, surely Lord J. Russell can never desire to escape from such pledges as it contains.

"My opinion on this subject is exactly the same as it has hitherto been. I think that it is the duty of the state, either by means of church-rates, or of some other public fund, to maintain the buildings set apart by the state for divine worship, in good and efficient repair." . . . "And, whatever may be the anxiety of the dissenters, they cannot be in doubt as to the opinions of the Government. Two years ago, Lord Althorp brought in a bill on the subject, in which the principle was declared that church-rates should not be abolished, unless the state provided a substitute. I have never said anything inconsistent with that principle, or, at least, anything to lead dissenters to suppose that ministers meant to abolish church-rates without an equivalent, or that that equivalent was to be found in the revenues of the church. To that principle I have adhered, and to it I mean to adhere."

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Worcester, Worcester Cathedral	Jan. 8th
Bishop of Worcester, Worcester Cathedral	Feb. 9th

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Browne, T. C.	B.A.	Magdalen Hall	Oxford	{ Worcester, by l. d. from Bp. of Bath & Wells
Cookesley, H. P.	B.A.	Trinity	Camb.	Worcester
Drozier, T.	B.A.	Sidney Sussex	Camb.	Worcester
Fowle, W. C.	B.A.	Wadham	Oxford	{ Worcester, by l. d. from Bp. of Bath & Wells
Hall, W.	B.A.	St. Edmund's H.	Oxford	Worcester
Hawes, C.	B.A.	Clare Hall	Camb.	Worcester
Hughes, J. R.	M.A.	New	Oxford	{ Worcester, by l. d. from Bp. of Bath & Wells
Nodley, C.		St. John's	Camb.	Worcester
Talbot, Hon. W. W. C.	B.A.	Christ Church	Oxford	{ Worcester, by l. d. from Bp. of Lichfield
Tennant, R.	M.A.	Trinity	Camb.	Worcester
Wilson, W.	B.A.	Queen's	Oxford	Worcester

PRIESTS.

Brigstocke, C. F.		St. David's, Lampeter		{ Worcester, by l. d. from Bp. of St. David's
Coates, R. P.	B.A.	St. John's	Camb.	Worcester
Cole, J. W.	B.A.	Magdalen Hall	Oxford	{ Worcester, by l. d. from Bp. of St. David's
Forrester, C. M.	M.A.	Oriel	Oxford	Worcester
Granville, C.	M.A.	Trinity	Camb.	{ Worcester, by l. d. from Bp. of Lichfield
Keppel, Hon. T. R.	M.A.	Downing	Camb.	Worcester
Landor, C. W.	B.A.	Worcester	Oxford	{ Worcester, by l. d. from Bp. of St. David's
Scott, Hon. W. H. ...	M.A.	St. John's	Camb.	Worcester
Simms, E.	M.A.	Wadham	Oxford	Worcester
Smyth, T. G.		Trinity	Oxford	Worcester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Southouse, G. W.	B.A.	Oriel	Oxford	Worcester
Sprey, A. B.		Trinity	Oxford	Worcester
Tomlinson, W. R.	M.A.	St. John's	Camb.	Worcester
Webster, J.	B.A.	Trinity	Oxford	Worcester

The Rev. F. C. Ewald, Missionary to the Jews of North Africa, was ordained Deacon, on the 29th of October, by the Bishop of London; and was admitted by his Lordship to Priest's Orders on the 18th of December.

The Bishop of Lichfield will hold a General Ordination on Sunday, April the 2nd.

It is the intention of the Lord Bishop of Bath and Wells to hold a General Ordination on Sunday, the 9th of April next, and Candidates are required to send in their papers on or before the 1st of March.

The Lord Bishop of Oxford will hold his next General Ordination at Christ Church, on Sunday, May the 21st.

The Bishop of Ely purposes to hold his next Ordination, in London, on Sunday, the 4th of June next. Candidates are required to transmit the requisite papers to his Lordship at Ely House, Dover-street, London, in covers not exceeding one ounce in weight, on or before the 1st of May, after which due notice will be given of the time and place of examination. The Bishop requires all Candidates for Deacon's Orders to wait upon him, in person, three months before the Ordination; and if they will, by letter, state to the Bishop that they are prepared for such interview, his Lordship will appoint a time to see them.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Cooke, Geo.	Sportborough R.	York	York	Sir J. Copley, Bart.
Goddard, Charles {	St. James's, Garlick-hythe, R.	London.	Middx.	Bp. of London
Mosley, Thomas...	Moreton Pinckney R.	Northam.	Peterbro'	Oriel Coll., Oxon
Tracey, J.	Townstall V. w. St. Saviour C.	Devon	Exon	Corp. of Dartmouth

CLERICAL APPOINTMENTS.

Aston, Frederick	Domestic Chaplain to the Earl of Plymouth.
Bickersteth, John	Domestic Chaplain to Lord Langdale.
Carpenter, Henry	Minister of St. Michael's Church, Liverpool.
Dalton, C. B.	Chaplain and Librarian to the Benchers of Lincoln's Inn.
Draper, W. Yorke.	Domestic Chaplain to Lord Cartaret.
Fernie, J.	Evening Lecturer at St. Aubyn Chapel, Devonport.
Greenslade, W.	Sunday Evening Lecturer at Barnstaple Church.
Kymek, Nathaniel.	Second Master of Christ's Hospital Grammar School, at Hertford.
Maltby, Henry	Chaplain to the Bishop of Durham.
O'Brien, H.	Assistant Minister of St. James's Episcopal Chapel, Edinburgh.
Ramsay, Alexander ...	Master of the Endowed School at Martock, Somerset.
Trollope, F. A.	Assistant Master of the Free Grammar School, Birmingham.
Waddington, G.	Chaplain to the Bishop of Durham.
Wallis, J., V. of Bodmin.	a Surrogate for the Diocese of Exeter.
Wilson, R.	Head Master of St. Peter's Grammar School, Pimlico, in union with King's College.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Appleton, James...	St. Neot's V.	Hunts	Lincoln	Lord Chancellor
Bowles, C. B. ...	Woking V.	Surrey	Winches.	Earl Onslow

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Brackenbury, H.	{ Dunholme V. w. St. John, New- port V. }	Lincoln	Lincoln	Rev. F. Swan
Burnett, Thomas..	{ St. James's Garlick- bythe R. }	Middlesex	London	Bishop of London
Daubeney, H. W.	{ St. Mathew-at-Ebley, Stonehouse }	Glouces.	Gl. & Br.	Colonel Daubeney
Davenport, Chas...	{ Skeffington R. }	Leicester	Lincoln	T. Davenport, Esq.
Durham, Wm.....	{ St. Mathew, Friday- street, w. St. Peter, Cheapside R. }	Middx.	London	Bishop of London
Fairlie, Walter, Minister of the New Church at Gilmerton, in the parish of Liberton.				
Fardell, J. G. ...	Sprotborough R.	York	York	Sir J. Copley, Bt.
Fox, Samuel	Horsley V.	Derby	L. & C.	{ Earl of Chester- field }
Fursdon, Edward.	East Antony V.	Corpwall	Exeter	R. P. Carew, Esq.
Gregory, C.....	Sandford C.	Devon	Exeter	{ Governors of Cre- dicon Charity }
Jones, Francis	Moreton Pinekney R.	Northam.	Peterbro'	Oriel Coll., Oxon.
Lowe, T. H.	{ Holy Trinity R., Exeter }	Devon	Exeter	{ Dean and Chapter of Exeter }
Menchin, J. C. ...	{ Saint Mildred and St. Mary Cole- church }	Middx.	London	{ Lord Chancellor & Mercer's Com- pany, alternate }
Pring, J. H.	Llanfrothen R.	Merion.	Bangor	Bishop of Bangor
Ratcliffe, George..	{ St. Edmund R., Sa- lisbury }	Wilts	Sarum	Bishop of Sarum
Scholefield, Jas....	Sapcote R.	Leicester	Lincoln	C. F. Turner, Esq.
Tracey, John	{ Townstall V. w. St. Saviour C. }	Devon	Exeter	{ Corporation of Dartmouth }
Traherne, Geo. ...	St. George R.	Glamor.	Llandaff	L. Traherne, Esq.
Turner, Charles ...	{ St. Michael-at-Thorn P. C. }	Norfolk	Norwich	{ Dow. Lady Suf- field }
Tyacke, T.	Padstow V.	Cornwall	Exeter	Rev. C. P. Brune
Tylecote, Thos. ...	Marston Mortmain R.	Bedford	Lincoln	{ St. John's College, Camb. }
Villiers, Henry M.	Kenilworth V.	Warwick	L. & C.	Lord Chancellor

CLERGYMEN DECEASED.

The Right Rev. Thomas Burgess, D.D., Lord Bishop of Salisbury				
Arthur, James ...	St. Neot's V.	Hunts.	Lincoln	Lord Chancellor
Bacon, Isaac	Bletchington R.	Oxford	Oxford	Queen's Coll., Ox.
Bent, Hugh	Sandford C.	Devon	Exeter	{ Governors of Cre- dicon Charity }
Biddulph, T. T....	St. James P. C., Bristol,	Bristol		Corp. of Bristol
	Hutton R.	Essex	London	D. & C. of St. Paul's
Black, Richard ...	{ and Copdock R. w. Washbrooke V. }	Suffolk	Norwich	Lord Walsingham
	and Catmere R.	Berks	Sarum	J. A. Houlton, Esq.
Burrow, Thos.	Bampton, 2nd Port. V.	Oxford	Oxford	D. & C. of Exeter
	Woking V.			
Chandler, C. F. ...	{ and Witley, V. w. Thursley C. }	Surrey	Winches.	Earl of Onslow
Chudleigh, Stowell,	Devonshire Place			
Collins, Rigby, Bath				
Clarke, Geo. S.	Great Waltham V.	Essex	London	Trin. Coll., Oxon.
Clay, Francis, F., Assistant Master of the Free Grammar School at Birmingham				
D'Arblay, A. C. L. R., Minister of Ely Chapel				
Davies, W.	Llangafelach C.			

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Dobson, Wm. S...	Kirby Lonsdale, Westmoreland	Surrey	Winches.	Lord Chancellor
Farley, Wm.	Eppingham V.	W. York	York	Trustees
Fawcett, Richd....	Leeds V.	Surrey	Winches.	Representatives of the late Duke of Norfolk
Feachem, G.....	Dorking V.	Surrey	Winches.	— Mack, Esq.
Forster, John	{ Tunstead V. w. South Ruston C. }	Norfolk	Norwich	
Freke, Thomas.....	{ Loddiswell V. w. Buckland Tout Saints C. }	Devon	Exeter	
Gillbanks, J. C....	{ Hayle, P. C. Culgaith P. C. & Aspatria V. }	Devon Cumb. Cumb.	Exeter Chester Carlisle	R. Bedford, Esq. Earl of Lonsdale Vicar of Kirkland Bishop of Carlisle
Greenwood, Wm..	{ Hose V. & C. of Stathern }	Leices.	Lincoln	Duke of Rutland
Harbin, Edward ..	Takeley V.	Essex	London	Bishop of London
Harris, J., Husbands	Bosworth, Leicestershire	Leices.	Lincoln	T. F. Turner, Esq.
Harrington, J. E.	Sapcote R.	N. York	York	Abp. of York.
Heald, W. M.	Birstall V.	Middx.	London	Abp. of Canterbury
Hesketh, Robert ..	{ St. Dunstan - in - the East R., London & Acton Burnel R. }	Salop	L. & C.	Sir E. Smyth
Hodgson, W., C. of	King's Ripton			
Hooper, T. P.....	{ Kingston-by-the-Sea R. & Sompting V. }	Sussex	Chiches.	Earl of Egremont
Hunt, Richard ...	{ Felkirk V. & Medmenham V. }	Sussex W. York Bucks	Chichester York Lincoln	E. Barker, Esq. Abp. of York Mrs. Scott
Jones, W.	Chalfont St. Giles			
Kerrison, Edmund,	of Corpus Christi College, Cambridge			
Leman, N. T. O.	{ Werlingham R. & Brampton R. }	Suffolk Suffolk	Norwich Norwich	Lord Chancellor
Love, Wm., Goland				
Martyn, T. W. ...	{ Luffincot R. & Lifton R. }	Devon Devon	Exeter Exeter	{ J. Venner, and J. Spettigue, Esqs. W. Arundell, Esq.
Mortlock, Henry..	Farthingstone R.	Northam.	Peterboro'	Bishop of Lincoln
Mould, William...	{ Misterton P. C. & Master of the Free Grammar School }	Notts	{ Pec. of D. & C. of York }	D. & C. of York
Onslow, Middleton	Bradford Peverell R.	Dorset	Bristol	Winton College
Otter, Edward ...	{ Bothal R. w. Heb- burn C. }	Northam.	Durham	Duke of Portland
Patacon, C. J. ...	West Hoathly V.	Sussex	Chichester	Lord Chancellor
Perry, Isaac, 61, Upper Parliament Street,				
Plymouth, Rt. Hn.	{ Radyr V. & Rev. Earl of, }	Glamor. Essex	Llandaff London	Hon. W. Wellesley
Pomery, Joseph ...	St. Kew V.	Cornwall	Exeter	Rev. N. Every
Reichardt, T., off	Bangulphore, Calcutta			
Schomberg, J. B. .	{ Belton R. & Chaplain in Ordinary to his Majesty }	Suffolk	Norwich	Bp. of Norwich
Stevens, John.....	{ Swalecliffe V. w. Ep- well C., & Shut- ford C. }	Oxford	Oxford	New Coll., Oxon.
Stone, Richd. J....	{ & Great Poringland R. Ceme Abbas }	Norfolk Dorset	Norwich	— Brereton, Esq.
Stopes, James.....	{ Worminghall V. & C. of Standlaks & Yelford }	Bucks Oxford	Lincoln	Lord Clifton

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Storer, John	Hawksworth R.	Notts	York	J. Storer, M.D.
Strutt, Samuel ...	Tichborne	Hants		
Taylor, Harvey ...	{ Aldeby P. C. & C. of Weston	Norfolk	Norwich	D. & C. of Norwich
Walter, Edw. N...	Leigh R.	Essex	London	Bp. of London
Wilson, Joseph ...	Laxton D.	Northam.	Peterboro'	Lord Carbery
Yonge, Duke	East Antony V.	Cornwall	Exeter	R. P. Carew. Esq.
Young, David, Chaplain to the Hon. East India Company's Service, at Bombay.				

UNIVERSITY NEWS.

OXFORD.

January 23.

In a Convocation holden on Thursday last, the Rev. Thomas Stone, M.A., of St. John's College, Cambridge, was admitted *ad eundem*.

In a Congregation holden the same day, the following Degrees were conferred:—

Doctor in Divinity—F. C. Plumptre, Master of University College.

Bachelor in Divinity—C. Williams, Fell. of Jesus.

Masters of Arts—D. Butler, Lincoln; Rev. O. Fox, Lincoln; J. G. Domville, Ch. Ch.; R. Blackburn, Fellow of Brasennoose; T. Prothero, Brasennoose.

Bachelors of Arts—G. Mellish, University, grand comp.; F. M. Rowden, Wadham; W. C. F. Webber, Student of Ch. Ch.; W. G. Penny, Student of Ch. Ch.; J. R. O. Gore, Ch. Ch.; R. Kent, Brasennoose; W. Robbins, Worcester.

February 4.

Yesterday the following Degrees were conferred:—

Bachelor in Divinity—Rev. R. Bird, late Fellow of Magdalen.

Masters of Arts—T. W. Allies, Fellow of Wadham; Rev. R. J. Dunn, Exeter; Rev. T. B. H. Thompson, Taberdar of Queen's; Rev. J. Duffus, Queen's; J. E. Bright, Student of Ch. Ch.; Rev. A. S. Gam, Magdalen Hall; Rev. R. Walker, Chaplain of New College.

Bachelors of Arts—A. Slocock, Trinity College; C. H. Borrer, Oriel; J. W. Nicholl, Jesus; W. Miller, New College.

In a Convocation holden the same day, the nomination of William John Parker to be Inspector of Corn Returns to the University and City of Oxford was approved.

ASHMOLEAN SOCIETY, Feb. 6.—Mr. Holme, of Corpus Christi College, read a paper on the formation and habits of British Aquatic Coleoptera, which are comprehended in the sections Hydraculephaga and Philhydrida of Macleay; and exhibited specimens, shewing the voracity of the species of the genus *Dytiscus*, and concluded by drawing the attention of the Society to the question, whether the mole-cricket is

able to swim, which Mr. Curtis thinks probable, from the resistance which the thorax and elytra offer to water.—A paper was read by P. B. Duncan, Esq., on animal transformations. In the course of which he treated of the development of the mammalia, of insects, of birds, of crustacea, and reptiles, more particularly of the genus *Rana*. A very large tadpole, from South America, (that of the *Rana Paradoxa*,) was exhibited. This species in the tadpole state has so large a tail as to deceive unscientific observers, and lead them to conceive, when nearly transformed, that it is a mixed animal, between a fish and a frog. Dr. Shaw, who alludes to this error, has given a very good plate and description of it.

Mr. Duncan then gave an interesting history of frogs.

Dr. Daubeney exhibited to the meeting some specimens of *Lycopodium Pallescens*, which has the property of reviving and expanding when placed in water.

February 11th.

Lincoln College.—A Scholarship and an Exhibition, on the foundation of Lord Crewe, are now vacant, to which an Election will take place on Monday, the 13th of March. The Scholarship is without restriction as to place of birth. Candidates for the Exhibition must be natives of the diocese of Durham; or, in default of such, of Howdenshire or Northallertonshire, in the county of York; or of the counties of Leicester or Northampton; or of the diocese of Oxford.—N.B. Candidates must call in person on the Sub-Rector, on or before Thursday, the 9th of March, with the usual testimonials of good conduct; and those for the Exhibition, with an affidavit also of their place of birth.

An Examination will commence on Wednesday, the 8th of March, for the purpose of electing one Scholar on the Theological, and one on the Mathematical foundation, by the late Dr. Johnson, of Magdalen College. These Scholarships are held for two years, and are open to Members of the University who have passed their examination for the degree of B.A. and have not completed five years from their matriculation. Gentlemen desirous of becoming candidates are to leave their names with

Mr. Edwards, of Magdalen College, on Saturday the 4th of March, between twelve and two o'clock. The Examiners are Mr. Edwards, of Magdalen; Mr. Newman, of Oriel; Mr. Walker, of Wadham.

In a Convocation holden on Thursday last, the following degrees were conferred:—

Masters of Arts—W. Grice, University; C. W. Moffat, Merton; Rev. J. S. Pinkerton, Fellow of St. John's.

Bachelors of Arts—H. W. Onslow Polhill, Scholar of University; J. R. Cornish, Student of Ch. Ch.; W. Mott, Commoner of Ch. Ch.

On Saturday last, Mr. J. W. Wing, B.A., Scholar of University College, was elected Fellow on the Bennet foundation; and Mr. F. W. Faber, B.A., Scholar of the same College, was elected Fellow on the foundation of William of Durham, in that Society.

February 18.

BRASENNOSE COLLEGE.—There will be an Election to three Scholarships in this College on Friday, the 10th of March; open to all candidates, not matriculated, without limitation; and to all Undergraduate Members of the University, who have not exceeded their ninth term.—Candidates are required to call on the Vice-Principal, on or before Monday, the 6th of March, with the usual testimonials of good conduct.

A Comparative Summary of the Members of the University;

	Members of Convocation.		Members on the Books.	
	Jan. 1836.	Jan. 1837.	Jan. 1836.	Jan. 1837.
University	114	120	220	228
Balliol	118	128	290	300
Merton	63	67	129	131
Exeter	131	126	307	308
Oriel	156	165	307	313
Queen's	161	170	313	309
New	69	68	149	147
Lincoln	69	68	132	136
All Souls'	72	77	101	105
Magdalen	116	125	163	165
Brasenose	228	229	387	388
Corpus	85	83	129	125
Christ Church ..	475	482	905	905
Trinity	111	121	243	267
St. John's	115	119	218	227
Jesus	60	57	160	156
Wadham	83	89	226	236
Pembroke	103	104	180	177
Worcester	91	98	220	218
St. Mary Hall ..	20	19	44	47
Magdalen Hall ..	62	60	171	162
New Inn Hall ..	2	4	43	44
St. Alban Hall ..	11	11	30	25
St. Edm. Hall ..	52	52	87	90
	2567	2642	5154	5229

A meeting of the Clergy of this Archdeaconry was held in Oxford, on Friday, the 10th inst., the Ven. the Archdeacon in the chair, when it was resolved that petitions be presented to both Houses of Parliament against carrying

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into effect the recommendations affecting Cathedral Churches made in the Reports of his Majesty's Commissioners appointed to consider the state of the Established Church, with reference to ecclesiastical duties and revenues.

In a Convocation holden on Thursday last, the appointment of the Rev. T. T. Bailey, M.A., Fellow of Brasenose, to be a Public Examiner in *Literis Humanioribus*, and of E. Cockey, M.A., Fellow of Wadham College, to be a Public Examiner in *Disciplinis Mathematicis et Physicis*, was unanimously approved.

At the same time, the nomination of the Warden of New College, the Master of University, and the Rev. H. Bull, M.A., Student of Christ Church, to be Examiners for the University Scholarship for the Encouragement of Latin Literature, was also unanimously approved.

The same day, A. Capel, of Balliol College, and T. Fortescue, of Exeter College, were admitted Bachelors of Arts, grand compounders.

The Examination for the Lushy Scholarship, at Magdalen Hall, will begin on Monday, the 6th of March. Candidates are to call on the Vice-Principal on or before the 4th. The Examiners are, Mr. Faber, Mr. Jacobson, and Mr. Cloughton.

PRIZES FOR 1837.—Compositions for the Chancellor's Prizes, or for that bequeathed by Sir Roger Newdigate, are to be delivered to the Registrar of the University, or left at his office, on or before the last day of March, and not, as on former years, on the first day of May.

Worcester College.—We have learned with pleasure that a subscription has been set on foot, with a view to the erection of a handsome architectural front, in the Grecian style, to Worcester College. Its position at the termination of a new street is highly advantageous for this purpose, and renders such a design peculiarly appropriate. We understand that the subscriptions, which are on the increase, already exceed 1200*l*.

The 10th of February was observed in All Souls' College as a day of thanksgiving, to commemorate the four hundredth anniversary of its foundation, the first stone having been laid on the 10th of February, 1437. Service was performed in the chapel at eleven o'clock, after which a sermon was preached by the Warden, and at six a dinner was provided in the hall. A numerous party of the former and present Members of the Society attended on the occasion.

CAMBRIDGE.

February 4.

Dr. Smith's Prizes.—These annual prizes of 25*l*. each, to the two best proficient in mathematics and natural philosophy among the commencing Bachelors of Arts, have been adjudged to Dr. Griffin and Dr. Brumell, both of St. John's college, the first and third Wranglers.

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At a congregation on Wednesday last, the following degrees were conferred :—

Honorary Masters of Arts—Earl Compton, Trinity, eldest son of the Marquis of Northampton; Lord Haddo, Trinity, eldest son of the Earl of Aberdeen; Hon. F. G. B. Ponsonby, Trinity, second son of Lord Duncannon; R. Neville, Magdalene, eldest son of the Hon. and Rev. the Master of Magdalene.

Bachelors of Arts—T. H. M. Bartlett, Trinity; A. C. Fraser, Trinity; C. S. M. Phillips, Trinity; V. Clementi, Trinity; W. J. Kennedy, St. John's; J. H. Mills, St. John's.

At the same congregation, the following grace passed the Senate :—"To grant to the late Vice-Chancellor, from the common chest, the sum of 142l. 6s. 1d., being the balance due to him, on account of the Botanic Garden, for the year ending at Michaelmas, 1896."

February 11.

The Rev. R. Willis, M.A., formerly Fellow of Caius college, was yesterday unanimously elected Jacksonian Professor, in the room of the late Rev. Professor Farish.

On Thursday last, T. S. Woolaston, of Caius college, was elected to the Scholarship founded by Sir T. Browne.

At a congregation on Wednesday last, the following degrees were conferred :—

Bachelors of Arts—C. E. H. Newington, Trinity; E. Hawkins, Trinity; H. J. Mott, Trinity; P. P. Smith, St. John's; W. W. Poley, Queens'; M. B. Dorrington, Emmanuel.

February 18.

The Syndicate appointed Dec. 2, 1836, and re-appointed July 2, 1836, first, to confer with Mr. Basevi upon the alterations which it may be expedient to make in his design for the Fitzwilliam Museum; secondly, to determine upon the character of the materials which shall be employed in its construction; and thirdly, to ascertain, as far as may be practicable, the position and nature of the additions to it, which may be hereafter made, beg leave to report to the Senate :

1. That they had conferred with Mr. Basevi, who has laid before them a detail of certain alterations, which he proposes to make, both in his original design, and in the materials to be employed, together with an estimate of the whole expense, formed as he states, on a careful consideration of every particular.

The following are the alterations in the design, which are now submitted to the Senate for its approbation :—

The length of the façade to be increased six feet, and the height of the building about one foot.

Part of the attic over each wing of the portico to be suppressed.

The width of the picture gallery to be diminished, and that of the sculpture gallery and hall being increased about six

feet; the height of the sculpture gallery and hall being also increased four feet; and that of the library one foot.

2. In respect to the materials to be employed, it was originally the intention of Mr. Basevi that the façade should be of Bath stone and the other three sides of white brick, with stone dressings and plain cornice; and that the roof should be partly covered with lead, and partly with slate: it was also his intention that the pavement in the sculpture gallery and hall should be of stone with dots of marble; that the columns in it should be of Bath stone; and that all the floors should be of deal: according to the plan now furnished by him, it is proposed that the whole exterior of the edifice shall be of Portland stone, and that the enriched cornice of the façade shall be carried entirely round the building; also that the roof shall be wholly covered with lead: and with regard to the interior, it is proposed that the pavement of the sculpture gallery and hall shall be altogether of marble; that the columns shall be scagliola; and that the floors shall be of waincot.

3. The increase of the site effected by the late exchange with the Master and Fellows of Peterhouse will allow of the erection of the two wings represented in Mr. Basevi's original design, whenever such additions may be required.

The Syndics beg leave to recommend the Senate to sanction all the foregoing alterations, whether relating to the design or to the materials. They do not, however, venture upon this without having first investigated the resources of the Fitzwilliam Fund, with a view to ascertain how far it may be able to meet the additional expenses which must result from the adoption of their recommendation.

The estimate now furnished by Mr. Basevi exceeds that which accompanied his original plan by the sum of 16,800l. The whole of this excess, however, is not owing to the proposed alterations in the design and materials; part being due to the expense of such of the external sculpture as was not included in the former calculation, and part to the rise in the prices of building materials since the original estimate was made.

The Fitzwilliam Fund, though not at present in a condition to meet this additional demand, has, it appears, been so far augmented, since the report presented to the Senate, May 27, 1834, that with the accumulations which will arise during the progress of the work, it may, in the judgment of the Syndicate, be regarded as sufficient to meet such an increase in the expenditure.

The Syndics feel persuaded that, in submitting these propositions for the approval of the Senate, they are only recommending to it the adoption of a measure which will at once render the Fitzwilliam Museum an higher object of pride to the University, and a more splendid monument to the liberality of its noble and munificent founder.

A Meeting of the Philosophical Society was held on Monday evening; Dr. Clark, the President, in the chair. Read—Memoir, &c., by Professor Rigaud, of Oxford, on the proportion of land and water on the surface of the terraqueous globe. Memoir by Professor Challis, on the law of decrease of temperature in ascending in the atmosphere. Memoir by Mr. Kelland, on the transmission of light through crystallised media.

We find that the Marquis Camden, Chancellor of this University, has paid into the Bank of England the sum of 17,247l. 3s. 4d. for his contribution to the public service for the last year, which sum, we have reason to believe, will make the whole of his contribution amount to 273,000l.

DUBLIN.

TRINITY COLLEGE, 1837.

Hilary Term Examinations.

N.B. The names of the successful candidates in the same rank are arranged, not in order of merit, but in the order of their standing on the College books.

SENIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank*: Mr. Galwey, T.; Burke, H.; Connor, H.; Owens, E.; Sanders, T.—*Second Rank*: Warren, R.

HONOURS IN CLASSICS.—*First Rank*: Purkin, J.—*Second Rank*: Mr. Galwey, T.; Ryan, W.; Newman, W.

JUNIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank*: Mr. Blood, W. B.; Dobbs, C.; Kingsley, J.; Salmon, G.; Galbraith, J.—*Second Rank*: Mr. Tottenham, H.; Kirkpatrick, G.; Rutherford, H.; M'Gillicuddy, F.; Gotch, F.; Braddell, A.; Law, H. R.

HONOURS IN CLASSICS.—*First Rank*: Ryan, J.; Laughlin, J. W.; Longfield, G.; Law, H.; Thornhill, W. J.—*Second Rank*: Mr. Maude, C.; Mr. Buabe, R.; Flanagan, J.; Homan, W.; Dobbs, C.; Salmon, G.; M'Gillicuddy, F.; Hingston, G.; Black, W. F.; Peebles, R. B.; Longfield, R.; Bena, J. W.

SENIOR FRESHMEN.

HONOURS IN SCIENCE.—*First Rank*: Mac Donnell, H. H. G.; North, R.; Kirkpatrick, W.; Richards, J.; Lee, G.; Smith, H.; Kearney, P.—*Second Rank*: Mr. Banbury, W.; Mr. Forde, T.; Wilson, H.; Bassett, W.; Fogarty, P.; Boyce, J. W.; Le Marchant, R.; Davies, B.; Gagin, J.; Payne, P.

HONOURS IN CLASSICS.—*First Rank*: Read, A.; Riordan, P.; King, F.; Smith, J.; Stacpoole, W. C.—*Second Rank*: Mr. Kinsahan, D.; Mr. Hayman, S.; Woodroffe, J.; Bassett, W.; Leslie, C. G.; Lee, G.; Porter, W.; Stone, G.; Ralph, C. S.; Daly, A.

JUNIOR FRESHMEN.

HONOURS IN SCIENCE.—*First Rank*: Mr. Arthur, A.; Barker, J.; Hardy, H.; Sweetenham, G.; Swinburne, H.—*Second Rank*: Mr. Butler, J.; Mr. Roach, C.; Shelton, J.; Chatterton, H. E.; Stack, R.; Stubbs, J.; Grant, H.; Badham, W.; Ferrall, C.; Monahan, J.; Preston, W.; Geoghegan, E.; Owgan, J.

HONOURS IN CLASSICS.—*First Rank*: Mr. Grogan, G.; Gibbings, R.; Ringwood, J.; Mulgan, W. E.; Grant, R.; Monahan, J.; Sandal, T.; M'vor, J.—*Second Rank*: Rogers, J.; Nichols, A.; Chatterton, H. E.; M'Namara, G.; Clarke, P.; Egan, J.; M'Kee, J.; Tuthill, M.; Smyth, R. W.; Kempston, W.; Stephens, W.; M'Kew, J.; Owgan, J.

RICHARD MAC DONNELL,
Senior Lecturer.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. C. J. Laprimendaye, Leyton, Essex; of Rev. R. Willis, Cambridge; of Rev. Wm. Fitzhugh, Street R.; of Rev. T. C. Goodchild, Wandsworth; of Rev. C. Lawson, Lumley Lodge, Richmond; of Rev. K. C. Bayley, Acrise R., Kent; of Rev. J. Brereton, Thurley V., (still born;) of Rev. J. H. Harrison, Dover; of Rev. R. H. King, Great Chesterford V., Essex; of Professor Badham, College of Glasgow; of Rev. H. Venn, of Holloway; of Rev. J. Pearson, Arran Lodge, Bognor; of Rev. J. D. Hales, Charmouth R., Dorset, (still born;) of Rev. W. P. Hopton, Bishops Frome V., Herefordshire; of Rev. H. Vernon, Holloway; of Rev. R. Farquharson, Langton

R.; of Rev. J. J. Montray, Jackson Hall, Coleraine; of Rev. H. Nicholls, Rockbeare V., Dorset, (of twin sons;) of Rev. T. H. Maitland, Southmolton; of Rev. F. Urquhart, Broadmayne R., Dorsetshire; of Rev. T. Schrieber, Bradwell Lodge, Essex; of Rev. F. Pickford, Burwell Park; of Rev. C. P. Vivian; of Rev. H. J. Stevenson, Coddington, near Newark.

Of Daughters—The lady of the Rev. W. Roy, D. D., Skirbeek R., Lincolnshire; of Rev. R. B. Bourne, Upper Bedford-place; of Rev. S. Majendie, Longdon V., near Lichfield; of Rev. J. Dupuis, Eton; of Rev. A. Johnson, of Hampton House, Devon, at Ram-pisham, Dorset; of Rev. H. T. Estridge, Windlesham, Surrey; of Rev. J. T. Round,

Colchester; of Rev. W. M. Dudley, Poole; of Rev. B. Evans, Glascomb V.; of Rev. C. Paul, Writhlington; of Rev. T. D. Gregg, Dewsbury, St. Peter's P. C. Yorkshire; of Rev. C. Childers, of Cantley, Yorkshire; of Rev. J. Iroine, Cookstown; of Rev. C. S. Mayne, Midsomer Norton V., Somersetshire; of Rev. C. Goring, Twineham R., (still born); of Rev. H. Newmarch, Winttingham; of Rev. H. Williams, Whatley R., Somersetshire; of Rev. H. Mirehouse, St. George's Hill, Bristol; of Rev. H. W. Wilberforce.

MARRIAGES.

Rev. H. Crawford, to Jemima, youngest d. of the late J. Hunt, Esq., of Sackville-street, Dublin; Rev. R. D. Buttemer, of Clare Hall, Camb., to Mary, eldest d. of J. E. Boulcott, Esq., of Stratford House, Essex; Rev. H. E. Wright, r. of Litton, to Frances Eyre Edgell, second d. of the Rev. E. Edgell, of East Hill; Rev. T. F. Hall, M.A., v. of Hatfield Broad Oak, Essex, to Mary Philipps, eldest d. of the Rev. Sir R. Affleck, bart.; Rev. A. R. Cliffe, of Mathon House, Worcestershire, to Mary Brillianna, youngest d. of S. Crane, Esq.; Rev. Mr. Battersby, p. c. of Heckmondwike, Yorkshire, to Eliza, youngest d. of Mr. J. Oates, late of Heckmondwike, merchant; Rev. W. J. Wall, of Kildare, to Mary Hampton, second d. of Lieut.-Col. Lloyd, of Richview, Kingston; Rev. W. Crawley, M.A., formerly of Trinity, and afterwards Fell. of Magdalen Coll., Camb., to Mary Gertrude, third d. of Col. Sir L. J. Parry, M.P., K.G.H., of Madryn, Carnarvonshire; Rev. J. H. Watson, v. of West Wrattling, and r. of Tydd St. Giles, to Elizabeth Mary, eldest d. of J. E. Wilson, Esq., of

Cambridge; Rev. H. Watkins, p. c. of South Malling, to Frances, second d. of the late G. Courthope, Esq., of Whilgh, Sussex; Rev. W. H. Howard, M.A., to Julia, third d. of N. Wathen, Esq., of Euston-square, London; Rev. T. Prothero, M.A., of Brasenose Coll., Oxon, to Georgiana Mary, only d. of the Rev. M. Marsh, one of the Canons Residentiary of Salisbury Cathedral; Rev. H. M. Villiers, v. of Kenilworth, Warwickshire, to Amelia Maria, eldest d. of W. Hulton, Esq., of Hulton Park; Rev. S. L. Pope, v. of St. Mary's, Whittlesea, Cambridgeshire, to Sophia, youngest d. of the late G. Edmunds, Esq.; Rev. C. Turner, Minister of St. Luke's, Norwood, to Sarah Ann, eldest d. of T. G. Knapp, Esq., of Norwood, Surrey; Rev. H. Aldham, to Anne, eldest d. of the late J. Pearson, Esq., solicitor, of Nottingham; Rev. E. F. Boyle, to Elizabeth Margaret Colquhoun, d. of the late A. Colquhoun, Lord Register of Scotland, and sister of J. C. Colquhoun, Esq., of Killermont; Rev. J. Algar, M.A., r. of Orchardleigh, Somersetshire, and p. c. of Christ Church, Frome, in that county, to Ellen, eldest d. of the late J. Cookson, Esq., formerly of Clapham; Rev. W. Barker, of the Free Grammar School, Knaresborough, to Elizabeth, only d. of A. Burnell, Esq., of Low-Harrowgate, Yorkshire; Rev. J. Lyster, eldest s. of Lieut.-Col. Lyster, to Maria Sarah, third d. of the Rev. G. Keating, v. of Edgeworth Town, Ireland; Rev. H. C. Cox, M.A., r. of Littleton, in the county of Worcester, and one of the Lecturers of St. Martin's church, Oxford, to Elizabeth, eldest d. of the Rev. G. H. Peel, v. of Ince, and grand d. of the late J. Peel, Esq., of Accrington House, Lancashire.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

BEDFORDSHIRE.

A petition has lately been in the course of signature in the parish of St. Peter Martin, Bedford, in favour of the present system of church-rates, and which, in a very short time, was signed by upwards of three-fourths of the rate-payers, representing upwards of four-fifths of the rental of the parish.—*Cambridge Chronicle*.

BERKSHIRE.

READING.—A counter petition to that of the Church-rate Abolition Society has been drawn up and numerous signed by rate-payers of the borough. We trust their example will be universally followed by all who recognise the principle of a national provision for maintaining the

fabrics of the established church, since the object of the petition is not to uphold the present system, nor to dictate to the legislature the measures to be pursued, but simply to pray for the continuance of a provision equivalent to that at present possessed, in opposition to the demand for total uncompensated abolition, which has been made by a party claiming to represent the borough of Reading.—*Berks Chron.*

On Jan. 25th, a meeting was held at the Town Hall, Reading, for the purpose of forming a Church Building Association for the archdeaconry of Berks. R. Palmer, Esq., M.P., presided, and a numerous body of the clergy and laity of the town

and neighbourhood were present. Several resolutions were agreed to.—*Ibid.*

CAMBRIDGESHIRE.

CHURCH-BUILDING SOCIETY.—The annual meeting of the Cambridge district was held in the Town Hall, Cambridge, on Feb. 7th, the Vice Chancellor in the chair. The Rev. F. Martin read the report, which was highly satisfactory. The meeting was afterwards addressed by the Rev. Dr. French, H. J. Adeane, Esq., Rev. Dr. Archdall, Rev. Professor Scholefield, Rev. Dr. Graham, Mr. R. M. Fawcett, the Rev. G. Pearson, the Rev. G. E. Corrie, the Ven. Archdeacon Thorpe, and J. L. Martin, Esq. The attendance was very respectable.—*Camb. Chron.*

DEVONSHIRE.

At the adjourned meeting of the clergy of the archdeaconry of Exeter, held at the Clarence Hotel, on Feb. 6th, the memorial to the Ecclesiastical Commissioners was agreed on, and also a committee formed, consisting of the clergy present, to watch the proceedings in parliament connected with church-rates, and to take the most active measures for awakening and calling into action the inquiries of the friends of the church on this important subject.—*Exeter Gazette.*

DURHAM.

BEAUTIES OF DISSENT.—About a fortnight ago, a disgraceful affair occurred in the Baptist chapel, Darlington. Whilst a young man, a tailor by trade, was preaching, a man in authority in the church was displeased with his doctrine, and not being able to restrain his feelings, angrily insisted upon the preacher being dismissed the pulpit: a voice from another part of the meeting-house, of equal authority in such matters, immediately declared the doctrines propounded to be scriptural and good, and that he was to go on; others, again, took the part of the first objector; this led to other altercations, and we understand that the grossest disorder and indecency was manifested by many of the congregation, to the great annoyance and terror of many females present, who became much alarmed and affrighted; and it was some time before the uproar was quelled.—*Camb. Chron.*

UNIVERSITY OF DURHAM.—The Bishop of Durham gave a grand dinner to the warden, professors, tutors, and other members of the University, at the Castle of Durham, on Jan. 25th, and a numerous party of the clergy and gentry of the counties of Durham and Northumberland were invited on the occasion. After the

cloth was removed, the usual loyal toasts were drunk, amidst great cheering. The Bishop of Durham then rose, and proposed, "Success to the University of Durham;" in doing which, he entered at great length into the incalculable advantages of *classical* education; and shewed the high importance of founding an university in that county. The principal officers of the University followed in a similar strain, after which the meeting separated.—Abridged from the *Durham Advertiser*.

ESSEX.

CHURCH-RATE.—On Thursday, Feb. 9th, the inhabitants of the parish of Great Leighs met in vestry to grant a church-rate. The Rev. C. Jenkins, the rector, was called to the chair. The churchwarden proposed a rate of 3d. in the pound; no one would second the proposition, when those present requested the rector to postpone the consideration of the rate until the measures about to be adopted in the House of Commons were known. With this course of proceeding the chairman said he could not comply, when Mr. Fordham moved, and Mr. Eley seconded, a motion, that the consideration of the subject be postponed to that day twelve months, which was carried, no hand being held up against it, and no poll being demanded.—*Essex Herald.*

COMMUTATION OF TITHES.—On Jan. 18th, a meeting was held, pursuant to notice given by the Rev. John Bryan Carwardine, rector, at which he and almost all the owners of land, personally or by attorney, attended. The rate-book being produced, whereby the total assessment to the poor appeared to be 1,311*l.* 10*s.*, the rector stated that the whole quantity of land in the parish was 2,000 acres. He produced to the meeting his book, wherein were the names of the occupiers, and the amount of composition he had actually received from each during the seven years ending Michaelmas, 1835, the yearly average of which amounted to the sum of 497*l.* 1*s.*, the occupiers discharging all parochial and county charges to which the tithes were liable. It was, after a short discussion, agreed, that the rector should receive, by way of rent-charge for all the lands in the parish not glebe, the yearly sum of 550*l.*, and that the annual sum of 2*l.* should be affixed on the glebe-land, consisting of seven acres, by way of rent-charge, when not in the occupation of the rector. After partaking of the hospitalities of the rector, the meeting adjourned to Wednesday, the 8th of February, for the

purpose of formally executing the agreement.—*Chelmsford Chron.*

A meeting of the dissenters and others opposed to church-rates was held at Chelmsford, on January 27th, when petitions to parliament were agreed to for the abolition of those rates.—*Ibid.*

GLOUCESTERSHIRE.

CHELTEMHAM, FEB. 13th—This day, a numerous and most respectable meeting of the friends of the Gloucester and Bristol Diocesan Church Building Association was held in the Masonic Hall, when subscriptions and donations to a large amount were added to the already gratifying list of benefactions to this good and holy cause. The praiseworthy exertions of the Lord Bishop to promote this desirable object are in progress of being crowned with complete success in every part of the diocese. The meeting to-day was ably and eloquently addressed in lengthened speeches, full of most interesting details, by the Rt. Hon. and Rev. Lord De Saumarez; the Rev. W. Spencer Phillips; A. Rosenhagen, Esq.; Capt. Colquitt, R.N.; Rev. C. B. Trye; Hon. A. Ramsay; Rev. W. M. Kinsey; R. Bransby Cooper, Esq.; Rev. Mr. Newmarch; Rev. Mr. Balfour; H. Bold Williams, Esq.; Rev. A. Luders, &c. &c. [A correspondent of authority writes word, that the subscriptions already amount to ELEVEN THOUSAND POUNDS; and that a meeting is called at Cheltenham to form an auxiliary society.]

The Cheltenham Auxiliary of the Foreign Translation Committee have held a meeting, and published a report, which states their funds to be in a flourishing condition.

The new church at Cainscross was consecrated on February 2nd, by the Lord Bishop of Gloucester. The building was crowded to an overflow; and the collection at the close of the service amounted to 125*l.* This beautiful edifice has been built at an expenditure of upwards of 3,600*l.*, a great part of which was raised by voluntary subscription. It is endowed by Col. Daubeney, by investing the sum of 1,000*l.* in the funds, and a further sum as a repairing fund. The patronage is to be assigned to this gentleman; and he has nominated his son, the Rev. H. W. B. Daubeney, B.A., the incumbent. The chancel is quite a model of elegant neatness; the table, chairs, &c., (the gift of Mrs. Daubeney, of Bath,) being in strict conformity with the architectural style of everything around. There is also an exceedingly neat organ, the gift of W. Coaham, Esq. The land was given by

P. Drew, Esq. The church will accommodate about 750 persons, sittings for 300 being free.—*Gloucester Chron.*

HUNTINGDONSHIRE.

A congratulatory address to the Rev. J. Appleton, on his appointment to the vicarage of St. Neot's, has been presented to him by his parishioners.

KENT.

DOVER.—On Saturday, Feb. 11th, a requisition was sent to the mayor, signed by about thirty of the radical *cliques* in this town, for a public meeting of the inhabitants, to petition parliament for the abolition of church-rates. The mayor granted the use of the hall, but refused to preside; and the friends of the established church having determined to meet their opponents, mustered in great numbers at the meeting, which took place in our new town-hall, at twelve o'clock. The editor of the *Dover Chronicle* (Mr. Prescott), being one of the requisitionists, was called to the chair; and the result of the meeting has been that the friends of the church succeeded in carrying counter-resolutions by a majority of three to one.—*Times.*

A public meeting was held in St. Alphage's, Greenwich, on the 13th of February, for the purpose of taking into consideration the best means of raising a sufficient sum to build a new church on Blackheath-hill, the Bishop of Rochester in the chair. A subscription of more than 11,000*l.* was announced by the chairman. Amongst the donations was one of 10*l.* from Her Royal Highness the Princess Sophia Matilda of Gloucester.—*Times.*

LANCASHIRE.

HOW TO GET UP PETITIONS!—We mentioned that signatures to the anti-church-rate petition had been obtained at shops, on the representation that the shopkeepers merely wished to ascertain the number of their customers, and placing petition sheets before children sent to buy articles, and got them to affix their signatures thereto! We have now to mention that several complaints have reached us, to the effect that the names of several gentlemen have been signed—for them, but without their knowledge or approbation—to this petition; and that the petition, swelled out in this manner, by the forged signatures of individuals who disapprove of its prayer, have been despatched to London, where, no doubt, it will be presented by our wise and patriotic member, as a document of paramount importance! It is full time that these discreditable tricks should be exposed.—*Liverpool Mail.*

One of the new schools at Liverpool, for the erection of which a sum of upwards of 11,000*l.* was subscribed in consequence of the town council having introduced the catholic system of education into the corporation schools, was opened on the 24th Jan. It is only four months since the first stone was laid.—*Ibid.*

LINCOLNSHIRE.

At a quarterly meeting of the Lincoln Diocesan and District Committees of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, held at the cathedral vestry on 31st January, it appeared from the accounts then brought forward, that during the year ending on the 31st day of December, 1836, the number of bibles distributed was 477; testaments, 369; prayer-books, 669; and bound books and tracts, 5,893; making in the whole, 7,408: that the number of bibles still in the possession of the secretary, was 175; testaments, 111; prayer-books, 281; and bound books and tracts, 9,149; and that the balance of cash in the treasurer's hand was 22*l.* 10*s.* 6*d.* at the expiration of the same year.—*Boston Herald.*

The Rev. A. L. Massingberd has, ever since he succeeded to his paternal property at Gunby-hall, given employment, at good wages, to every labourer out of employ. At Christmas, after giving a bountiful dinner of old English fare to his numerous tenants and their labourers, he presented each poor man with a sovereign, and their wives and all the widows of the parish with 10*s.* each. Mr. Massingberd supplies all the poor children of the neighbourhood, male and female, with a gratuitous education.—*Lincolnshire Chronicle.*

The Rev. John Wilson, of Folkingham, has very handsomely sent to the churchwardens of Donington a donation of 20*l.* to be appropriated to the fund they are now raising for purchasing an organ to be erected in their noble and spacious parish church.—*Lincoln Mercury.*

MIDDLESEX.

CHURCH PATRONAGE.—The Rectory of St. James's, Garlickhythe, in the city of London, having become vacant by the preferment of Archdeacon Goddard to the valuable living of Istock, near Hinckley, Leicestershire, the Bishop of London has, in the most handsome manner, unsolicited, appointed as the Archdeacon's successor the Rev. Thomas Burnett, D.D., who has been upwards of twenty-four years curate of the vacated rectory, an appointment which has given unqualified satisfac-

tion to all the parishioners.—*Morning Herald.*

The rehearsal and performance at St. Paul's, for the benefit of the Sons of the Clergy, will take place on the 9th and 11th of May. The Royal Society of Musicians has furnished a band for these festivals for nearly 100 years, the charity receiving a donation of 55*l.*, the members giving their services on the occasion.

ANTI-CHURCH-RATE-ABOLITION MEETING.—A meeting of the householders of the parish of St. James's, Westminster, was held on 13th February, at the Thatched House Tavern, for the purpose of petitioning against the abolition of church-rates. Mr. Morley, on being called to the chair, said that a portion of the inhabitants, who were for the abolition of church-rates, had held a meeting a short time since, in Brewer-street, and that that meeting adopted a petition, which was couched in the most clamorous, urgent, and absurd language. The churchwardens and the vestry, who should be the protectors of the church, are now her enemies. It was essential that there should be a national church in every state, and history shewed that every good government of antiquity had an established religion, either Christian or heathen. The great majority of the people of England believed that the maintenance of an established church was inseparable from their liberty and happiness—their temporal and spiritual happiness. The opposition of the dissenters was made up of clamour, not of number. They were but in proportion one to fifteen to the churchmen. Their object, however, was altogether political—to destroy the church; and he was sorry to see that they had been too much listened to and encouraged by his Majesty's ministers. The meeting was also addressed by Dr. Forbes, Mr. Miller, Mr. Dastelow, Mr. Graham, and Mr. Flasteldo, the latter stating, as a proof of the inefficiency of the voluntary system, that the Baptists were now in debt to the amount of nearly one million. Several resolutions were passed, and a petition to the two Houses of Parliament having been agreed upon, the meeting separated.

The *Standard* states that the 3rd of February, 1837, may be marked in the calendar of the Movement as a memorable day. It was then that, for the first time since England was a state, the Prime Minister of the King openly and officially declared his abandonment of the principle of a religious establishment—his surrender of the heretofore national church! If the fact appear incre-

dible we shall summon no less a witness than Mr. D. W. Harvey,—himself a dissenter, and a Member of Parliament—who, in his journal, (the *True Sun*,) of last evening, gives a detailed account of the reception of the dissenting delegates by Lord Melbourne, and therein informs us that Mr. Burnet, the spokesman of the whole, stated that “they objected to church-rates, not on account of the amount, which was large—not to the mode of collection, which was oppressive—but by reason of their infringing the principle of religious liberty, by taxing one religious community for the support of another.” Lord Melbourne, in reply, said, “that he individually agreed WITH THE PRINCIPLES EXPRESSED BY MR. BURNET”! [Is this true?]

OBSERVANCE OF THE SABBATH.—Sir Andrew Agnew has placed on the books of the House the two following motions:—

Bill or Bills for restraining all open desecration of the Lord's-day, and for extending to all classes of his Majesty's subjects the opportunity of resting thereon. [Thursday, 27th April.]

Bill for enforcing local authorities, under certain restrictions, to remove Saturday and Monday fairs and markets to other days. [Thursday, 27th April.]

The *Standard* says:—“We are authorized to state that a clergyman having been in correspondence with the Registrar-General of Births, Deaths, and Marriages, has obtained from that gentleman the following information:—In sending notices to the registrar that he has buried a person whose friends have neglected to register his decease, the expense of the messenger is to fall on the clergyman. The clergyman is permitted to send this notice through the post, but, in that case, he is also to transmit it free of expense to the registrar. Thus the clergyman is to pay a mulct of the postage, or the expense of a messenger, whenever the friends of the deceased neglect a duty imposed on them by the Act, and that under a penalty not exceeding 10*l.*, for the recovery of which, by information, there is no limitation in point of time.—See Registration Bill, clause 27.”

UNIVERSITY COLLEGE, LONDON.—In addition to the donation of 5000*l.* by Mrs. Flaherty to this institution, the Rev. Dr. Fellows has just placed in the hands of Mr. Tooke, the treasurer, the sum of 500*l.*, in trust, to apply the interest in the presentation of two gold medals annually, of that value, to be designated “Medico-clinical Medals,” to the two medical students who shall offer the best reports and observations on the medical cases in the

North London Hospital. The candidates for such prizes to have been during two years students of University College, and have attended one course at least of all the lectures in the medical curriculum; and such medals to be awarded by Dr. Elliotson, so long as he shall continue physician to the North London Hospital. An anonymous “Patriot,” at two different times, has also given two sums of 1000*l.* each, in aid of the objects of the institution.—*Morning Chron.*

At a meeting of the members and friends of the established church, held in Freemasons' Hall, February 18, 1837, the Right Hon. Lord ASHLEY, M.P., in the chair; the following Resolutions were unanimously adopted:—

1. Moved by J. P. PLUMPTRE, Esq., M.P., and seconded by the Rev. J. CUMMING, Minister of the Scotch Church, Crown-court,—“That this meeting, impressed with the fullest conviction that it is the bounden duty of a nation to establish and preserve the public worship of Almighty God—a principle which has been adhered to for centuries past by all the governments and parliaments of this kingdom—desires to express its gratitude for the great blessing which this nation has so long enjoyed in the possession of a pure and scriptural church, established by law in these realms, maintaining a clear and unvarying standard of Christian truth, providing an organized and pervading system of parochial ministration, and thus contributing most essentially to that elevation of the national character which, under Divine Providence, has placed this country in a position of signal pre-eminence among the nations of the world.”

2. Moved by HENRY HOARE, Esq., and seconded by GEORGE FINCH, Esq., M.P.,—“That this meeting, acknowledging, nevertheless, and deeply lamenting, the inadequacy of the means of the established church to the entire fulfilment of its high and holy purposes, amidst the prodigiously increased and increasing masses of the population; and knowing the utter impossibility of providing, by any internal arrangement of its own, resources for this pressing exigency, is most anxious that the legislature should not only refuse to sanction measures for depriving the church of any of its existing property or rights, but that it should also take immediate and effectual means to remedy the evils which, from the want of new churches, and of a corresponding increase of parochial ministers, are felt in so many parts of the kingdom.”

3. Moved by the Right Hon. Lord

TEIGNMOUSE, and seconded by **WILLIAM COTTON, Esq.**, "That church-rates are an immemorable charge upon property; that the title of the church to receive these rates is as valid as, and far more ancient than, the right of the possessors to the property rated; that by these rates the parochial fabrics and public worship of the national church have been, and continues to be, maintained; and that, in the judgment of this meeting, which regards the national church as a national benefit, a provision for these purposes, out of the general property of the country, is not only essential to the principle of a national establishment, but is absolutely necessary to the public welfare."

4 Moved by **J. C. COLQUHOUN, Esq.**, and seconded by **Dr. SANDWICH**,—"That this meeting would enter its most solemn and deliberate protest against the admission of any principle which removes the church from its position as a national establishment, as a measure depriving the people of their rights, and God of his honour; and never can it consent to the diverting of any of the revenues which belong to the church from their just and legitimate objects, the promotion of Christian knowledge, and the support of Christian worship, according to the scriptural views and laudable usages of our venerable reformers, through all the cities and villages of the land."

5. Moved by **HENRY POWNALL, Esq.**, and seconded by **Colonel CLITHEROW**,—"That an humble address to His Majesty, and petitions to both houses of parliament, embodying the above sentiments, be now adopted, and that the Right Hon. Lord Kenyon and the Right Hon. Lords Sandon and Ashley be requested to take charge of the same respectively."

6. Moved by **C. RAYMOND BARKER, Esq.**, and seconded by **JOSEPH WILSON, Esq.**,—"That the cordial thanks of this meeting be given to the Right Hon. Lord Ashley, for his kindness in taking the chair, and for his able conduct therein."

The address and petitions, as adopted, will lie for signature at—The Freemasons' Tavern; Exeter Hall; The London Coffee-house; No. 57, Pall-mall; No. 57, Harley-street; Messrs. Niebet's Berners-street, Mr. Dalton's, Charing-cross; Messrs. Seeley's, Fleet-street; and Mr. Barber's Knightsbridge.

At a meeting of the Committee of the Moravian Society for the Furtherance of the Gospel, held Oct. 24, 1836, the Secretary communicated the information that, by the decease of Mrs. S. Vansittart, which

took place on the 18th of May last, the very large sum of 10,000*l.* three per cent. Consols have fallen to the Society, agreeably to an arrangement made by her as early as the month of May, 1821, with the full concurrence and approbation of her respected brother, Lord Bexley, and her nearest family connexions.

In the Court of Common Pleas, an action was brought by the Rev. Alexander Gompertz, a clergyman of the church of England, against a gentleman named Weston, an inhabitant of Harlington, Middlesex, to recover damages for a false and scandalous libel, affecting the character of the plaintiff, alleged to have been promulgated by the defendant. The first charge imputed to the plaintiff an act of indecorum; the second stated that he, having received a sum of money for a charitable institution, put it down in the subscription list as his own; the third, that he had a very slight regard to truth, that he had induced a lad to quit his master's service clandestinely; and the fifth, that he had perverted the use of the pulpit to personal purposes and private feelings. The trial ended in a verdict for the plaintiff. Damages 200*l.*

ELECTION OF ROMAN-CATHOLIC BISHOPS.—The mode of election has been altered by a rescript from Rome, dated 25th of April, 1825. By this decree it is directed that there should be only one scrutiny, not three; and that in this one the three priests should be selected who have most votes, without distinction of "worthy," "more worthy" or "most worthy." The three names are then to be sent to the Court of Rome, and his Holiness appoints which of the three he thinks most fit to receive the prelacy.

OXFORDSHIRE.

We are able to state that the subject of church-rates has at length been taken up by the friends as well as by the enemies of the church. Petitions *in favour of the rate* are now in a course of signature through this and the neighbouring counties; and we know the signatures are equally numerous and respectable.—*Oxford Herald*.

SOMERSETSHIRE.

A poll on the question of a church-rate has taken place at Taunton, which continued through a portion of two days, when, at the close, the numbers were—for the rate, 274; and against the rate, 218; giving a majority of 56 in favour of the rate.—*Bath Herald*.

ANOTHER "ANTI-CHURCH-RATE MEETING," AND ANOTHER FAILURE. — In the

city of Bath, a few days since, the mayor of that corporation, himself one of Mr. Roebuck's supporters, called a public meeting in the Guildhall for the purpose of petitioning for "total extinction of church-rates." Out of the whole 50,000 inhabitants—out of the 3000 or 4000 voters—only about 250, or at most, 300, attended; and of these a large proportion were of the lowest description! On the other hand, more than 120 gentlemen, of the first respectability, immediately signed a requisition to the Archdeacon of Bath, calling upon him to convene a counter-meeting.—*Bath Journal*.

On the 14th of February, a meeting was held at Bath, the Venerable the Archdeacon in the chair, "for the purpose of petitioning both Houses of Parliament that no alteration in the principle of church-rates may receive their sanction; and that any change which it may appear to the legislature desirable to adopt, for the purpose of simplifying the levying and collecting of the same, may be such as to preserve inviolate that ancient and undoubted right of the church." The meeting was ably addressed by Sir William Cockburn, the Rev. Mr. Tottenham, and others, who moved and seconded the resolutions, which were carried by show of hands; but not without considerable opposition.—*Ibid*.

STAFFORDSHIRE.

A meeting in favour of the church was held in Wolverhampton on the 11th of February, at which a petition was adopted expressive of the views of its supporters, and deprecating the passing of any measure by which the connexion between the established church and the constitution of the country may be affected. The petition has since been most numerously and respectably signed.

SUSSEX.

SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE.—The Twenty-fourth Anniversary Meeting of the Chichester branch of this society was recently held in the library of the cathedral. The statement of the operations of the committee for the past year, submitted to the meeting, was most satisfactory. Many new subscribers' names were announced; and the funds were in so flourishing a condition, that a donation of 58*l.* 19*s.* 3*d.* was ordered to be transmitted from the funds to the parent society. The number of books dispensed by the committee in the course of the year was 556 Bibles, 437 Testaments, 1242 Prayer Books, 921 of the larger

bound books, and 18,005 Tracts.—*Brighton Gazette*.

A new organ has just been placed in Augmering church, chiefly by the liberality of the Rev. John Ushorn, the rector, and two of his more wealthy parishioners. The lady of the rector presides at the instrument every Sunday. A new organ has also been placed in Burnham church.—*Ibid*.

WARWICKSHIRE.

CHURCH RATES.—The friends of the church, in most parts of the country, are bestirring themselves nobly. In Birmingham, a requisition, signed by 173 persons, with Mr. J. Angell James, the dissenting minister, and Mr. T. McDonnell, the Romish priest, at their head, was presented to the high bailiff, calling upon him to convene a public meeting to petition against church-rates. He complied, and at the foot of the announcement a notice was given that it was intended to adjourn the assembly to a dissenting meeting-house! Two hundred and forty-six members of the established church immediately met this announcement by a counter declaration, stating their intention to attend the proposed meeting, and to defend the rights of the church. They added, however, that they must decline carrying the matter for decision into the meeting-house, and therefore protested against that course.—*Birmingham Journal*.

WESTMORELAND.

THE EARL OF LONSDALE.—At a public meeting of the inhabitants of Shap, on February 1st, the Vicar of the parish in the chair, it was announced that the noble Earl had given the Moot Hall, in that town; to be converted into a school and in addition to this very handsome gift, he also presented them with 500*l.* towards its endowment for the master. Measures were immediately adopted for carrying the intentions of the noble Earl into effect, and promoting the good work with all possible speed.—*Cumberland Paquet*.

WILTSHIRE.

The Rev. Charles B. Pearson, M.A., prebendary of Fordingham, in the cathedral of Salisbury, has recently augmented the vicarage of Fordingham to 300*l.* per annum.—*Salisbury Herald*.

WORCESTERSHIRE.

The Archdeacon of Worcester will commence his Visitation for the present year on Tuesday, the 6th day of June.

At St. Helen's, Worcester, the church

having been repaired, &c., at an expense of 900*l.*, of which above 700*l.* has been supplied by grants from the Diocesan Society and by subscriptions, a rate for twenty-four months, which would produce nearly 100*l.*, was moved for. The dissenters moved an adjournment; but they proved to be in a minority of seven persons in an assembly of about sixty.—*Abridged from the Worcestershire Guardian.*

YORKSHIRE.

The Archbishop of York has placed at the disposal of the church commissioners the sinecure prebend of Strensall, in the cathedral church of York, the incumbent having voluntarily resigned it, in order that its revenues may be applied towards the augmentation of poor livings.

A number of respectable inhabitants of Marsden, near Huddersfield, and the neighbourhood, have presented the Rev. Edward Edwards, incumbent, and the Rev. Douglas Cooper, B.A., assistant curate, each with a rich silk gown and cassock, in manifestation of their respect and esteem.—*Manchester Courier.*

The Bishop of Ripon has sequestered the revenues of the vicarage of Leeds, until a new vicar is appointed, in order to enable the churchwardens to provide for the proper performance of divine worship in the interim.—*Halifax Express.*

[The revenues of every living are sequestered immediately on the death of the incumbent, for the purpose here mentioned.]

The right of presentation to the vicarage is vested in the trustees of the advowson, whose number cannot exceed twenty-five, but must, when any appointment of vicar takes place, consist of so many persons. According to a recent parliamentary return, the vicarage of Leeds is worth 1257*l.* per annum, besides the vicarage residence. The only candidates for the vicarage, of whom we have at present heard, are, the Rev. G. Wray, M.A., lecturer at the parish church and St. John's church; the Rev. S. Hey, M.A., (brother to W. Hey, Esq.,) vicar of Ockbrook, in Derbyshire; and the Rev. J. Wardle, incumbent of Beeston. [There are others.] We believe that several of the friends of the Rev. J. Holmes, M.A., head master of the Leeds Free Grammar School, and minister of Trinity church, are exerting themselves in that gentleman's behalf, but he himself has not yet taken any active steps.—*Leeds Intelligencer.*

REGISTRATION OF CHAPELS, &c., FOR MARRIAGES.—The building needs only to be registered by the registrar general,

who, on receiving, through the superintendent registrar of the district, a certificate signed by twenty householders, that such building has been used by them during one year at least as their usual place of public religious worship, and that they are desirous it should be registered, shall authorize its registration, and give public notice by advertisement in a newspaper of the fact. The sum of 3*l.* to be paid to the superintendent registrar when the certificate is given to him.—*Leeds Mercury.*

At a meeting of the congregation and pew-holders of Huddersfield parish church, held in the vestry, to devise means (until proper legal arrangements were made) for paying the current year's expenses, an estimate of which had been previously made, the Rev. J. C. Franks, vicar, opened the proceedings with a brief history of the origin of church-rates, and stated that, notwithstanding the present meeting, it was not their intention to abandon a church-rate, provided it should become necessary; but, as church-rates had of late created much public dissatisfaction, and as that subject would in all probability come before the ensuing session of parliament, when no doubt some means would be provided in lieu of church-rates; it was thought advisable to call the present meeting, in order to provide what is becoming and suitable for the performance of divine worship. The estimate (amounting to 320*l.*) was then read over, and included charges for the bells, choir, allowance to curate, lighting the church with gas, fire, salary to sexton, and various other necessary expenses, and was unanimously agreed to by the meeting, (which consisted of about fifty persons,) and it was resolved that the amount should be raised by subscription, and placed at the disposal of a committee, which was then appointed, to the number of twenty-five gentlemen, who are to wait upon every pew-holder to solicit subscriptions.—*Bradford Observer.*

On Wednesday evening, Feb. the 8th, the Rev. T. D. Gregg, of Sheffield, gave a lecture on popery, in the large room of the Commercial Buildings in this town. The audience could not have fallen short of 1000 persons. A large number of Irish and other Roman Catholics were present. Very shortly after the commencement of the lecture, a disposition to disorder displayed itself. It became manifest, in fact, that the room was packed by a number of persons adverse to the sentiments of the lecturer, who were determined to have things their own way. A speaker, as the mouth-piece of the Roman Catholics, ap-

peared on the platform, who asked permission to answer the lecture after it was concluded. This being conceded, in a short time things went on quietly, so that the lecturer had an opportunity, during an address of above an hour in length, to bring before his hearers the main part of his subject, a deep attention being rendered to what he brought forward. He shewed clearly that a great apostacy of the church was foretold in scripture. That it was declared to have been about to rear its head at Rome, the head of the apostacy being, in God's own words, the great city seated on seven hills which ruleth over the kings of the earth, manifestly and undeniably Rome. When the subject had progressed to this point, the Roman-catholic part of the auditory seemed to have lost all self-possession. They raged—they were furious. The force of the conclusion, as it were, filled them with enmity. A scene followed which beggars description. Those on the platform attempted to drown the clamour by the singing of the doxology, the others whistled, and made every sort of noise in opposition. They protested that the lecturer should not proceed. He was determined that he would. For above an hour the struggle continued. At length three or four constables interfered, and compelled the ring-leaders to be orderly. A great part of the Romanists, finding that they could not prevail, now made a retreat, and, quiet being established, the lecture was proceeded with.—*Leeds Intelligencer*.

The Lord Mayor of York, at a meeting recently held in Merchants' Hall to promote the observance of the Lord's Day, stated, that he had personally informed the publicans that he should rigidly enforce the law against drinking in church hours, and that they had almost all expressed their approval of his object—as, if the law was generally enforced, they could shut up their houses and go to church. His Lordship also stated, that he had waited on the proprietors of wagons, to inform them, that he should enforce the fine of 20s. if the wagons travelled on Sunday, and he believed arrangements had been made to discontinue the practice. At all events, the police had instructions to lay informations if the law was violated.

WALES.

TITHES.—BISHOPRICK OF BANGOR.—On the 27th of January a large meeting of the landowners of the county of Carnarvon was held at the County Hall, for the purpose of petitioning against the

system of appropriation of the tithes of the diocese, as recommended by the Ecclesiastical Commissioners. The High Sheriff presided. A petition had been prepared and engrossed, which related simply to the subject mooted by the requisition, but in consequence of a most able and eloquent speech from Mr. John Williams, Sir L. Parry, M.P., proposed an amended petition, containing the suggestions thrown out by that gentleman. In the course of Mr. Jones's address he said, the Bishop of Bangor was prevented from preaching and superintending those under his care from his ignorance of their language; he insisted that the bishop was *pastor populi* as well as *pastor parochiarum*: at present his efficiency was retarded by his being obliged to perform all the duties of his office in a language unknown to the inhabitants. The service consequently became to them a senseless form, and they who were pre-eminently attached to the religion as taught by the established church were driven to dissent, for the purposes of obtaining those religious consolations their legal pastors were most willing, but not able, to administer to their flocks. The Welch people attended those preachers who subscribed to the thirty-nine articles. He therefore proposed that the petition should embody a request for the appointment of native bishops and clergy.—*North Wales Chronicle*.

A numerous meeting was held at Chester on the 3rd of February—C. B. Granville, Esq. in the chair—to petition Parliament against transferring any portion of the revenues of the established church in Wales to purposes unconnected with the Principality.—*Cardiff Journal*.

SCOTLAND.

THE CHURCH IN SCOTLAND.—IMMENSE CHURCH MEETING IN THE PEEL BANQUET HALL, GLASGOW.—This vast and important meeting of the friends of the church—by far the largest assembly that was ever congregated here or elsewhere for a religious object—was held in the magnificent banquet-hall, in Buchanan-street, on Friday, January 27, agreeably to the summons of the General Assembly's church extension committee. When the doors were opened, although the hall was filled in a short time, the immense crowds gained admission without the least confusion, and found their way to their seats in the most tranquil manner. We have ascertained that there were considerably upwards of 4,500 individuals present. We must not neglect to mention that a considerable number of volunteers, instigated by

the suggestions of the ultra-radical Liberator, insinuated themselves into the pavilion, under false colours, with the view of distracting the meeting by proposing an amendment. During the address of the first speaker this innocuous party raised a very faint hiss, which was responded to by a burst of enthusiasm on the part of the friends of the church, which fairly overwhelmed their opponents, who prudently remained quiet for the rest of the evening. Lord Belhaven was prevented by a severe attack of influenza from taking the chair, which was filled by Mr. Henry Dunlop, of Craigton. Dr. Chalmers, the Earl of Glasgow, Sir A. Campbell, of Garscube, Sir A. Edmonstone, of Duntreath, J. J. Hope Johnstone, of Annandale, M.P., and other noblemen and gentlemen, were absent from indisposition. — The Rev. Dr. McLeod; the Rev. Mr. Buchanan; the Rev. Mr. Lorimer, of St. David's; Mr. W. Campbell; the Dean of Guild; Mr. C. Ferguson, advocate, of Kilkerran; Mr. A. Smollett, jun.; Bailie Bain; Mr. Collins, &c., addressed the meeting in vigorous, eloquent, and thoroughly Christian speeches. The proceedings terminated at eleven o'clock. Resolutions were unanimously passed, expressive of gratitude to the General Assembly's church extension committee for their exertions, and resolving to lend it their cordial and vigorous support.—*Scottish Guardian*.

UNIVERSITY OF GLASGOW.—His Grace the Duke of Montrose has been elected, by the University Senate, Chancellor of the University of Glasgow, in the room of his late lamented father.—*Glasgow Courier*.

The Lords of the Treasury have at length agreed to allow the sum of 500*l.* towards finishing the necessary repairs of the University.—*Ibid*.

IRELAND.

PROTESTANT MEETING.—DUBLIN, Jan. 2.—On Tuesday, the long expected great protestant meeting took place at the King's Room, Mansion House, Dublin; the Marquis of Downshire in the chair. There were thirty-four peers present, and letters of apology on account of indisposition were received from the Marquises of Donegal, Thomond, and Abercorn; Earls Farnham, Enniskillen, O'Neil, Castlestuart, Norbury, and Mayo; Lords Clancarty, Fitzgerald and Vesey, Carberry, De Vesci, Dunlo, Dufferin, Hillsborough, Col. Forde, &c. About twenty resolutions were passed on this occasion, amongst which were the following:—That the protestants of Ireland, from their numbers, wealth, intelligence, and position, were as worthy

of support as any other class of his Majesty's subjects. That it was with grief they witnessed the line of policy at present followed by the executive in this country, and the unmerited withdrawal of that countenance which, as loyal and dutiful subjects, they had a right to expect from any administration conducting his Majesty's councils. That, with the exception of the two periods, 1641, and 1787, the protestant church never experienced such fierce hostility nor attacks so openly directed by a protestant government as at this juncture. That a body styling itself the General Association of Ireland, held its meetings in Dublin; that it was actively and seditiously employed in exciting and organizing the people of this country to resist the just prerogatives of the crown, for the spoliation of the established church, and the severance of the union between Great Britain and Ireland. That the support of the united churches was a solemn pledge given in the act of union.

At a monthly meeting of the clergy of the diocese of Tuam, recently held, the provisional committee appointed to consider the proposal of the Home Missionary Society, relative to the establishment of a mission in this diocese, made their report, and a society was formed, under the title of the "Connaught Home Mission Society," of which his grace the archbishop, who was present, was appointed patron and president. Thanks were voted to the society in Dublin for their offer of pecuniary aid, and also to supply missionaries; and it was resolved, that no clergyman should be received as a missionary uninvited, or without episcopal sanction.

An additional church is about to be erected by the Marquis of Hertford on his lordship's estate in the parish of Lisburn, Ireland. This is the third church which the noble marquis has caused to be erected on his estate within the last few years.—*Times*.

The honorary degree of LL.D. has been conferred by our university on the Rev. Dr. Cook, of Belfast, as a testimonial to his public and private character.—*Dublin Record*.

COLONIAL.

(To the Editor of the British Magazine.)

SIR,—The following facts do not appear to me to be generally known. Allow me to draw the attention of your readers to them:—

"A project, prepared at home, for the alienation of the clergy reserves, without providing even a nominal equivalent, is before the Provincial Legislatures of Up-

per and Lower Canada."—Bishop of Montreal's Letter, published by the Society for the Propagation of the Gospel in Foreign Parts, p. 11.

"The decree giving to the episcopal church (in Australia) one-seventh of the whole territory has been revoked, that portion still remaining as church and school lands, but applicable to the general purposes of religion and education, without reference to sects."†—British Colonial Library, by R. Montgomery Martin, vol. ii. p. 165, (smaller edition, 1836.)

"The Bishop (of Australia) stated, that the government have announced their intention of withdrawing the aid hitherto

supplied by them to such schools, [schools in 'connexion with the church,'] and have recently adopted, for all schools which receive aid from government, a plan called the 'Union System,' similar to that which has been established in Ireland, which makes no provision for the instruction of the children in the principles of the Church of England."—Report of the Society for Promoting Christian Knowledge for 1836, pp. 49, 50.

I forbear to make any remarks on these facts, leaving your readers to draw their own inferences.

I am, Sir, your obedt. servant, W. S. D.
Feb. 9th, 1837.

* The Bishop states that the allowances enjoyed by the Bishop of Quebec and by himself respectively, are to cease with their lives; and that "the salaries paid to certain of the clergy in the North American colonies are to continue only during the respective incumbency of the functionaries now in office." These things are additional to the withdrawal of the parliamentary grant.—See the Bishop of Montreal's Letter, the whole of which is earnestly to be recommended

to the attention of all who regard the spiritual welfare of their fellow-subjects in the colonies.

† Page 113 of your number for January, you have the following notice:—"A correspondent of the *Times* says, that 'A Roman-catholic bishop has been officially sent out to the colony of New South Wales by the government, that he is elevated to the same importance as the clergy of the church of England, and receives the same support.'"

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NOTICES TO CORRESPONDENTS.

THE Editor of the "Christian Examiner" has addressed a letter to the Editor of the British Magazine, stating that, in his opinion, the words noticed in the last number, the "horribly injudicious, not to say unrighteous, Editor," could not apply to the Editor of the British Magazine, as he only copied the letter from "The Watchman." The friend who communicated the remark to the Editor of the British Magazine is, it must be remarked, a man of very acute mind, and accustomed to give his attention to literary subjects, and he conceived that those words were meant to be so applied. This is all the further notice which the matter requires.

A very grave and serious error was committed in the last Magazine, no less an error than making one of the most excellent and respectable men in the Irish Church—Archdeacon Torrens, the *real archdeacon of Dublin*—defy his diocesan. He, however, will doubtless readily admit this apology, as there could be no doubt who was the person meant, as he had taken care to advertise himself in all the newspapers on this point. The simple fact was, that knowing the gentleman in question to be an archdeacon resident in Dublin, and son to the late archbishop of that diocese, it was taken for granted, carelessly, that he was archdeacon of Dublin, and no reference made to the proper sources of information.

The account of the Lichfield and Coventry Church Building Society has been received, and it should have been given this month, but it was impossible to find time to abridge it, or space to insert it at length. It is hoped that next month it may be given without abridgement. The friend who has communicated it deserves warm thanks.

A most interesting pamphlet has been received, containing the memorial presented to the governor and council at Madras, by the bishop, the clergy, and a multitude of other highly respected individuals, relative to the indirect encouragement unhappily given by the English to idolatry, notwithstanding the positive orders of the government at home. It arrived too late for anything but this hasty notice now. Next month as good an account of it as circumstances will allow shall be given.

Many thanks for the History of the Reader in the Irish Society, which shall be used next month.

The meeting which took place at Killorglan has not been noticed this month, because it is thought better to make some inquiries about it previous to hazarding any remarks.

The following have been received:—"Ὁρθόδοξος," "E.," "A Lover of Truth," "Φιλοκάνων," "Letter II. from Rev. A. T. Russell," "—s—t," "R. F.," "W.," "Lines written in the Bible of an eminent Infidel," "J. C.'s Thoughts on the Creeds."

Two excellent poems—one "On Death," the other "On Judgment"—have been received. It is intended to publish the former in the next number.

Many thanks for the essay on "Love and Hatred." The intention with which it is offered is very kind, but it does not exactly lie within the range of this Magazine, and, therefore, whatever its merits, it cannot be inserted.

"L. L." is rather unreasonable. The letter in June, to which he alludes, contained a considerable list of churches built by individuals, and it could hardly be supposed that one person could be acquainted with all that is stated there, on his own knowledge. The individual who undertakes to correct one statement, ought to authenticate his correction by his name, because such a correction is only of value where the individual has means of knowledge, and is a credible witness. Perhaps "L. L." will be obliging enough, the next time he writes, to remember that he is not writing to his footman.

"L." is thanked for his extract from the "Record," disapproving of the suppression of the see of Sodor and Man; but it is of so little consequence what the "Record" says or thinks on any subject, that it is not worth while to print it.

The letter from the "Member of the S. P. C. K." (or S. E. V. L.), has been received, and shall be used next month.

"Clericus" will see that his question is answered by the paper from Wolverhampton, printed in last month's number, as far as any private authority can go; but he must remember that no opinion on a point of law, except that of a lawyer regularly paid for it, can be fully depended upon.

"N. N.'s" answer to the letter of "W. C." in the "Record" newspaper, would have been inserted in this number, had it come in time.

The excellent address of the Marylebone clergy, on the Sabbath, shall be given in the next number.

It ought to have been mentioned in the article on church rates, that petitions against church rates have been seen lying for signature, in dissenting chapels, on Sunday.

THE
BRITISH MAGAZINE.

APRIL 1, 1837.

ORIGINAL PAPERS.

CIRCULAR LETTER OF THE CHIEF RABBI IN LONDON, TO THE
JEWISH CONGREGATIONS IN ENGLAND.

To define Judaism *as it was*, is comparatively easy. There can be but little doubt that the Judaism of former days was the religion of the Talmud, and therefore responsible for all the folly, intolerance, and superstition contained in that mass of traditions. To get a right notion of Judaism *as it is* presents a little more difficulty. Reforms, and rumours of reforms, have unsettled the minds of the Jews themselves, and induced many amongst them to imagine that Judaism is no longer what it used to be; and thus some are led, with the most perfect good faith, to deny some of the essentials of their religion, and to attribute to it a measure of charity, and a freedom from superstition, not warranted by fact. To hear such persons speak, one would think that the Talmud is now an obsolete book, and the power of the rabbies a mere reminiscence of antiquity. There are, however, some authentic sources from which authoritative information may be obtained, and they lead us to conclude that Judaism as it is, is precisely the same as Judaism as it used to be—that is, that it is still the religion of the Talmud. These sources are various; there are, first, the catechisms published for the use of the Jewish youth, of which the last* published in this country, in describing Judaism, after mentioning the five books of Moses, says, “We also, from the same source, receive, as sacred and authentic, a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which, many enactments in the holy Bible could not have been understood and acted upon; these, termed traditional or oral laws, were collected and formed into a volume called the ‘Mishna,’

* A Manual of Judaism, by Joshua Van Oven, Esq., M. R. C. S. L. London: 1835.

by rabbi Jehudah Hakodesh, A.M. 4150; in addition to this, we are guided by the explications of the later schools of pious and learned rabbins, constituting what is now known by the name of the Talmud or Gemara." (p. 22.) Here is the explicit avowal of a Jewish gentleman of education and respectability, that Judaism is not changed; and a specimen of the principles in which the Jewish youth of England are educated. They are still taught that the Mishna is "sacred and authentic," and that the Talmud is "a guide" in matters of religion. There is another source of information, which would place the matter beyond doubt; and that is, the records of the Jewish Beth din, or tribunal, in London, if they could only be consulted, but that is almost a matter of impossibility. One of the acts of this tribunal, however, has fallen into the hands of the writer, in the form of a printed circular letter, addressed, about a year and half ago, by the chief rabbi in London, to the congregations in England, of which a copy is now given, and on which some remarks are offered. Part of it is in English, with a few Hebrew words interspersed, of which the translation is given in brackets, and part of it in that mixture of German and Hebrew commonly called Jewish, of which the translation is here printed, with the original Jewish subjoined, as it is quite a curiosity:—

"Whereas, Mr. Joseph Abraham Goldman, heretofore שוחט [slaughterer] at Southampton, appearing before me to be re-examined respecting his qualifications, according to custom, was then and there charged with having broken his תקיעת כף [striking of hands,] or solemn engagement, into which he had entered when appointed to the office of שוחט [slaughterer] at Southampton. And myself and the בית דין [tribunal] having duly examined the charge brought against him, did find the said Mr. Joseph Goldman guilty thereof; so that no re-examination took place; but I and the בית דין [tribunal] did unanimously adjudge and declare him unfit to hold an office of trust like that of שוחט [slaughterer,] and we did, therefore, על פי דין [according to judgment,] interdict his שחיטה [slaughtering.]

"And whereas, notwithstanding the above unanimous decision, pronounced by myself and the בית דין [tribunal,] the principal יהודים [Jews] residing at Southampton have thought proper to engage the said Mr. Joseph Abraham Goldman as their דוון [reader] and שוחט [slaughterer;] by accepting which engagement he has repeated the offence, and become guilty of breaking the first תקיעת כף [striking of hands,] attested by his own signature, into which every שוחט [slaughterer] enters upon his first receiving his קבלה, or licence, from me. And although frequently remonstrated with, and exhorted to obey the decision of a competent tribunal, (according to which the שחיטה [slaughtering] of Mr. Joseph Abraham Goldman is מרפה [unlawful];) and another שוחט [slaughterer] having been promised them by me, and that I would also settle their disputes with the קהלה [congregation] at Portsmouth, they still persist to retain and employ Mr. Goldman as their שוחט [slaughterer.]

"Having done everything in my power to remove this מכשול [scandal,] but in vain, it now becomes my painful duty to give this PUBLIC NOTICE, that the שחיטה [slaughtering] at Southampton, together with the vessels and utensils of the יהודים [Jews] residing there, who use that שחיטה [slaughtering,] are מרפה [unlawful,] and that, therefore, every one, and particularly travellers, whose business calls them to that neighbourhood, בלבם אשר יראת ה' [in whose heart is the fear of the Lord,] are CAUTIONED against partaking of the meals, or eating in the house, of any one who uses such שחיטה [slaughtering.]

"In order that no one may remain exposed to sin from ignorance, (בשגגה,) I have directed this caution to be publicly proclaimed in שוהל [the synagogue.]

וכל השומע לדברינו תבא עליו ברכת טוב, וכתב וחתם לחיים
טובים ב"ה הבע"ל עם כל הכתוב לחיים בידו של

[And every one that hearkeneth to our words, upon him shall come the blessing of good, and he shall be written and sealed to a good life at the festival of the new year, which is now coming upon us for good, together with every one that is written to life in Jerusalem.]

"London, 24th Elul, 5595 [1835.]

"TO THE ELDERS OF ————.

"Gentlemen,—Referring you to the above circular, you will please to have called out in שוהל [the synagogue,] on הב"ה ראש השנה [the feast of new year, which is coming upon us for good,] as under:—"

"By the help of God.

"The Rav. the Gaon, the president of the tribunal of the congregations of the church of Israel, (may their Rock and Redeemer preserve them,) which are in London, and also in the congregations which are in the country, and his righteous tribunal, hereby proclaim and make known, that Mr. Joseph Abraham Goldman, who was formerly slaughterer and meat examiner in the holy congregation of Bristol, and afterwards in Southampton, has, some months since, been convicted, both by the Rav. the Gaon, the president of the tribunal, and also before his righteous tribunal, (may their Rock and their Redeemer preserve them,) of having broken his solemn engagement of striking of hands; and, therefore, the said Mr. Joseph Abraham Goldman is inadmissible to give testimony or to take an oath, and much less is he to be believed in matters of slaughtering or examining the slaughtered animals: therefore, every one who is surnamed with the name of Israel will take heed not to eat of his slaughtering. Further, even the vessels of those householders who eat of his slaughtering are unlawful, as the vessels in which carrion and torn meat is boiled. And every one that hearkeneth to our words, upon him shall come the blessing of good, and he shall be written and sealed to a good life at the festival of the new year, which is coming upon us for good, together with every one that is written to life in Jerusalem.

"The little one, Solomon, son of the Gaon, our teacher and our master, the Rav., Rabbi Hirsch, the memory of the righteous is blessed, dwelling here in the aforesaid holy congregation, and its precincts."

Such is the official letter of the rabbi to the Jewish congregations in England. It relates to a quarrel between the chief rabbi in London and the Jewish congregation at Southampton, into the particulars of which, though not unknown, it is not necessary now to enter. The great interest of the letter consists in the exhibition which it makes of the nature of that Judaism which is professed and practised in England. No one who reads this letter can doubt about its being still the old superstitious and intolerant religion of the Talmud. The whole letter presupposes, not only that the Talmud is a book of divine authority, but that the Jewish congregations in England believe

* The part that now follows is, in the original, in Jewish, and printed in Hebrew characters, as subjoined:—

ב"ה

הרב הנ"ב ד' דקלות כנסת ישראל יצ"ו בלונדון ובקלות שבמדינת, ובית דין הצדק לאסן הדינים
מסרו ומדיע וין, דאס כ' יוסף אברהם גאלדמן שד' מלנים שחש ונחקר בק"ק בריספאל, אונד
נאכדער און סדוהמפסטאן, אשר זה היה חדשים אונד אריכשפונדן וחזקן ואחזקל אצל הנ"ב ד'
אלס לפני בית דין הצדק יצ"ו, שעבר על תקיעת קף, ומעשה אונד כ' יוסף אברהם גאלדמן הנ"ל סטל
לעדת ולשפועה, פירט מעמד ליתן לו נאמנות על שדושות וביקורת צ"ד כל איש אשר בשם ישראל
יכונה ויורה אכפונג געבן, ניכס צו עסקן שדושות, אונד ואנאד דא כלים מבעל בנים ועלכע
עסקן שדושות ודין משה, כאשר כלים אשר יגושל בהם נבלות ופשוט, וכל השומע לדברינו תבא
עליו ברכת טוב, וכתב וחתם לחיים בידו של הבע"ל עם כל הכתוב לחיים בידו של
במאן מחדד צ"ה וצ"ל הנהגה ק"ק הנ"ל ואנטי:

it to be so, and are guided by its decisions. This appears, first, from the turning point of the whole dispute, which is, the Talmudic doctrine of the slaughtering of animals for meat. According to the Talmud, the business of slaughtering is a mysterious science, requiring considerable learning in the operator, and besides, a special licence from the rabbi. Some idea of it may be formed from the following particulars:—Maimonides, in his treatise on the subject, defines the mode of performing the operation thus—"On which part of the animal is the slaughtering to be effected? On the windpipe, from the edge of the uvula downwards as far as the top of the extremity of the lungs, as these parts are situated when the beast stretches out its neck to feed: this is the place of the slaughtering in the windpipe; and all the part outside which answers to this place is called the neck. If the beast forces itself, and stretches out its neck much, or if the slaughterer force the signs, and draws them upwards, and he slaughters at the right part of the neck, but afterwards it be found that the windpipe or œsophagus is not cut at the right place, then it is a doubtful case of carrion."* In the same place he defines, that the knife or implement must have no gap in it: "But if there be anything like a furrow in the edge of the instrument wherewith the slaughtering is effected, even though the furrow be the least possible, the slaughtering is unlawful." But besides any flaw in the knife, there are other things which may render the slaughtering unlawful, and which are considered as the great essentials of the rabbinic act: "First; if the operator makes a pause of a certain length before the act is completed. Second; if the throat be cut at a single blow, as with a sword. Third; if the knife enters too deep and is hidden. Fourth; when the knife slips up or down from the right place. Fifth; when the windpipe or the œsophagus is torn, and comes out before the act is completed." When all these conditions of lawfulness have been satisfied, the internal structure of the animal must be examined, and the result of this examination may be to pronounce that the meat is not fit for a Jew to eat. These few out of the multitudinous decisions and definitions of the oral law may shew the necessity of having the slaughterer first examined as to his competency, and will throw some light upon the chief rabbi's letter. The power of the rabbi to depose a slaughterer, and the course which the chief rabbi has actually pursued in causing his sentence to be proclaimed in all the synagogues in England, are warranted by the following passage: "If a slaughterer, who has not had his slaughtering knife examined before a wise man [a rabbi], slaughters by himself, his knife must be examined. If it be found in good order, he is to be excommunicated, because he may depend upon himself another time when it has a gap in it, and yet slaughter therewith. But if it be found to have a gap, he is to be deposed from his office, and excommunicated, and proclamation is to be made that all the meat which he has slaughtered is carrion." Thus it is seen that the Judaism at present existing in England is, in every particular, the religion of the Talmud, and that the

* Hilchoth Sh'chitah, i. 7.

intellect of this once holy, and still great and interesting people, is still in the fetters of superstition, forged nearly two thousand years ago. But it is not the intellect only that is affected. The poor are sadly oppressed, and the peace of all disturbed. These laws concerning slaughtering make the Jewish meat dearer than that to be had in our markets, and consequently more inaccessible to the poor. They also prevent them from partaking of the food provided for the sick or the destitute in hospitals and workhouses, and thus expose many to absolute starvation. In the case before us, we see that all the Jews of England are set against the Jews of Southampton, and forbidden to eat in their houses; and that all the food of these latter persons is pronounced to be no better than carrion. To Christians, this appears to be a very tyrannical decision; but if the oral law could have its full sway, the chief rabbi and his righteous tribunal would not conclude with a mere oral declaration, but would, at least if they followed out the principles of the Talmud, summon Mr. Joseph Abraham Goldman, and the members of the Southampton congregation, and give them a very sound flogging. The law is:—"That if an Israelite does not know the five things which invalidate the art of slaughtering, as we have explained, and slaughters by himself, it is unlawful both for himself and others to eat of that which he has slaughtered; for this case is much the same as that of doubtful carrion, and he that eats of it a quantity equal to an olive is to be flogged with the flogging of rebellion"—that is, without measure or mercy. But with respect to the Southampton Jews there can be no doubt at all. The chief rabbi in London, and his righteous tribunal, have officially declared, that their food is no better than carrion; and consequently they are liable, whenever the commands of the oral law can be safely executed, to be visited with the aforesaid punishment. At present, Christian laws protect the Southampton Jews from the intolerance of their own religion; and as severity cannot be brought to bear upon the offenders, this letter contains another expedient for bringing them to submission; it promises blessings and life to those other Jews who will treat their Southampton brethren as excommunicate. Twice over the letter says, "And every one that hearkeneth to our words, upon him shall come the blessing of good, and he shall be written and sealed to a good life at the festival of the new year, which is coming upon us for good, together with every one that is written to life in Jerusalem." The letter here takes the rabbinical Jews by their weak side. Every such person looks forward with fear and trembling to the new year, for the oral law teaches, that "As the merits and sins of a man are weighed at the hour of his death, so likewise every year, on the festival of new year's day, the sins of every one that cometh into the world are weighed against his merits. Every one who is found righteous is sealed unto life. Every one who is found wicked is sealed unto death. But the judgment of the intermediate class is suspended until the day of atonement." The principles according to which this judgment is supposed to be conducted are, that "If a man's merits exceed his sins, he is righteous. If his sins exceed his merits,

he is wicked. If they be half and half, he is a middling or intermediate person." The consequence is, that as the new year approaches, and especially in the month of Elul, in which the letter is dated, the rabbinical Jews become more and more careful in observing their rites and ceremonies, that the balance of the account may not be against them. The rabbi, however, promises them, if they will hearken to his words, that they shall receive a blessing, and be sealed to life. And this shews us, at least, the estimate which the rabbi and his righteous tribunal form of the state of the Jewish mind in England. They clearly take it for granted that the congregations to whom they wrote would be influenced by these superstitious feelings connected with the new year—that is, they believe that the Jews of England are still under the influence of the Talmud.

But the most striking proof of the unlimited power of Talmudism, even in this country, is the expectation of the rabbi and his colleagues in London, that all the congregations would receive their decision as that of a lawfully authorized tribunal; and further, the fact that neither Mr. Joseph Abraham Goldman nor the Southampton congregation, so far as we know, have ever sought redress from the tribunals of the land. To the unthinking, it might appear that the conduct of the Southampton congregation manifested a loosening of Talmudic bonds. But a little reflection shews that they have rebelled, not against the Talmud, but against the chief rabbi in London; and this they might fairly do, even according to Talmudic principles, for it would not be easy to prove that even the oral law gives him that absolute power which he has hitherto exercised over all the Jewish congregations of England. They only doubt his right to control their affairs, but still think it necessary to have a rabbinic slaughterer, and to observe the rabbinic laws. And in the case of this letter, although it might seriously affect their temporal interests, and does actually bring forward a charge, however unfounded, against an individual, declaring that he is "inadmissible to give testimony or to take an oath," we have never heard that they questioned the lawfulness of the Jewish tribunal; or appealed to the Christian judicature. And yet it is evident that nothing but the Talmud can give the rabbi and his colleagues any right to consider themselves as "a competent tribunal," and to expect the obedience due to it. The law of the land gives them no judicial authority whatever to try causes, or to pronounce a sentence detrimental to the character of any one. Their claims rest altogether upon the Talmud; and the issuing of such a letter, containing such a judicial sentence, proves beyond all doubt that the Jews of England receive the Talmud, not only as the foundation of their religious belief, but as the code of law by which they are governed. Here, then, is a practical proof, that Talmudism is not merely a system of religious belief, but a code of civil law, which has its judges and its tribunals, and lords it, not only over the consciences, but over the persons, the characters, and the dealings, of the Jews, in England as well as elsewhere. The grand inference, however, is, that the Judaism of this country and age is just the same as the Judaism of

Poland and Morocco, or of the tenth century. Individuals of the Jewish nation have changed their private opinions, and we know that a respectable body of the Portuguese Jews in London are now endeavouring to effect a public renunciation of some parts of Judaism; but the system itself still remains the same, chargeable with the same folly and intolerance, and putting forth the same pretensions. It is therefore high time for those Jews who, we are assured, sincerely hate the intolerance and repudiate the folly of the Talmud, to consider whether they will still suffer themselves and their nation to be judged of by the principles of that book; or whether, by an open, honest, and manly renunciation, they will deliver themselves from that unmerited load of prejudice which must ever rest on them so long as the Talmud is known to be the source of their faith, and the guide of their conduct. It will not do to make fine distinctions between one set of doctrines and another; either the oral law is wholly obligatory, or it is not obligatory at all. Either it is wholly true, or wholly false. If the laws respecting the slaughtering of animals, and the sentence of rabbinic tribunals, be in force, and according to the chief rabbi's letter they are so, then the intolerant laws respecting idolators and Gentiles are also in force. Then all Gentiles who study in the law, or keep a Sabbath day, are guilty of death;* then it is unlawful to help a drowning idolator;† it is lawful to kill an apostate Jew, either by force or by fraud, as is most convenient;‡ there is no such thing as marriage amongst Gentiles;|| and whenever the Jews have the power, it will be their duty to convert all nations by force, and to put all who refuse to the sword.§ It is not meant to charge any particular individual of the Jewish nation with holding these principles, but if the Talmud be true and binding, and that it is so the last Jewish catechism published in this country asserts, and the chief rabbi's letter implies, these are the tenets and doctrines of Judaism, and hitherto the members of the Jewish persuasion have not renounced them. They still profess a religion which professes that these doctrines are divine. If their profession be sincere, then they really hold, and, no doubt, are prepared to act upon, these principles. If their profession be insincere, the sooner they renounce it the better. They will have more peace in their own consciences, and will contribute in no small degree to restore their nation to that position to which their origin, their talents, and the benefits conferred upon the world by their forefathers, so well entitle them.

* Hilchoth M'lachim, c. x. 9.

† Hilchoth Accum, x. 1.

‡ Hilchoth Mamrim, c. 3.

|| Hilchoth M'lachim, viii. 3.

§ Ibid. 4.

DR. LINGARD AND WILFRID.

THERE is no circumstance recorded in the church history of our Anglo-Saxon forefathers on which the advocates of Rome have laid greater stress than the appeals of Wilfrid to the Holy See. On this isolated fact they have most industriously raised the ponderous structure of papal supremacy in this island; nor is their argument altogether devoid of plausibility. "The history of his appeals," says Dr. Lingard,* "has been narrated by two classes of writers, as opposite in sentiment as distant in time: by cotemporary historians, who lament the causes which rendered them necessary, and hail the success with which they were attended; and by modern polemics, who condemn them as unwarrantable attempts of an ambitious prelate to preserve his own power by sacrificing the religious liberties of his countrymen. The clamorous warmth of the latter opposes a curious contrast to the silent apathy of the former; and a diligent comparison will justify the conclusion, that the present champions of the independence of the Anglo-Saxon church are actuated by motives which never guided the pens of the more ancient writers." After this spiteful observation, he goes on to detail such parts of Wilfrid's history as make for the Romish cause, omitting all that may bear an opposite interpretation, (which, I conclude, is what he means by "clearing the history of Wilfrid from the fictions with which modern controversy has loaded it"); and ultimately informs us, that the case proves incontestibly "the utility of the *supreme jurisdiction* of the pontiffs." Dr. Lingard's rapid and summary process was, assuredly, likely enough to lead him to such a conclusion; every one cannot, however, proceed by these seven-league strides, and I must therefore beg leave to follow, non passibus æquis.

Before pronouncing, then, on the character of Wilfrid, and the conclusions to be drawn from his conduct, it will be desirable to consider his education, and the peculiar circumstances in which he was placed.

The principal authorities for the life of Wilfrid are Bede and Eddius, both, unfortunately, firm adherents to the Romish party. The latter was chaplain to Wilfrid, and is strongly devoted to the interest of his patron, and determined stoutly to defend him in everything, at all hazards; and Bede himself, though, beyond doubt, the greatest scholar of his time, and, in general, an impartial historian, occasionally suffers himself to be misled by his fondness for the cause of Rome, and shews that even he could garble history a little when the defence of Romish tenets required it. By the help of these authorities, however, especially Bede, with some occasional assistance from other sources, I proceed to investigate the matter.

At the age of fourteen,† (A.D. 653,) says Bede, Wilfrid contracted

* Lingard's Anglo-Saxon Church, vol. i., p. 245.

† *De gestis regum Anglorum*. 7 hæfde xiiii yntwa. pa he mynster luf ðam weofode hfe forþær 7 gelufode. Ðær þe he þa þ hif fæder fæde. (forþon hif modor ær forþfæde.) Be þa luflice hif willan 7 hif beforlicum lufum gefarode 7 gefultumade, 7 hine het 7 læfde þ he þam halpenban ongyrneffum georne gefeole. Ða com he hnafe to Lindegarþana ea. &c.—Bede, Ec. Hist., lib. v., c. 20, p. 439, ed. Whelock.

a strong desire for the monastic life, and his father approving of his choice, the care of his instruction was committed to the monks of Lindesfarne. Here his attention both to study and to discipline were unwearied; but conceiving,* says his historian, "that the way of virtue delivered by the Scots was in nowise perfect," he determined to go to Rome, and see what ecclesiastical and monastic rites were observed in the apostolic seat. This design meeting with the approbation of the brethren, was communicated to the Queen Eanflæd, who sent him to her cousin Ercenbyrht, King of Kent, requesting that he might be honourably forwarded to Rome. At the court of Ercenbyrht† he met with Benedict Biscop, a youth of warm and devoted temperament, and, like himself, inflamed with an enthusiastic desire to visit the Apostolic See. With the king's approval, the two youths set out for Rome, and proceeded as far as Lyons, where they parted company. Benedict pursued his journey to Rome, but Dalfinus,‡ bishop of Lyons, charmed, if we may believe Bede, with the talents, acquirements, beauty, and cheerful elegance of young Wilfrid, detained him under his own protection, and even offered him a considerable fief, together with the hand of his niece, and the honour of adoption. These the young man graciously declined, and disclosed to the bishop his intention of visiting Rome, and was accordingly sent forward on his journey, the venerable prelate providing him with an appropriate escort.

On arriving at Rome, he for some months applied diligently to his studies under the pious and learned Archdeacon Boniface, under whose tuition he acquired the Roman method of computing the festival of Easter. After this he returned to Dalfinus, received from him the tonsure, and lived with him three years, and would ultimately have been his heir, had not that prelate been cruelly murdered by order of the Queen Bathild, to whom, it should seem, he had given some offence, though of what nature we cannot now discover. Young Wilfrid accordingly returned to England.

An education of this kind must have had an incalculable effect on the mind of young Wilfrid. Dalfinus himself was probably a staunch

* *Da on geat he fcrunga fcrice mælum glesp. r modp. þ þ ne pær fulfcrnede þe gæstfcrta mæra. ðe him fram Scottum fæd 7 feald pær.*—Bede, *ibid.*

† *Lom ðræp eac fcrice on þa fcrfan tæd cþ. n ung man pær hir nama Biscop 7 hir fcræo nama Benedictus. pær he of æþelne fcrfymde Angel peode.*—Bede, *ibid.*

‡ *Da pær Wiffrid þære gehæp fram Ða fcræo þære ceastre B. . . . Ða ongan fe Biscop luftefullan pær ungan fcrættas. 7 hir fcrfcrta fcrpda. 7 hir andfcrpitan fægefnætte. 7 glæbnefte hir wæda. 7 g fcræfcrnefte hir g polta. . . . 7 him eac fcrice gebed fæt he him polde fcrilan to hea ðenne 7 to peccanne meele ðæl Galla fcræf. 7 him polde hir bræcra wæton fæmne to wife g fcrfcrilan. 7 hine fcrme on beapn lufan habban polde.*—Bede, *ibid.*, Whelock, p. 440.

§ *Galeofnæda nu fcrfcræ bec 7 gætel fulfcrta Gæfcræna (computum Paschal rationabilem) 7 monige ofne ðe belumpon to fcræfcræm peodfcræpum. ðe he on hir eble leopnæn ne mæhta.*—Bede, *ibid.* "The right method of computing Easter," says Bede, "and other things which he could not learn at home." The Easter being then celebrated among the Angles, according to the British rule, on the Sunday that fell on the fourteenth moon, according to the tradition said to be deduced from St. John. Bede will not allow that to be correct, but, following his Roman prejudices, calls the other the right method.

Romanist; but under the able instruction of Boniface, Wilfrid's mind, already imbued with high notions of Roman perfection, must have absorbed every Romish dogma with a most insatiable avidity.

Now it is true that Gregory the Great* repudiated the authority claimed by the Roman See, but not every pontiff was possessed of Gregory's unassuming character. Long before his time, the claims of the papacy to interfere in the economy of foreign churches had been advanced and rebutted. Even so early as the beginning of the fifth century, in the year 417, the sixth Council of Carthage,† with the venerable St. Augustine of Hippo at its head, had been forced to enter a decisive protest against the encroachments of the pontiffs ‡ Zozimus, Boniface, and Celestine; and, indeed, the aspiring policy of the Roman bishops may be traced even to a higher antiquity. Succeeding bishops had imitated the example of these, so that Gregory's moderation must be esteemed rather as an exception to, than a sample of, the papal line of conduct. We may, then, reasonably suppose that Boniface neglected not to instil into his pupil's mind, already too apt to receive such impressions, a firm conviction of the pope's authority as supreme judge in all controversies relative to ecclesiastical doctrine and discipline.

At Wilfrid's return, Oswy, or Oswio, was reigning in Northumberland, and was then the most powerful monarch of the Anglo-Saxons. By his order, Wilfrid was ordained priest by Ægibyrht,§ bishop of Wessex, and to his care was committed the education of the king's sons, Alfred and Ecgrid. Oswy had married Eanfleda, daughter of the king of Kent, a princess who had been educated in the Romish customs, and who, after her marriage, obstinately adhered to the prejudices of her education. The king, on the contrary, adhered to the British school, and, accordingly, each party celebrated the paschalseasons at their own time; so that, frequently, one party was enjoying the festivities of Easter while the other was practising the austerities of Lent.¶ By this means, the Northumbrian monarch found his political happi-

* Gregorii Ponti. Epist., lib. iv., 32, 34, 38, 39, and other authorities, cited by Soames, Ang.-Sax. Church, p. 63.

† Mosheim, Cent. V., cap. 2, § 6. Leydecker, Hist. Ecc. Afr., tom. ii. History of Popery, 4to, (London,) by several Gentlemen, vol. ii., p. 41. Platina, in his Lives of the Popes, does not mention this African affair.

‡ "Item placuit ut presbyteri, diaconi, vel ceteri inferiores clerici in causis quas habuerint, si de iudiciis episcoporum suorum questi fuerint, vicini episcopi eos audiant, et inter eos quidquid est *finiant*. . . . Quod si ab iis provocandum putaverint, *non provocent nisi ad Africana concilia, vel ad primates provinciarum suarum*. Ad transmarina autem qui putaverit appellandum, a nullo intra Africam in communionem suscipiatur." Subscribed by sixty bishops, near the head of which list stands St. Augustine's name.—Abp. Mansi's Amplissima Collec., tom. iv., p. 507. The council bade Pope Celestine forbear—"ne fumosum typum sacculi in ecclesiam Christi videatur inducere." On this subject see Abp. Laud's Conference with Fisher, p. 172; a work which should be in every one's hands.

§ Bede, *ibid.*, Whelock's edit., p. 442.

¶ Bede, lib. iii., c. 25, where there is a circumstantial account of the Whitby transaction. The absurd termination of this synod appears to have moved the indignation of King Alfred, who omits the chapter in his Anglo-Saxon version of the Ecclesiastical History.

ness marred by domestic trouble, and at length consented to have the matter decided in a public synod. "When a man," says Mr. Soames,* "who has so long resisted under such circumstances, at last expresses an intention of solemnly reconsidering the subject in dispute, he has generally made up his mind to seek some plausible pretext for giving way." It was, then, probably, with this intention that Oswy, in the year 664, convoked the Synod of Strenæshalch (Whitby), the issue of which decided the question in favour of Rome. Colman, bishop of Lindesfarne, defended the British system against Wilfrid, and maintained that it was derived from St. John; but not being able to claim, as Wilfrid did for St. Peter, from whom he derived the Roman system, the power of the keys, Oswy gave way to Wilfrid, "lest, when he should knock at heaven's gate, he should be refused admittance."† This stroke of royal wit was generally applauded, and the Roman system accordingly established. Colman, however, and the British controversialists, felt themselves somewhat ill-used. He accordingly retired to his monastery, and, after some interval, resigned his bishopric, on which Wilfrid was raised, A.D. 665, to the episcopacy of all Northumbria.‡ This appointment he had nearly lost by his childish vanity, which made him stay parading his new dignity in Gaul (whither he had gone to receive consecration from his friend Ægilbyrht, now translated to Paris,) till A.D. 669; during which period the king, incensed at his delay, had caused St. Chad, or Ceadda, abbot of Læs-tingham, to be consecrated in his place.§ He was, however, recognised by Theodore, archbishop of Canterbury, who arrived in May, 669, and St. Chad willingly retired to the seclusion of his monastery.

In the year 670, Oswy died, and his younger son, Ecgfrid, succeeded to the throne of Northumbria, the elder and more talented Alfred being set aside on account of his illegitimacy.

Three years after this, Archbishop Theodore convoked the famous Council of Hertford, which enacted ten canons, whereof the ninth was—That as the number of the faithful increased, bishops should be multiplied;|| "a point," adds the council, as if to express the anxiety of the fathers on the subject, "which we have, up to the present time, not sufficiently attended to." Under this law, it was determined to divide the immense diocese of Wilfrid, and to erect his favourite monastery of Hagulstad (Hexham) into an episcopal see. This was

* Bampton Lectures, p. 164.

† Ne forte, me adveniente ad fores cœlorum, non sit qui reserat, adverso illo, qui claves tenere probatur.—Bede, *ibid.* Whelock's edit., p. 236. John of Tinmouth, a chronicler of the 14th century, cited by Mr. Soames, from the Lambeth MSS., insidiously adds besides the keys, the *principatus ecclesie*.

‡ Soames' Anglo-Saxon Church, p. 66. Heylin's *Help to History*, p. 186.

§ Soames, *ibid.*

|| Se nýgeða capitol pær gemænlice srmæd. ꝥ te peaxendum ðam nime galesfrumpa. na Biŕceopa ætýcte pæron. Nonum capitalum in commune tractatum est, ut plures episcopi crescente numero fidelium augerentur: sed de hac re ad præsens siluimus.—Bede, lib. iv. c. 5, edit. Whelock, p. 274. Lingard would have us believe, on the authority of Bede, that this canon was not ratified; but he cites no passage to this effect, nor do I believe there is one.

more than Wilfrid's pride and avarice,* admitted even by his panegyrist Eddius, could submit to, and he accordingly refused obedience to his sovereign and metropolitan.

Another circumstance contributed to render Wilfrid obnoxious to Ecgfrid, and this was, his systematically abetting the fanaticism of that sovereign's wife, Ætheldryth,† a princess most pertinaciously determined, not only to preserve the integrity of her person, but also to desert her husband, and shut herself up in a nunnery. Eddius attributes his disgrace to his haughtiness, avarice, and his ostentatious and unbecoming style of living. All these causes probably contributed to his ruin, but most of all, I conceive, his opposition to the ninth canon of the Council of Hertford. He was, in fact, degraded from his bishopric, with the deliberate sanction of Theodore, in the year 678, and the see was divided into those of York and Hagulstad (Hexham).

To this his turbulent temper refused submission, and the prejudices of his education immediately led him to seek redress at the hands of the Roman pontiff. He immediately took ship; but being driven by a storm on to the coasts of Friesland,‡ and liberally entertained by the king, Eadgils, he well repaid his hospitality by the conversion of himself and his people to Christianity. The winter being over, he proceeded to Rome, where he found a council of one hundred and twenty-five bishops§ sitting, to consider the doctrines of the Monothelites, before whom he laid his cause. The council decided that he had been uncanonically disgraced, and Pope Agatho sent him back to England, with a mandate to the king for his restoration. Ecgfrid, however, seems to have acknowledged no authority superior to his own, and accordingly treated the papal mandate with contempt,|| for a time thrust the disgraced prelate into prison,¶ and on his enlargement, which was granted to the entreaties of the Abbess Ebba, condemned him to perpetual banishment. These are the plain facts of the case; and Dr. Lingard's pompous and lengthy declamations must give way to them; as no man, whose reason is not most deplorably warped by obstinate prejudice, can ever believe that, had papal authority been recognised in Northumbria, Ecgfrid would have acted so directly in contravention of the pontiff.

* Vide Soames' Bampton Lectures, p. 165.

† Dr. Lingard would have us believe, that the whole cause of Ecgfrid's resentment against Wilfrid was, that the bishop had chosen to encourage his wife in disregarding the precise commands of St. Paul, (1 Cor. vii.,) and had freely rebuked him for that, after his wife had left him, he had married a lewd and haughty princess, named Ermenburga, [for this he should have cited Malmesbury, and not Bede;] though whether the new queen had not good reason for her aversion to Wilfrid may be justly doubted. At any rate, Winbrid, bishop of Mercia, was degraded, for his opposition to the ninth canon of the Council of Hertford, and I see no reason why the law should have been more lax in the case of Wilfrid.

‡ Bede, lib. v., c. 20, edit. Whelock, p. 443.

§ Bede, *ibid.*, p. 444.

|| Eadmer says—"Literas Apostolici Papæ tumido fastu despexit, despiciendo irrisit, irridendo procul a se abiecit, ac in famulum Dei nequissimum delatoris crimen iniecit."—Apud Soames' Bamp. Lec., p. 168.

¶ Tandem semoto patrem trusere locello.—Acta S. S. Ard. Bened., tom. iii., p. 188.

On his liberation from prison, Wilfrid retired to Sussex, where he remained some years, under the protection of Ædilwalch, which time he spent in the honourable labour of evangelizing that country. The period, however, of his exile was approaching: in the year 684 Ecgfrid* was slain in battle, and his talented brother, Alfred, raised to the Northumbrian throne. This prince, two years after receiving the sceptre, recalled Wilfrid from banishment, and reinstated him in his former honours. At first, indeed, he had not all restored to him; but on the death of St. Cuthbert, in 687,† he again recovered the whole of his former jurisdiction.

The excellent and apostolic Theodore died in 690, (Sax. Chron. in anno.) Before his death, he thought over the missionary labours of Wilfrid in Sussex and Friesland. Conceiving that his conduct to him, as one who had certainly laboured extensively in the vineyard of Christ, might possibly be deemed harsh, and hoping, doubtless, that his turbulent spirit had been sufficiently subdued by adversity, he very ingenuously wrote in his favour to the Northumbrian monarch. This act of considerate kindness has been magnified by Malmesbury, and, in modern times, by Dr. Lingard, into a great and signal repentance; but it would be useless to dwell on their foolish exaggerations.‡

With the restoration of his bishopric, however, Wilfrid's haughty and turbulent spirit revived: he still resolutely refused to allow the division of his diocese, and the elevation of the Abbey of Hexham into an episcopal see,§ according to the provisions of the Synod of Hertford; and again, therefore, with the consent of Brithwald, the successor of Theodore, and the other prelates of the country, his sovereign deposed him from his episcopal chair.||

Heedless of the contemptible issue of his former appeal to the Holy See, he hastened to Rome, laid his cause before the pontiff, John V.,¶ and obtained a second papal mandate for his restoration.** With this he betook himself to the court of Mercia, whence he dismissed two ecclesiastics, with the pope's letter, to Alfred. The Northumbrian

* Turner's Anglo-Saxons, vol. i., p. 386.

† Heylyn's Help to History, p. 197.

‡ Of the value of Malmesbury's testimony in matters relating to Romish tenets I am not inclined to think very highly. I have, indeed, but little doubt myself that he was among the emissaries sent out by the Norman prelates from Canterbury and Worcester to mutilate, corrupt, and interpolate the writings of Ælfric. Certain it is that he was at Birch (Peterborough), the monastery of Ælfric, and was so inquisitive about their MSS. as to get himself affronted. These suspicions derive confirmation from the purposely confused manner in which he speaks of Ælfric in his own writing. I have not space here to enter into the question, but see the Regular Dissection of the Saxon Chron.

§ Secunda est (causa dissectionis) ut monasterium supra dictum, quod in privilegium nobis donabatur in episcopalem sedem transmutatur.—Eddius.

|| Bede, lib. v., c. 20. Alfred having been originally his pupil, and, up to this time, his friend, it would appear, from his subsequent inflexibility, that Wilfrid had in some way deeply insulted his sovereign.

¶ Bede says, John; Mr. Sharon Turner, John VII.; I have put, John V.; but none of these exactly agree with the chronology, which would seem to give, Conon I.

** It was in very dictatorial terms, and addressed to Ethelred of Mercia.—Eddius, c. 81.

monarch was courteous but inflexible. "My venerable brethren," he replied, "ask of me whatever things are necessary for your own comfort, and I will grant them, as proofs of my great respect for you; but, from this day, make no solicitations on behalf of Wilfrid, your lord. What my royal predecessors, and the archbishop, sent formerly from Rome, with almost all the prelates of Britain, thought fit to order, I will never change while I live, whatsoever writings you may bring me from the Apostolic seat, as you call it."* To this determination Alfred firmly and temperately adhered, till, in A.D. 703, he was released from his earthly labours, and descended to the tomb universally regretted by a people whom, during a reign of nineteen years, his wisdom had enlightened and advanced, while his virtues had cherished and humanized them.

The transactions succeeding his death shew more fully the character of Wilfrid than anything that has yet come under our notice; and serve to paint him in colours at once contemptible and disgusting.

On the death of Alfred, an individual named Eadwulf seized the reins of government, and supported himself in his usurpation by a military force. Regardless of the rights of Osred, the son of Alfred, lawful monarch of Northumbria, Wilfrid instantly tendered his services to the usurper, and received the answer which his rebellion and perfidy deserved:—"I swear by my salvation," replied Eadwulf, unless within six days he depart from the kingdom, he and all his escort shall perish." Incensed at this rebuff, he immediately united himself with Osred. Eadwulf was expelled, and, in two months' time, the rightful sovereign saw himself established in the kingdom of his fathers.† A synod being then convened on the margin of the river Nidd,‡ the See of Hexham was allowed him, doubtless in consideration of his services to the reigning monarch, rather than out of deference to the pope's mandate, for which the same prelates had but lately shewn their contempt. This see he held four years in quiet, and died at Oundel, in Northamptonshire, in the year 709. His remains were interred on the south side of the altar in St. Peter's church, Ripon; and his epitaph is given by Bede at the end of the detail of his life.§

Such was the conduct, and such the success, of the first Englishman who introduced the system of appealing to Rome into this country. In estimating his conduct, much allowance must be made for his education; but his treachery and tergiversation in the case of Eadwulf and Osred, recorded by his panegyrist Eddius, beggars all charity, and we cannot help placing him, in spite of Dr. Lingard's laboured defence, among the class of selfish patriots who sacrifice the liberties and interests of their countrymen to their own ambition, pride, and

* Eddius, c. 61.

† Eddius, c. 57. It is strange that the conduct of Wilfrid in this affair, though noticed by Mr. Turner, should have escaped Mr. Soames. Bede, the personal friend of Wilfrid, (lib. iv., c. 19, Whelock, p. 304,) and Dr. Lingard, had their reasons for omitting it.

‡ Bede, lib. v., c. 20, ad fin, Whelock's edit., p. 447.

§ Bede, *ibid.*

avarice; while the abundant contempt and mispraisal poured on his appeals, both by Ecgfrid and Alfred, so far from establishing, as Dr. Lingard supposes, the "reputation and utility of the supreme jurisdiction of the Roman pontiff," must demonstrate to any one, not labouring under a strange obliquity of mental vision, the utter independence of the Anglo-Saxon church.

PROCEEDINGS IN MONASTERIES—THEIR MODE OF READING SCRIPTURE IN THE CHAPEL AND REFECTORY—TIME OCCUPIED IN READING THROUGH THE WHOLE BIBLE, WITH SOME COMMENTS.

"The abbots took the scriptures from their monks, lest some should ever bark against the abbots' living, and set up such long service and singing, to weary them withal, that they should have no leisure to read in the scripture but with their lips, and made them good cheer to fill their bellies, and to stop their mouths."

TYNDALE'S PRACTICE OF PRELATES.

WHEN Ulric (who, the reader may recollect, was a monk of Clugni) had written his book, he sent it to the Abbot William, at whose request, and for whose benefit, he had composed it. With it he sent a letter, some part of which is so much to our purpose that I must make an extract:—

"To the most reverend lord, and most pious father, William, Abbot of Hirschau, and to the holy company of monks under his government, brother Ulric, a monk, such as he is, wishes health in the Lord, and his most speedy blessing here and hereafter.

"The daily remembrance of yourself, and of your monastery, dearest father, has really become so habitual to me that now, through the mere force of habit, as well as of affection, it would be impossible for any day to pass over without it. Sometimes, too, I have the very agreeable and grateful recollection of your promise that you would be on your guard against the disposition of some secular persons who, caring very little for aught but the things of this world, when they have got a house, as I may say, full of sons and daughters—or if any of their children should be halt, or maimed, or deaf, or blind, or deformed, or leprous, or with anything about him that may render him less acceptable to the world, they are wonderfully anxious to devote him to the service of God, and make a monk of him; though it is obviously not for God's sake, but only that they may rid themselves of the burden of educating and maintaining such children, or be able to do more for their others. To say nothing, therefore, of those who do not count bodily health and sound limbs, what evils have we known to arise from those who can only be called half-men, or, at least, only half-alive? Were it expedient, it would be easy to name one who was induced to adopt the habit of sanctity by no other holiness than the reproach of scurvy; and another who, had it not been that his foot, [something wanting in the manuscript,] both of whom, as you can testify, set no very good example. How much less, then, can we expect from those who are in good health, wherever they are collected together in such number, and with such influence, that the regulation of the monastery is in their hands? Truly, everybody may know what sort of life and conversation, and what degree of regular discipline, is maintained, if he does but know that monks of this description are at the head of affairs. In fact, it is a thing obvious and notorious, that if any strict discipline, in this our spiritual warfare, is to be maintained among the pollutions of our time, it can be only where those who have renounced the world, and embraced the monastic life, not in the age of caprice and levity, or by command of their parents, but of their own free will, at mature age, and in single obedience to the command of Christ, are predominant in number and authority.

"Your prudence duly weighing this—although you were yourself brought up in a monastery, (for it does sometimes happen that the lily will spring up among thorns,) and being careful for nothing so much as to take all measures of caution, and such as

might conduce to the solid establishment of religion, you have made a law in your monastery which compels the secular persons whom I have mentioned to seek some other nest wherein to deposit their abortive and disinherited young ones. By God's providence, they will no longer be able to carry on their practice of laying (as the prophet speaks) cockatrice eggs, and that which 'shall be hatched into a basilisk,' and giving them in charge to pious men, devoted to the service of God, perverting their office into that of serving-maids and nurses. Others may form what opinion they please on the subject; but, for my own part, I am certain that you have struck at the root of that evil by which all those monasteries have been ruined which have fallen either in France or Germany.

You will observe, that, in what I have written, I have represented us as talking together; for, if you recollect, we did converse a great deal on the subject. And if I should seem to have added anything, yet even this your mouth and your tongue hath spoken, for not only my tongue, but my whole self, is yours; not to say that Christ hath bound us to each other in the unity of the Spirit, in one body, that is the church—under one head, that is Himself. Yet, since personally I am inconsiderable and obscure, barbarous in name, and rude in style, it has appeared to me that it would be unbecoming to mention such a name as mine, or to follow the usual course of prefixing a preface. Nevertheless, as this compilation, such as it is, consists of three parts, I have begun each of them with some sentences which may pass for a sort of proemium, chiefly on your account, and that of our other brethren, whose good example; having seen it, I could not willingly pass over in silence."

Ulric's book is still in existence;† and though we may easily imagine that, when the Abbot William came to act upon the written descriptions of rites and ceremonies and customs, (minute and even prolix as those descriptions may appear to us,) doubts would frequently arise, yet the work is one of the most valuable and useful relics which time has spared, for giving us an insight into the real nature of monastic life, in the tenth and eleventh centuries. Its actual composition appears to have taken place between the years 1077 and 1093, but it must be recollected that it was not so much intended as an account of new inventions, as of long-established customs. In fact, it consisted of the reminiscences of an old man, and had reference to regulations most of which were probably as old as the monastery of Clugni itself. The brief proemium prefixed to the first book is as follows:—

"Our senior lord abbot once sent me into Germany, on what business it is not worth while to state; what is to the present purpose is, that on that occasion I took the opportunity of visiting that venerable man the Lord Abbot William, whose monastery is situated in the Black Forest, in the diocese of Spier. This father having been known, and very much attached, to me from a child, received me joyfully; and when I would have gone further, like another Cleophas, he made me stay some days longer with him. During this period, I had a great deal of discourse with him, (indeed, so far as he could manage, it was continual,) respecting the customs of our monastery; a subject which he introduced by saying, 'Your monastery, my dearest brother, through God's mercy, has acquired a great character for religion in our parts; and we are inclined to think that, among all those of which we have any knowledge, there is none which can compare with it in rule and discipline. You will do us a great favour if you will make us acquainted with the customs and regulations of your predecessors. For even if we do not ourselves practise them, it may tend to our edification, in humility, to know that your life and conversation is such as our infirmity is unable or unwilling to attain to.' I replied, 'I am going to eat your bread, and it were unreasonable that I should hesitate to fulfil your wishes. At the same time, one who has only lived in our monastery as almost a barbarian unto them in respect of language, and not brought up there from childhood, cannot be expected to have such a perfect knowledge on all points as if he had been a native

* Is. lix. 5.

† Dach. Spicil. I. 641.

of the country, and educated in those customs from infancy. You must not, therefore, be surprised if I do not know much, who, during almost the first thirty years of my life, cared but little for aught but the things of this world. What I do know, however, I shall willingly tell: what, then, will you put as your first question?"

The first chapter, which is entitled *Quomodo Testamentum legatur utrumque*, then begins in the following manner:—

"*Question.*—I hear that your lessons in the winter and on common nights are very long; will you be pleased to state at once the manner in which the Old and New Testament is read, both in summer and winter?

"*Answer.*—To begin with the most ancient of all the books, that is, the Octateuch—this book, according to general custom, and as it is in other churches, is appointed to be read in Septuagesima. On the Sunday itself there are but short lessons; except, that, for the first, the whole of that prologue, *Desiderii mei*,* is read. During the following nights, the lessons are so much increased, that in one week the whole book of Genesis is read through in the church only. On Sexagesima, Exodus is begun, and, together with the other books which are read, it also is read, both in the church and in the refectory; so that where the lesson finished one day shall be the beginning of the lesson for the next; and the whole Octateuch is read through, if not before, by the beginning of Lent. Lessons are, however, taken from it for the Sundays in Lent; but on the other nights during that period, St. Augustine's exposition of the Psalms, and especially of the Songs of Degrees, is read; and as the nights then grow shorter and shorter, so do the lessons. Care must, however, be taken that they are not so abbreviated as not to allow sufficient time for the brother who goes the round, both within and without the choir, with his dark lantern, † to see if any one has gone to sleep during the lesson. In the passion of our Lord, the prophet Jeremiah is read; and, as before, the prologue forms the first lesson. It is, however, read in the church only, and so as that before Holy Thursday it is finished as far as Lamentations. In Easter week, the Acts of the Apostles are read; and for one week only; during which, from the shortness of the nights, it is impossible that much should be read. After this, for two weeks, the Revelation, and the canonical epistles, until Ascension Day. Then the Acts of the Apostles are again appointed, and are again read, (as if they had not been read before,) from the beginning, until Pentecost. These same books, however, are not the less read regularly and throughout in the refectory; where, also, are read, in their appointed seasons, the books of Kings, of Solomon, of Job, of Tobit, Judith, Esther, Ezra, and the Maccabees, which are all read only in the refectory, and not at all in the church; except the short extracts which may be made from any of them for the Sundays. From the calend of November, the lessons for common nights are doubled. The prophet Ezekiel is appointed to be read in the church only; and is customarily finished before the feast of St. Martin; and although we celebrate the octaves of that feast with singing, and with other solemnities, yet the prophetic lessons are not changed, nor, indeed, are they on other octaves, unless they would make twelve lessons. Then the prophet

* That is, St. Jerome's.

† Perhaps it is not quite correct to call it a "dark" lantern; but I suppose it to have been a light so enclosed as to shine only in one direction, or through a single aperture, so that it might be thrown on any particular object. Ulric's words in this place are, "*qui circum facit cum absconsa*;" but in the 8th chapter of his second book, entitled, "*Quomodo lanternam ligneam portare debet ad Nocturnos*," he gives a further account of the matter. Describing what ought to be the conduct of a monk, under various circumstances, he says, "If, however, during the lessons, he who carries round the wooden lantern should come to him, and, supposing him to be asleep, should throw the light on his face, let him, if awake, bow reverently. But, if he was asleep, and the lantern shall have been placed before him, as soon as he is waked he must take it up, and first examine the right side of the choir; and then, returning through the middle, do the same in the outer choir, and lastly, the left side. Should he find any one asleep, he must throw the light in his eyes three times; if, on the third time, he does not wake, he must place the lantern before him, that when he is awaked he may take it up, and carry it in like manner."

Daniel and the twelve minor prophets, which would not hold out if we did not add, after the last of them, from the homilies of the blessed Pope Gregory on Ezekiel. In Advent, Isaiah the prophet is appointed; and when I inquired about this, and wished to learn in how many nights it ought, in strictness, to be read through, I could not learn from anybody, and I can only say what I recollect to have heard and seen. When I was there, it was sometimes read through in six common nights. After this, follow the Epistles of Pope Leo on the Incarnation of our Lord; and other discourses of the holy fathers, and chiefly of St. Augustine. The epistles are appointed for that Sunday which first occurs after Innocents' Day, provided that day is neither the Circumcision nor the Anniversary of the Lord Odilo. And here, again, I must say as I did of the prophet; for different persons think differently; and I must again state what I saw. Such an epistle as that to the Romans was read through in two common nights; and when one of the monks who portioned out the lessons had made them shorter, he was prohibited by our seniors in chapter. If, however, it should happen that the epistles were finished before Septuagesima, they read John Chrysostom's Exposition of the Epistle to the Hebrews. Now, you see, I have in some fashion gone round the circle of the year; and let us, if you please, proceed to something else."

The Abbott William then proceeds to elicit a very minute, and (to say the truth) prolix, account of the psalmody at Clugni, which it would be useless to extract, because that matter may be settled in a very few words, so far as is necessary for our purpose. A monk was expected to know the Psalter by heart. Martene, in his commentary on the rule of St. Benedict, quotes and acquiesces in the observation that the words "legantur" and "dicantur" had been used advisedly, and with a design to intimate that the lessons were to be read from a book, but the psalms were to be said or sung by memory. He also quotes, from several of the ancient rules, proofs that means of instruction were used, which render it probable that this was practicable, and was required. From Pachomius, "He who will renounce the world . . . must remain a few days outside the gate, and shall be taught the Lord's Prayer, and as many psalms as he can learn;" and again, "There shall be nobody whatever (*omnino nullus*) in the monastery who will not learn to read, and get by heart some part of the scriptures; at the least (*quod minimum est*) the New Testament and Psalter." St. Basil, "If any one who is in good health shall neglect to offer prayers, and to commit the psalms to memory, making sinful excuses, let him be separated from the society of the others, or let him fast for a week." St. Ferreol, "No one who claims the name of a monk can be allowed to be ignorant of letters. Moreover, he must know all the psalms by heart." He gives several instances which it is not worth while to quote, but one incidental proof which he produces is curious; because, though I really believe that it is to his purpose, yet it might appear, at first sight, to wear a contrary aspect. Referring to the catalogue of the library of the monastery of St. Riquier, which I have more than once had occasion to notice, he observes that in this monastery, where there were at least three hundred monks and one hundred boys, there were but seven psalters. As to the number of psalms which were daily repeated by the monks of Clugni, it may be sufficient, instead of the more particular account of Ulric, to give the statement of the biographer of Abbot Odo, whom I have had repeated occasion to quote. He tells us that, in his time, they had, in compassion to infirmity of weak brethren, (*propter pusil-*

lanimorum animos) abbreviated the daily course by taking away fourteen psalms from the original number of a hundred and thirty-eight.*

There is another point referred to in the extract from Ulric, of which it may be right to take some notice. He speaks of some books of scripture which were read in the refectory, as contradistinguished from others which were read only in divine service. This custom of reading at meals was not exclusively monastic, and is too important a feature, in a view of the literature of the Dark Ages, to be passed over without some notice. Eginhart tells us that Charlemagne, while at supper, heard either some diverting story or a reader. Histories and the deeds of ancient kings were read to him. He delighted, also, in the books of Saint Augustine, and especially in those which he entitled, "*De Civitate Dei*." I have before referred to the custom, in the case of a person of less distinction; and if it existed among the laity, we shall not wonder to find it among the clergy. As to bishops, it was directed (I do not mean to say, as a new thing,) by the second Council of Rheims, in the year 813. The seventeenth canon directs, "That bishops and abbots shall not allow low buffooneries to be acted in their

* Mab. A. S. vii. 159. I have said something before, and it would be easy to say a good deal, about repeating the Psalms. Ulric himself, as I have stated, spent the extremity of his old age in psalmody, as well as in prayer and hearing sacred reading; and I am tempted to add another case of an old monk, not because I believe the thing to have been at all singular, but through some circumstances connected with the man. When Hugh, Bishop of Lincoln, was travelling in France, in or soon after the year 1195, an old monk of Clairvaux, so well known as St. Bernard's monastery, sent to say that, if he could make it convenient to give him a call, he should be glad to see him, for he had long desired it. I rather think that they were old friends; but I cannot take upon me to say. However, the biographer of the Bishop of Lincoln records that he did not go to see this old monk, "who, being of a great age, had resigned his pastoral charge, only retaining (by the pope's order) the insignia of his former rank, [the author of the article in the *Gallia Christiana*, iv. 128, to whom I am indebted for the extract, here inserts, in a parenthesis, that he had learned elsewhere that this monk had also a reserved pension of thirteen pounds,] devoted himself, in that monastery, to holy contemplation." He adds, that on the bishop's inquiring what part of the scripture was the subject of his meditation, he replied, that meditation on the Psalms had come to engross all his thoughts—"Psalmorum meditatio sola jam penitus totum sibi me vindicavit." I do not know why he retired to Clairvaux, unless it was from respect to the memory of St. Bernard, for whom he seems to have had a peculiar veneration. He was the spokesman when, between forty and fifty years after the canonization of Bernard, the monks of Clairvaux wished to have a collect and prayers drawn up by the pope for the commemoration of the good abbot. Innocent III. granted their request, and sent them to our old monk with a letter, in which he said, "*Petisti namque rogatus a fratribus ut ad honorem Bernardi primi Clarevallensis Abbatis, quem apostolica sedes sanctorum adscripserat catalogo venerandum, nos ipsi collectam et alias orationes ore proprio dictaremus tum propter auctoritatem dictantis, tum propter styllum dictaminis, cum majori devotione dicendas. Et ecce sicut potuimus.*" &c.—*Lib. v. Ep. 60*. It is not, however, by anything which he did after he got to Clairvaux that this old monk is known to the world. Those who have read the very interesting papers on the history of Thomas à Becket which appeared in this Magazine, may remember John, Bishop of Poitiers, the friend of the Archbishop, of John of Salisbury, and Stephen of Tournay. But neither is it for anything that he did in that office that he is particularly known, nor is it under that name that he has been, and continues to be, held up to the horror and execration of Christians, for his malicious fierceness against the true doctrine of Christ, and as one of the members of antichrist, "who could neither abide that the scriptures should be declared by any other, nor would they take the pains to declare them themselves;" in short, he was the very man who excommunicated Peter Waldo—that is, if (as is commonly said) Peter Waldo was excommunicated by Jean aux Bellemains, Archbishop of Lyons.

presence, but shall have the poor and needy at their table, and that sacred reading shall be heard there"—*lectio divina ibi personet*. The same thing was enjoined, also, by the Council of Pavia, held about the year 850, and I think that the reader who wishes to form an idea of that period will not be displeased to see the three first canons of that council:—

"I. The holy synod has decreed that the domestic and private life of a bishop ought to be above all scandal and suspicion, so that we may (according to the apostle) provide things honest, not only before God, but before all men. It is meet, therefore, that in the chamber of the bishop, and for all more private service, priests and clerks of sound judgment should be in attendance; who, while their bishop is engaged in watching, praying, and searching the scriptures, may constantly wait on him, and be witnesses, imitators, and (to the glory of God) setters forth, of his holy conversation.

"II. We decree that bishops shall perform mass, not only on Sundays, and on the principal festivals, but that, when possible, they shall attend the daily sacrifice. Nor shall they think it beneath them to offer private prayers, first for themselves, then for their brethren of the priesthood, for kings, for all the rulers of the church of God, for those who have particularly commended themselves to their prayers, and especially for the poor; and to offer the sacrifice of the altar (*hostias offerre*) to God with that pious compunction, and deep feeling of holy devotion, which belongs to more private ministrations, that the priest himself may become a living offering, and a sacrifice to God of a broken spirit.

"III. It is our pleasure that a bishop should be content with moderate entertainments, and should not urge his guests to eat and drink; but should rather at all times shew himself a pattern of sobriety. At his table let there be no indecent subjects of discourse; and let no ridiculous exhibitions, no nonsense of silly stories, no foolish talking of the unwise, no buffoon tricks, be admitted. Let the stranger, the poor, the infirm, be there, who, blessing Christ, may receive a blessing from the sacerdotal table. Let there be sacred reading; let *viva voce* exhortation follow, that the guests may rejoice in having been refreshed, not only with temporal food, but with the nourishment of spiritual discourse, that God may be glorified in all things through Jesus Christ our Lord."†

With regard to monks, however,—at least the monks of the order of St. Benedict, of whom we are speaking, ‡—it was a part of their rule which they were not at liberty to dispense with. The thirty-seventh chapter, "*De Hebdomadario Lectore*," describes the manner in which the reader for the week should perform his office, expressly requires that there should be reading at all their meals, and directs that the reader's voice, and his only, should be heard on such occasions, unless the abbot, or other president authority, should choose to offer any brief remark for general edification. It also orders that the brethren shall not read in turn, but such only as may edify the hearers.

Hitherto I have spoken only of what may be termed public and, with some modifications according to time and place, general means, afforded to the inmates of monasteries for obtaining some knowledge of the word of God. I have said nothing of the means or encouragements for private study, but have simply referred to such as were used in the community for the benefit of all. Will it be seriously contended that these men were peculiarly ignorant of the scriptures?—that special means were taken to prevent them from knowing the revealed

* Conc. vii. 1256.

† Conc. viii. 61.

‡ For brevity's sake, I say nothing here of canons, or nuns, or of the various other rules beside that of St. Benedict. If the reader wishes to see how general the custom was, and how frequently the injunction was reiterated, let him look at the "*Codex Regularum*," or those parts to which Martene refers in his comment on this chapter of the rule of St. Benedict.

will of God? "Yes," replies the zealous anti-papist, "but that was all a trick of the pope—the abbots actually set them to this continual reading of the Bible with their lips, to prevent their having leisure to read it in any other way."

Well, that was certainly a very deep trick of the pope; but I expect to shew, by a distinct species of evidence, that it did not succeed with all the poor simple monks on whom he tried it.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 262.)

BEFORE we pass on to the reigns of the princes of the House of Stuart, it may be permitted to make one or two remarks on the disposal of the higher church preferment under the Tudors. Upon the two main points which it has been the object of the extracts already given to illustrate—viz., that in former times "*the king did really, as well as nominally, appoint to ecclesiastical preferments,*" and that "*the spiritual heads of the church were habitually consulted on all important appointments,*" sufficient evidence, it is supposed, has been brought forward, though the records which still remain to us of those times have by no means been exhausted. With regard to such appointments being *really* with the crown, it may be sufficient to observe, that, under a system at all resembling that under which now-a-days we find a vacancy on the episcopal bench thus announced in the public prints—"The *valuable* see of Salisbury has fallen to the gift of Lord Melbourne by the death of the late bishop"—it were a mockery of things sacred, utterly inconceivable, for a bishop, or indeed for any member of the church, to write to the king's secretary, giving "heartly thanks to God" that it had "pleased him to move the king's highness to choose such a man of such godly zeal into such a room." And with respect to the other point—viz., the habitual consultation of the spiritual rulers of the church, it were enough to refer to such expressions as Archbishop Cranmer's offering to "make a bill of persons meet" for preferment, "out of which the king's highness might choose;" of Archbishop Parker's "tituling his fantasie" to the secretary, and the Bishop of London's recommending that the archbishop be "sent to, to bill three or four grave men, out of whom the queen may take her choice;" and of Archbishop Whitgift's making "a scheme, according to his judgment, to be sent to the secretary as occasion might serve." It is needless to point out the repeated mention we find made of the archbishop's "advising" the king's majesty; of his "recommending" and "nominating" persons; of the minister of state "consulting, as he always did in such cases, with the archbishop;" of the sovereign's "taking always his advice for proper men to be placed in the chief preferments," &c. Of instances, on the other hand, not less interesting or important for our purpose, in which the

archbishop *opposed* the appointment of persons whom he judged unfit for promotion, on whatever ground, whether of suspected popish or puritanical tendencies, of objectionable private character, or of coming into the vacant preferments on Simoniacal or sacrilegious terms, two very remarkable cases occur in Queen Elizabeth's reign, in the appointments to the mastership of the Temple and to the bishopric of London. The former brings into immediate contact names well known in the history of the great struggle then going on in the church of England; and though, as Strype observes, it was "not a bishopric" that was at stake, it was well that the archbishop "thought fit to concern himself" in it. For, even as lecturer at the Temple, Travers, as Heylyn informs us, "gained" so "exceedingly" on many young students, and some great lawyers of both houses, "by his way of preaching,—graced with a comely gesture, and a rhetorical manner of elocution,"—that "he posset many of the long robe with a strong affection to the devices of Geneva, and with as great a prejudice to the English hierarchy, *the fruits whereof discovered themselves more or less in all following Parliaments*, when anything concerning the church came in agitation; and by the opportunity of this place, he had the chief managing of the affairs of the disciplinarians, presiding for the most part in their classical meetings, and from hence issuing their directions to the rest of the churches. And so it stood till Hooker's coming to be Master, who, being a man of other principles, and better able to defend them in a way of argument, endeavoured to instruct his auditors in such points of doctrine as might keep them in a right persuasion of the church of England, as well in reference to her governance as her forms of worship."* But this was not the extent of the mischief or the peril in that "extremity of fear and danger of the church and state" in which Whitgift was called by his sovereign to its highest post. Heylyn's description of the two combatants at the Temple, and more particularly of the interest that Travers had on his side, will give no common importance to the correspondence which passed in reference to the mastership of the Temple between the queen, the archbishop, and the lord treasurer.—"At this time grew the heats also betwixt Hooker and Travers; the first being master of the Temple, and the other lecturer. Hooker received his education in Corpus Christi College in Oxon, from whence he came well stocked in all kind of learning, but most especially in fathers, councils, and other approved monuments of ecclesiastical antiquity. Travers was bred in Trinity College in Cambridge, well skilled in the oriental tongues, and otherwise better studied in words than matter, being contemporary with Cartwright, and of his affection. He sets up his studies in Geneva, and there acquaints himself with Beza, and the rest of that consistory, of whom and their new discipline he grew so enamoured, that before his coming into England he was made minister (as well at the least as such hands could make him) by the presbytery of Antwerp, as appears by their certificate, (for I dare not call them letters of orders,) dated May 14th, 1578. Thus qualified, he associates himself with Cartwright, whom he found there at his coming, in preaching to the fac-

* Heylyn's History of the Presbyterians, p. 314.

tory of English merchants, and follows him, not long after, into England also. By the commendation of some friends, *he was taken into the house of William Lord Burleigh*, whom he served first in the nature of a pedagogue to his younger son, and after as *one of his chaplains*. *Preferments could not choose but come in his way, considering the greatness of his master, whose eminent offices of Lord Treasurer, Chief Secretary, and Master of the Woods, could not but give him many opportunities to prefer a servant to the best places in the church.* But Travers knew his incapacity to receive such favours, as neither lawfully ordained, according to the form prescribed by the church of England, nor willing to subscribe to such rites and ceremonies as he found were used in the same. But being a great factor for promoting the holy discipline, he gets himself into the lecture of the Temple, *which could not easily be denied when the chaplain of so great a councillor was a suitor for it.*"* . .

The contest for the appointment to the see of London in the last days of Archbishop Whitgift was one of still greater importance; and it is curious that here too we have Hooker's judgment of the favourite at court. How much the church of England owes to the archbishop for his opposition to "the purpose of" those "temporal lords" from whom Broughton "had promise of this see of London," may be judged, in some measure, from the terms in which "the judicious Hooker" speaks of him, in a letter to Dr. Reynolds which seems undoubtedly Hooker's, and as undoubtedly to refer to Broughton :†—"In the meantime, I send you an English *Jordanus Brunus*; the price amounteth to two whole pence. He is an earnest suter to the stationers for their hall to read his *Concent* in. The report goeth here,‡ that he hath fullie satisfied you both by speech and letters, and that you have now assented unto him. What the question is, I doe not know. But the report I accompt as true as the like concerning his confounding of the Jewes at Francford, and their desire to have had him read *Hebrue* unto them, which, notwithstanding, I assure you, he seemeth a little himself contented to nourish by some words of his own in this pamphlet. The commentaries which he mentioneth, I can assure you, to be meere emptie names. For, except those which are in the Venice Bibles, let any man in *Christendome* shew me so manie as he speaketh of upon the book of *Esther*, and I dare make myself his bondman. . . . In summe, if needes you must have adversaries, I wish you had them which are more judicious and lesse vaine than this man." An extract from another letter to the same person shall be added :—"Of your two jewels, the one, but whether the better or no I know not, as it is, you shall receyve heere again enclosed. I hope, notwithstanding the man's modestie in detracting from himself still in the Latin tonge, that yeat he hath more knowledg that waie than in the Greek, which by this epistle doth seem no otherwise to flow from him, nor to proceed less naturallie then what? you know the old comparison of honey out of a stockfish. . . .

* Heylyn's History of the Presbyterians, p. 314.

† Works, ed. Keble, vol. i. p. 137.

‡ Hooker seems to have written from the Temple.

But were it not, trow you, a great deal better to have fewer tongues and a little more wisdom to guide them? For anything I can discern by this small bit of write, his judgment in things and wordes are much about one pitch. And, therefore, in my mind, you have done very well in resolving not to trouble yourself much with him." For the information necessary to explain the allusions in these letters, I must refer to the learned notes in the new Oxford edition of Hooker, ed. Keble, vol. i. pp. 137—142. "Jordanus Brunus," it appears, had resided in England from 1583 to 1586, and Broughton, in Hooker's judgment, "resembled" him "in his wild and roving tendencies," though "not in his atheism." "About 1584 or 1585," (it must have been about the time when Whitgift was made archbishop, and when the mastership of the Temple fell vacant,) "he set forth, and dedicated to the queen 'A Conccent of Scripture'.... But Dr. Reynolds, about the year 1589, in his public readings, disputed against it. . . Broughton wrote several tracts in vindication of his own assertion. So that it became at last a general discourse. . . not only in that university, but in London and other parts of the nation." "This opposition of his Conccent, as also the entreaty of divers friends, put him on to read in private for the explication of it; and he had auditors to the number of 80, 90, or 100. . . and they met weekly. He first read in Paul's, at the east end of the church. . . then in a large chamber in Cheap-side, in Mark Lane, and some other places." All this will account for some commending him to "those temporal lords" whose "intention" the archbishop defeated. But what Hooker thought of his wisdom and judgment, as well as of his skill in the tongues, whether Greek or Hebrew, in the latter of which especially his ostentatious parade of learning gained him such a name, (though not with Hooker, whose own deep "Hebrew learning probably, as well as his great discretion, led the archbishop to employ him in his communications with Broughton,")* is pretty clear. But vanity and lack of judgment were not all; for, in Whitgift's own words, in a letter to certain "honourable personages" such as those by whom, it would seem, Broughton's pretensions were now supported—"The first fruits of heretics, and the first births and endeavours of schismatics, are these:—to admire themselves, and, in their swelling pride, to contemn any that are set over them. Thus do men fall from the church of God, thus is a foreign unhallowed altar erected, and thus is Christ's peace and God's ordinance and unity rebelled against."† The "jewel" referred to in Hooker's second letter was, it would appear, an oration which Broughton composed in Greek, and sent to Whitgift, concerning our Saviour's descent into hell.‡ It was in the year 1599 that there "brake out," as Heylyn tells us, "the controversie touching Christ's descent, maintained by the church of England in the literal sense; . . . for which consult the Book of Articles, (Art. 4,) the Homily of the Resurrection, (fol. 195,) and Nowel's Paraphrase on that Article as it stands in the Creed, published in his authorized Catechism, anno 1572. But Calvin puts another sense upon that Article,

* Keble's Hooker, vol. i. p. 97, note.

† Life by Paule, pp. 45, 46.

‡ Keble's Hooker, sup. cit. p. 141, note.

and the Genevian English must do the same. . . . The doctrine of the church being thus openly rejected, upon some conference that passed between Archbishop Whitgift and Dr. Thomas Bilson, then Lord Bishop of Winchester, it was resolved that Bishop Bilson, in some sermons at Paul's Cross and other places, should publicly declare what the scriptures teach. . . . And this he proved to be the true and genuine meaning of that Article, both for the scriptures and the fathers, and justified it for the doctrine of the church of England by the Book of Homilies. But let the scriptures, and the fathers, and the Book of Homilies, teach us what they please, Calvin was otherwise resolved, and his determination must be valued above all the rest. . . . For no sooner were these sermons printed, but they were presently impugned. . . . The controversie after this was plyed more hotly in both Universities, where the bishop's doctrine was maintained, but publicly opposed by many of our zealots both at home and abroad. At home opposed by Gabriel Powel, a stiff presbyterian; abroad by Broughton, Parker, and some other brethren of the separation. After this, justified and defended by Dr. Hill, . . . and many more; till, in the end, the brethren willingly surceased from the prosecution of their former doctrines, which they were not able to maintain. And though the church received some trouble upon this occasion, yet by this means the Article of Christ's descent became more rigidly understood, and more truly stated, according to the doctrine of the church of England, than either by the church of Rome or any of the protestant or reformed churches of what name soever.* We have here the old leaven working again; clearly enough to shew how much we of the church of England have to be thankful for, that, through the archbishop's means, "the learned, but morose, Hugh Broughton" was set aside, though promised the see of London by "some of the lords of the council," and Bancroft chosen to fill that important post, and secured as Whitgift's successor in the archiepiscopal chair.†

(To be continued.)

ERRATA.

Page 255, line 4 from bottom, for "by the Lord Treasurer" read "to the Lord Treasurer."
 Page 267, line 6, for "1554" read "1564."
 Page 260, line 34 from bottom, read "that he was of a good and sober life."
 Page 261, line 28 from bottom, for "near general" read "vicar general."

Page 255, paragraph ending	"affairs,"	insert <i>Strype's Whitgift</i> ,	p. 75.
Page 260,	"void rooms,"		p. 171.
Page 260,	"congregation there,"		p. 173-5.
Page 260,	"of Bristol,"		p. 231-2.
Page 260,	"doctrines,"		p. 481.
Page 261,	"before him,"		p. 432-3.
Page 262,	"learning,"		p. 515-17.
Page 262,	"neglected,"		p. 518.
Page 262,	"opposition,"		p. 579.

* History of Presbyterians, pp. 348, 9.

† The compiler of these valuable papers is desirous of stating, that after the above account was printed, on consulting Strype, he found so little evidence for Heylyn's statement that Broughton fell in with "Calvin and the Genevian English," and so much apparently for Strype's, that he would have rewritten the whole passage had it been practicable. It is, therefore, merely necessary to state, that Strype represents the matter as though he had brought Archbishop Whitgift &c. over to his way of thinking.—Ed.

VOL. XI.—April, 1837.

3 E

DEVOTIONAL.

FROM THE PARISIAN BRIVIARY.

SOME short hymns for the different hours of prayer appeared long since in the Magazine; it may not be amiss to give some few others of the same kind, which were then omitted. These hymns are changed for others according to the different seasons, as well as many of them according to the days of the week; and those which are here translated, are taken from the Easter season, except the first, which is the Sunday Hymn for the summer quarter, and that is given as agreeable to the others in subject and spirit,—considering the Sunday, as it has been expressed with great propriety, “an Easter day in every week.”

In the Latin hymns, the classical reader will perceive with interest the character of Hebrew poetry introduced into the Latin lyric instead of its own appropriate style, I mean the regular clauses and short sentences corresponding with each other, and terminating with the stanza, instead of the continuous flow of the latter. This serves admirably to support the simplicity of sacred poetry; and the distinctness in the character of these two Latin styles (the sacred and the classical) prevents the fastidious ear of the Latin scholar from being offended at the introduction of Christian sentiments into classic language and verse.

In connexion with the subject of the hymns are given some of the beautiful Collects for Easter week, which week is styled “in Albis.” During this week there is not only a collect appointed for each day, but also three others, one “*in baptisterio*,” another “*ad stationem*,” and another “*in choro*.” A few of these latter have been selected, as want of space forbids the whole. The first collect for Easter Day is the same which we have retained; and the others, from whatever source they may be derived, appear to be in perfect keeping with it. All these collects (especially those *in baptisterio*) may be remarked as serving to build up in the Christian the grace of baptism, and in the right holding of that sacrament. Such sentiments, at such a place, at such a time,—that of Easter,—and on such an occasion,—one of the solemn times of baptizing,—thus infused into the devotional forms of a church, seem beautifully calculated to serve as a preventive against the modern erroneous (I almost fear we must call it heretical*) notion on the subject, the denial of baptismal regeneration.

A Hymn at the Nocturnal Office.

Die dierum principe
Lux e tenebris eruta;
Christi sepulchri carcere,
Lux vera mundi, prodiit.

Morn of morn, and day of days,
Silent as the morning's rays,
From the sepulchre's dark prison
Christ, the light of lights, hath ris'n!

Et mors, et horrendum Chaos
Vocem jubentis audiunt;
Nos surdiores, O pudor!
Deo pigebit obsequi?

He commanded, and his word
Death, and the dread Chaos heard.
We, O shame, more deaf than they
In the chains of darkness stay!

* I mean, if it be a denial of the “one baptism” acknowledged in the Nicene Creed.

Umbris sepulta dum stupet.
Natura, lucis filii,
Surgamus, et noctem piis
Exerceamus canticis.

Legem, prophetas, et sacro
Psalmos calentes lumine,
Profana dum silent loca,
Divina templa personent.

Celestis hæc vincat tuba
Cordis soporem languidi ;
Novique mores expriment
Vitæ resurgentis novam.

Hoc consequemur, te duce
Fons caritatis, O Deus,
Qui legis addis literæ
Vitæ datorem Spiritum.

Sit laus Patri ; laus Filio ;
Par sit tibi laus, Spiritus,
Afflante quo mentes sacris
Lacent et ardent ignibus.

Nature 'neath the shadow lies ;
Let the sons of light arise,
All throughout night's stillness deep
'Holy symphonies to keep !

While the dead world sleeps around,
Let the sacred temples sound ;
Law and prophet and blest psalm,
Lit with holy light so calm.

Thus to hearts in slumber weak
Let the heavenly trumpet speak !
New ways mark the newly born,
Like the streaks of early morn.

Guard and guide, be this from thee,
Sole fountain of all charity !
Thou who dost the Spirit give,
Bidding the dead letter live !

Equal praise to Father, Son,
And to thee, the Holy One,
By whose quickening breath divine
Our dull spirits burn and shine.

A Hymn at the Lauds.

Aurora lucis dum novæ
Spargit polum fulgoribus,
Victoris Agni jubilans
Orbis triumphos personet.

Fuso Redemptor sanguine
Plavit orbis crimina,
Sciassoque sanctuarium
Patere dat velamine.

Granum solo reconditum.
Iners manere non potest ;
Vix mortuum jam germinat :
Hinc quanta pullulat seges !

Non destruuntur funere,
Sed seminantur corpora :
Fecit resurgendi viam
Surgens ab inferis Deus.
 &c. &c.

The new moon hath ris'n
From the tomb's murky prison ;
Go sound the trumpet forth, and the im-
mortal jubilee.
The Lamb from the skies
Hath made the sacrifice ;
Rend away the temple veil, and ope the
sanctuary.

The seed laid in earth
Hath burst to glorious birth,
Amid her empty shrouds the widowed grave
sits desolate.
A power hath shook the tomb,
Quickening earth's secret womb ;
God himself hath burst the way, and oped
the massy gate.

A Hymn at the Vespers.

Forte tegente brachio,
Evassimus rubrum mare,
Tandemque durum perfidi
Jugum tyranni fregimus.

Nunc ergo lætas vindici
Grates rependamus Deo ;
Agnique mensam candidis
Cingamus ornati stolis.

Hujus sacratio corpore,
Amores igne fervidi
Vescamur atque sanguine ;
Vescendo vivimus Deo.

Bound by a holy charm,
We pass'd through raging sea,
And 'neath a mighty arm
Burst chains of slavery.

Let us His praise unfold
Who our avenger came,
And robed in pureness hold
The festal of the Lamb !

He for our souls did bleed ;
Oh, then, in holy love,
Upon him let us feed,
And live to God above !

Jam Pascha nostram Christus est,
Hic Agnus, hæc est victima,
Crucore ejus illitos
Transmittit ultor Angelus.

O digna cælo victima,
Mora ipsa per quam vincitur,
Per quam refractis inferi
Prædæ relaxant postibus.

Christus sepulchri faucibus
Emersus ad lucem redit ;
Hostem retrudit tartaro,
Cælique pandit intima.
&c.

Christ is our sacrifice,
The Lamb come down from high,
Death's angel dread desecrates
His blood, and passes by.

O victim worthy Heav'n,
Of death the victory,
Who chains of hell hath riven,
And borne her gates away !

From jaws of the dark tomb,
He bursts into the light,
And opens beyond the gloom
The heavenly Infinite.

At the Completorium (or last office at night.)

Ant. God hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.—Coloss. i.

The Hymn.

Jesu, Redemptor sæculi,
Qui tertio post funera
Redux ab inferis dis,
Mortem resurgendo necas.

Nox atra jam terras premet,
Mergetque somno lumina ;
Hostis furorem perfidi,
Arteque cæcas diæces.

Ut justa dum curas levat,
Et corpus instaurat quies ;
Sic membra somnus occupet,
Ne corda torpor opprimat.
&c.

Thou who to save
The world didst die, and then thy breath
Resume, to vanquish gloomy death,
And kill the grave.

O'er all below
Night reigns, our eyes are weighed with sleep,
Oh, from the wiles and watchings keep
Of the great foe !

May rest, which lays
Care's lid, and labour's brow doth alake,
Quicken our hearts more fresh to wake
Unto thy praise.

Capitulum. 1 Thess. v.

We are all the children of the light, and the children of the day ; we are not of the night, nor of darkness. Therefore let us not sleep as do others ; but let us watch and be sober.

r. Into thy hands, O Lord, I commend my Spirit. Into thy hands.—v. For thou hast redeemed me, O Lord, thou God of Truth. Into thy hands.

v. Keep me as the apple of an eye.—r. Hide me under the shadow of thy wings.—
Ps. xvii.

Some of the Collects in Easter Week.

O God, who by the resurrection of Christ dost repair us unto everlasting life, fulfil the unspeakable sacrament of thy goodness, that when our Saviour shall have returned in his majesty, thou mayest make us, whom thou hast regenerated in baptism, to be clothed with a blessed immortality, through the same Jesus Christ.

O God, who hast been pleased, through the grace of baptism, to seal our faith in thy resurrection, grant that, freed from the death of sin, we may walk in newness of life, who livest and reignest one God.

O God, whose Son submitted to the death of the cross in order to redeem the world, grant unto us, who now rejoice in this our redemption, that we may by thy gift come to the fruition of eternal joy, through the same Lord.

O God, who to those who are born anew of water and the Holy Ghost dost open the gate of thine everlasting kingdom, increase in thy servants the grace which thou hast bestowed, that they may be cleansed from all their sins, and be deprived of none of thy promises, through Christ.

O God, through whom redemption hath come unto us and adoption is bestowed, have regard, we beseech thee, to the works of thine own mercy ; that as we have been born again in Christ, the eternal inheritance may be vouchsafed unto us, and the true freedom of thy sons, through the same Christ.

Grant, we beseech thee, Almighty God, that as we have been made anew by the remedies of this our passover, and have put off the likeness of our earthly parent, we may be changed into the image of our heavenly Maker, who liveth and reigneth ever.

O God, who hast suffered on the cross for us, and bought us at a great price, pour into our hearts the power of thy assistance, that our life may ever glorify thee, who livest and reignest with God the Father in the unity of the Holy Spirit.

O God, who through the mystery of the passover hast instructed us to relinquish the old man, and to walk in newness of spirit, grant that, renewed by thy sacraments, we may preserve the gifts of thy grace.

Shed abundantly, O Lord, thy grace on us thy servants; and grant that, as by divine baptism we have been born again into the image of thy Son, we may never be plucked away from the power of thy kingdom.

O God, who hast given unto us to celebrate this paschal sacrament in the spirit of freedom, teach us to hate those things at which thou art angry, and to love that which thou dost command.

O God, who at the fountain of baptism hast renewed those who believe in thee, keep in thine own custody those who are born again in Christ, that by no incursions of error they may lose the grace of regeneration.

O God, who by the resurrection of Christ dost repair us unto everlasting life, lift up our hearts unto the Author of our salvation, where he now sitteth at thy right hand, that He who for our sakes came to be judged, may also in our behalf come as Judge, the same Jesus Christ, thy Son, our Lord, who liveth and reigneth in unity with thee.

(The terminations of these Collects, which are here mostly omitted, are similar to our own, but varying according to an express rule.)

SACRED POETRY.

DEATH.

THE grave, the grave! Why shrinks our frame
Appalled and startled at that name?
Untrodden path to good or ill,
Death, why shouldst thou my bosom chill?
Since, one day, linked in close embrace,
We *must* encounter, face to face.
Come, let me view thee, as thou art,
Ere raised thine arm, ere poised thy dart;
Before my limbs beneath thee bow,
Come, let me commune with thee now;
Survey thee ere thou claim'st command,
And clutch thee with a living hand.

But not as thou assail'st the bad,
With vengeance armed, with terrors clad;
Conscience is front, and in thy train
Fiends sterner than disease or pain;
Remorse, upon the closing eye
To picture forms of guilt gone by;
Anguish, to summon from within
Fierce gusts of unrepented sin;
Despair, with phrenzied accents crying,
"Death opes the gate of never dying!"
Come not with these. They mingled not
With Adam's curse, our general lot;
Another tyrant's pomp they swell,
Not ministers of death, but hell.

I do not bid thee leave behind
 One evil common to my kind :
 Come, with that haggard-visaged band
 Which by the sick man's pallet stand.
 The sinking pulse, the failing sense,
 Slow pangs or hastier violence,
 The feverish couch, by suffering strewed,
 The sleepless pillow, tear bedewed,
 The dizzy brain, whose wanderings seem
 Of worlds beyond our sight to dream,
 As if in eagerness to run
 To our new being, ere begun ;
 Each fiery proof of sharp assay
 Which wrings the spirit from its clay,
 All griefs to which our flesh is heir
 May wait on thee, yet peace be there.

Peace, hand in hand with thee, hath stood
 By burning pyre, or field of blood :
 Slackened the fury of the flame
 Which racked th' unyielding martyr's frame ;
 Or with the hero's latest sigh
 Mixed echoing shouts of victory ;
 Th' unjust award, the dungeon's gloom,
 The grim parade of public doom,
 The lifted axe, the gazing throng,
 And, keener far, their country's wrong,
 Fall powerless on the good and brave,
 Terrors, not triumphs, of the grave !

Nerved by fair hope of honour's meed,
 The martyr, hero, patriot, bleed ;
 With beacon light above their urns
 Renown's unchanging loadstar burns ;
 Fame o'er their busts her pennon waves,
 And Glory sentinels their graves.
 But for th' obscure—the many—those
 Who sink in unobserved repose,
 (Not more observed the prince than hind
 By the supreme, eternal mind ;
 In the tomb's equalizing cell
 Alike the named and nameless dwell ;)
 What aids us in the spirit's strife
 On the last edge of doubtful life ?
 Disarms the foe when most he rages,
 Palsies his might, his stroke assuages ?
 Swallows the grave in victory ?
 And shews how great our gain to die ?

Is it some lesson taught by sense ?
 The sophist's test, experience ?
 Or Reason, who of each thing well,
 But her own subtle self, can tell ?
 Scant is the balm such stores supply
 To soothe our mortal agony ;
 Weak the foundations these can lay
 To bear us when the world gives way.

The truths *they* blazon, all we *know*
 Proclaims the tomb one blank of woe.
 We *know* its tenants cease to share
 Light, motion, warmth, yon sun, this air;
 Severed from man, unseen, unseeing,
 Disjoined from every tie of being;
 Silent and still, dark, cold, alone,
 The worm their mate, their couch the stone;
 All that was flesh, by slow decay,
 Mouldering to nothingness away.
 So frowns the mighty victor's brow!
 Death, thus I commune with thee now!

Substance of hope! at that dread hour*
 When death asserts his fullest power;
 When the brief joys which earth has lent
 Pass from us like a shepherd's tent;†
 On thee our care-worn spirits lean,
 Bright evidence of things unseen!
 No torch we seek, we need no sun,‡
 God hath his reign of light begun;
 FAITH points the way to promised lands,
 Dwellings more sure than made with hands;
 Abiding cities, like a bride
 Adorned to grace her husband's side;||
 Rivers, whose founts can never dry;
 Life, in which death alone shall die!

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

PINAMONTI.—CONVERSION OF ROMAN CATHOLICS.

DEAR SIR,—On reading your editorial note (p. 116 of the Number for December,) on the observation which your correspondent "A. I." has made upon a sentence in the article on "Pinamonti," in that number, I felt at first as much regret as you have expressed that circumstances prevented you from modifying it before it was sent to press. On second thoughts, however, I confess I am sincerely glad that you were prevented, as this circumstance has given me an opportunity of expressing my meaning with somewhat more of detail than would have been justifiable in a paper already sufficiently long.

I am assured that you are prepared entirely to agree with me in the abhorrence I feel of that spirit of proselytism which seems to consider it of very little importance what a man becomes, provided he forsakes the communion of the church of Rome. I know more of

* Hebrews, xi. 1.

† Revelations, xxii. 5.

‡ Isaiah, xxxviii. 12.

|| Revelations, xxi. 2.

public feeling in Ireland than in England, and I hope this will be borne in mind by my readers. But from what I do know, I can have no hesitation in saying, that a vast proportion of the religious community would consider it a point of very minor importance that a convert from popery had joined a sect of dissenters, however absurd or fanatical their tenets might be. He has left Rome—whither he is gone is scarcely worth inquiring. There are multitudes of pious persons who believe even Socinianism to be a safer religion than popery. It is not many months since one of the most eminent and influential clergymen in what is called the religious world, entered into a grave and lengthened argument to prove to me, that if the Roman-catholic priesthood and laity were to sink into infidelity, and even avowed atheism, it would be an event anything but to be lamented, and that a rejection of all revealed religion would be their best preparation for the reception of the gospel—meaning thereby, the popular theology of the present day. He actually adduced France in confirmation of his theory. All this would not be worth mentioning, were it not that the clergyman to whom I allude may be considered a very fair specimen of the religious world, few of their leaders possessing one half of his talents, information, or popularity. But, I confess, as far as my small judgment or experience can guide me, it appears to me of the last importance that the Romanist should feel, and that beyond a reasonable doubt, that our object is not to make a proselyte, but to make him a sounder and a better Christian; and that, in a word, we do not think popery *the very worst possible form* of religion, and that, sooner than he should join a more unscriptural community, we greatly prefer his remaining where he is. In any intercourse I have yet had with Roman catholics, I have uniformly found them more disposed to listen, and to consider what I had to say, when I had plainly and honestly avowed to them that I acknowledged their communion to be a branch of the catholic church, though involved in serious, and dangerous, and novel errors; and that, were I reduced to the alternative, which, by God's goodness, I am not, I should esteem it safer to be united with them than with those monstrous and unscriptural sects which have altogether separated from the unity of the catholic church.

Having premised this much, I have no hesitation in saying, that the church of Rome in these countries is a schism, in the strictest and largest sense of the term. It appears to me, however, that the guilt of their schism is by no means equal in England and in Ireland. With regard to the English Roman catholics, there are some of them, as I am informed, whose ancestors have transmitted to them their religious tenets since the time of their first separation from the church in the reign of Elizabeth. Such persons are, therefore, to be regarded as guilty of persevering in one of the most unnatural, unjustifiable, and criminal schisms which has ever distracted the church of Christ. There are others who are new converts, and who have been seduced by the crafty impostures of artful men. With regard to their priesthood, they are missionaries of Rome, and are evidently a part of a settled contrivance and machinery, whose object is to subject the English church to the unjust and wicked tyranny of the papal court. Their whole

procedure is of such a character, (I speak not of those who are fanatics and enthusiasts, and a Roman-catholic missionary in England must be very ignorant if he be either one or other,) that it is impossible to justify or palliate it; and those who have undertaken such a mission are utterly unworthy of Christian communion. But allow me to observe, that the Roman catholics of England are such a fraction, compared with the millions of Roman catholics in Ireland, that I cannot say that they were at all in my view when I wrote the sentence which your correspondent has noticed. Had I not been absorbed in the mournful contemplation of the mass of ignorance and iniquity of which the Roman-catholic church in Ireland is composed, I should have expressed myself in a more guarded manner.

There are, I fear, but few who have such acquaintance with the history of the church of Ireland as can enable them fully to understand the position of the Roman catholics in that country. The general notion is, that in the sixteenth century the churches of both countries were reformed. It might be more truly said, that the church of Ireland was reformed, and the church of England reformed itself. The persecutions in the reign of Queen Mary proved that it was the great body of the English nation who had thrown off the yoke of a foreign usurpation, and returned to the faith of their forefathers. The fires of Smithfield demonstrated that truth had taken root in the hearts and affections of a thinking people, too deep for acts of parliament to plant or eradicate. Besides this, the reformation of the English church was carried on, at every step of its progress, by the clergy, by the most learned and pious of the bishops, by national synods and convocations. It was, indeed, the final act of that long and almost uninterrupted struggle with which the English nation, clergy and laity, had resisted the domination of Rome, from the days of Augustine and Gregory. In Ireland, everything was the reverse. The Irish bishops who sold their country to Henry the Second were obliged to submit to the court of Rome, as part of the terms of their contract. Popery was introduced into Ireland by the English, and maintained and enriched by the conquerors. Yet still, even to the time of the Reformation, the Romish clergy were never able wholly to enforce their observances, or to root out the attachment that the nation retained to their ancient religion, which was, in fact, the religion of the ancient British church. It was not until the mistaken policy of James the First threw the native Irish into the hands of their priests, and severed them from their natural friends and guardians, that the mass of the population became thoroughly slaves of popery,—and slaves of popery they have ever since remained, at the mercy of evil and selfish men.* The Reformation in Ireland was the stroke of a pen. The natives knew very little about it, and cared less: the local government did as they were desired. I have often thought that we have reason to be thankful that Henry, or Edward, or Elizabeth, did

* For most of these statements I have only time to give a general reference to Mr. Phelan's "History of the Policy of the Church of Rome in Ireland," published in the second volume of his *Remains*.

not order them to become Mahometans. At the beginning of the reign of Henry the Eighth there was scarcely a vestige of religion in the country. The aristocracy were pillaging the poor and the clergy, —no preachers in the country except the friars, minors, and mendicants. The clergy, who were supported almost wholly by the contributions of the poor, were, generally speaking, most ignorant, depraved, and secular men; they had no idea of reforming themselves or any one else; and all they appear to have known of the Reformation was, that they were ordered to use the English liturgy, (or to read it in Latin *wherever Irish was the only language spoken,*) and to perform other conditions, under certain pains and penalties. Any one acquainted with the State Papers, recently published, with Sir J. Davis's Tracts, and the Letters of Archbishop Laud and Lord Strafford, will know whether this picture be overdrawn or not. The reformed church in Ireland is neither more nor less than an endowed mission. Ireland, as a nation, as a mass of human beings, has never been reformed, to this day. Archbishop Laud appears to have been the only person who ever thoroughly understood the condition of this country, or the method of reforming it. From the period of the Revolution, the church of Ireland has been made a job, and its patronage a marketable commodity in ministerial diplomacy. The maintenance of the English interest and connexion has sanctified such a system of sacrilege as is more than sufficient to account for the present civil and ecclesiastical condition of both countries. I am thankful to have the opportunity of expressing my deep and mature conviction, that (as far as human foresight can discover) the great mass of the people of Ireland, that which is, neither in law, nor justice, nor right, but in fact and sad reality, the church of Ireland, never will be reformed by any exertions from without,—by any system of proselyting, however judicious, or however partially successful,—that, in fact, the church of Rome in Ireland never will be reformed but from within, by the operation of the Spirit of God on the minds of their priesthood and hierarchy, leading them to inquire after the old paths, and preparing them to abandon the degrading system of fraud and falsehood by which they have so long maintained their ascendancy, and kept their people in ignorance and immorality. I do not wish to speak disrespectfully of any individual that has conformed to the reformed church in Ireland; but, from everything I have been able to observe, or to collect from the experience of others, I fear there is nothing in the character of the proselytes, especially of the clerical proselytes, to warrant more sanguine expectations. Generally speaking, (and, of course, there are honourable exceptions,) the priests who conform to the church are extremely ignorant, and of, at least, very questionable integrity—some of them are avowed enemies of episcopal authority and jurisdiction. Had I been born and educated a Roman catholic, and ordained a priest in Ireland, or in any other country, and had I been, by the goodness of God, taught to see the errors and wrong practices of my church, I do not think I should leave its communion; I should feel it my duty to protest against these errors, and endeavour to enlighten the minds of my flock, and of my brethren in the priest-

hood, and then patiently to suffer whatever persecution such a line of conduct would most probably induce. When I had been expelled from their communion, I should feel at liberty to conform to the reformed church, but not till then. In so doing, I think I should best imitate the example of the Lord and his blessed apostles. Such certainly has been the course adopted by Mr. O'Croly, who (without defending all his opinions) is by far the most learned and respectable priest that has conformed in Ireland for many years.

There is another consideration, also, which can scarcely fail of pressing on any reflecting mind. The reformed church in Ireland is daily becoming less capable of effecting the objects of its mission. When the provisions of the Church Temporalities Acts shall have been completely brought into operation, to say nothing of Mr. Lewis's improvements on them, there will be scarcely a learned clergyman in Ireland. There are very few at present; learning having scarcely ever been considered in the disposal of government patronage; but then, I fear, there will be none. Everything like learned leisure is to be destroyed. Both parties vieing with each other to make sacrifices to the rapacity of our friends and enemies. Now, without a learned clergy, we never can touch the Roman church. It is this which has hampered and crippled us. Ever since the Revolution, the patronage of the crown to the dignities and sinecures of the church has been prostituted in so shameful a manner that we have had scarcely any persons qualified to enter on the controversy. And I need not say to you, that nothing has done more to impede the progress of the Reformation than the zeal of ignorant, but eloquent men, who, too often, have utterly misunderstood and misrepresented the tenets of both churches, and frequently, in attacking what they thought popery, have attacked fundamental truths of the catholic faith. In fine, I do not believe that the church of Rome in Ireland will be reformed except from within, and that whatever chance we may formerly have had of producing so desirable a result, in our character of a missionary endowment, is daily becoming less. With such feelings, (and they are the feelings of every churchman acquainted with Ireland whom I have known,) the sentence objected to was written; and entertaining such views, I cannot but most earnestly desire that our efforts should be directed rather to the gradual illumination of the minds of the population of Ireland, than to gaining over proselytes to our own communion. If they once receive truth, our disunion will soon be terminated. The majority of religious persons, indeed, seem to think, that if the Roman catholics become protestants, it is little matter by what means the change is effected, and still less what section of protestants they join. I certainly have no community of feeling with such a sentiment.

Are the Roman catholics of Ireland members of a Christian church? Are their clergy as truly bishops, priests, and deacons of the church of Christ, as we are? Intruders and schismatics though they be, recognised neither in law nor equity; slaves and emissaries of a foreign usurpation, degrading the minds of their "subjects" with superstition and idolatry; standing between them and civilization,

education, and truth; are not they and their people part and parcel of the church of Christ, as truly as we are?—and do not we and they (shudder at it as we may) compose, in the sight of God and his angels, *the church of Ireland*? And was there ever exhibited such a spectacle since the foundations of the church were laid? In every city, two bishops; in every parish, two priests; without one single interchange of Christian communion; regarding each other with feelings of irreconcilable animosity. How is such a state of things to end, but in total atheism? Unless God interpose, I do believe it will end, it can end, in nothing short of it. On the one hand, the clergy of the reformed church know that their aristocracy and laity never will rest until they have reduced them to a voluntary system, and seized on every shilling of ecclesiastical property. They have been carrying on their systematic spoliation ever since the Revolution, and each act of robbery has stimulated them to another and a larger. On the other hand, the Roman priesthood have let loose all the restraints of morality, in order to effect the entire prostration of the empire, and the extinction of their rivals in both countries. They are the tyrants of the poor; the demagogues and agitators of their bleeding country. They have goaded on their ignorant and lawless slaves to such a state of violence, that no one now will insure the life of an Irish protestant clergyman; and, in some counties, a *curate* durst not attend the call of a sick or dying parishioner without loaded pistols. The Conservatives imagine that such evils can be cured by concessions; the Radicals, by destruction; the Whigs, by an alliance with Mr. O'Connell and Dr. Murray. Meantime, who that loves Christ and his church in this wretched and tormented country, would not rejoice with unutterable joy if the Romish clergy of Ireland could be induced to retrace their steps, and, renouncing the novel * yoke of foreign tyranny and exac-

* "Roger Hoveden and the "Annals of Mailros" deny that the pope ever sent a pall to Ireland until the year 1151 or 1152, in the legateship of Cardinal Papiro; which is confirmed by St. Bernard, who says also, 'that Gilbert (who was Bishop of Limerick in the beginning of the twelfth century) was the first Apostolic Legate in Ireland.'"—*Sir J. Ware's Irish Bishops*. Harris's edit., p. 21.

The passage from Hoveden alluded to by Harris is as follows:—

"Anno gratiæ, 1151, qui est annus 16 regni regis *Stephani*, Papa *Eugenius* IV., pallia per legatum suum, *Johannem Papyrio*, in Hyberniam transmisit, quo nunquam antea pallium delatum fuerat, et in 4 locis 4 constituit archiepiscopos."—*Rer. Anglic. Scriptores post Bedam*, p. 281.

"In the year of grace 1151, which is the sixteenth year of the reign of King Stephen, Pope Eugene sent four palls into Ireland, by his legate, John Papiro, where a pall had never been brought before, and appointed four archbishoprics in four places."

Giraldus Cambrensis records the same fact in the following words:—

"Archiepiscopi vero in Hibernia nulli fuerant: sed tantum se episcopi invicem consecrabant; donec Johannes Papyrio Romanæ Sedis legatus non multis retro annis advenit. Hic quatuor pallia in Hiberniam portavit," &c.

"There had been, however, no archbishops in Ireland, but bishops only used to consecrate each other, until John Papyrio, Legate of the Roman See, arrived not many years ago. He brought into Ireland four palls," &c.—*Topog. Hib.*, Part III., cap. 17.

S. Bernard, in his *Life of S. Malachy*, (cap. x., vol. i., col. 674, ed. Ben.) says, that "he was particularly urged to accept the Archbishopric of Armagh by two bishops, Malchus and Gillebert; of whom the former is the same elder of Lismore

tion, renouncing a subjection which debases their morals as men and as clergymen, would cast off, by an honest and *bonâ fide* reformation, all that is really *anti-scriptural* in their doctrine and worship,—all that is really incompatible with sound and healthy, primitive and catholic, Christianity. Surely, if they could be persuaded to make such a

of whom mention was made above; the other; who, they say, discharged the first legation of the Apostolic See throughout all Ireland,"—"quem aiunt prima functum legatione Apostolicæ Sedis per universam Hiberniam." In the fifteenth chapter, (col. 678,) he says, that S. Malachy thought proper to go to Rome and to obtain the authority of the Apostolic See, "especially because the use of the pall, which is the plenitude of honour, was still wanting to the Metropolitan See (Armagh), and had been wanting from the beginning." "Maximeque quod Metropolitice Sedi deerat adhuc, et defuerat ab initio pallii usus, quod est plenitudo honoris." Innocent II. appointed S. Malachy his legate, on account of the old age and infirmities of Gillibert, but refused to grant palls until a general council of the Irish should solicit them. —(Ibid., chap. xvi., col. 680.) Archbishop Ussher quotes the Annals of Mailros in confirmation of S. Bernard's statement—"In the year 1151, Pope Eugenius (the same to whom Bernard did write his books *de Consideratione*,) did, by his legate, John Papiron, transmit four palls into Ireland, whither a pall before had never been brought." "Anno 1151, Papa Eugenius quatuor pallia per legatum suum, Johannem Papirum, transmisit in Hiberniam, quod nunquam antè pallium delatum fuerat" —*Annal. Melros. MS. in Bibliotheca Cottonianâ.* On the assertion of Giraldus Cambrensis, that before 1151 there were no archbishops in Ireland, Ussher observes, "Whereupon, some of our chroniclers after him give this note concerning Gelasius, who was at that time Archbishop of Armagh—that he is said to have been the first archbishop, because he used the first pall; and that others before him were called archbishops and primates in name only, for the reverence of St. Patrick, as the apostle of that nation." "Hic primus archiepiscopus dicitur, quia primo pallio usus est. Alii verò ante ipsum solo nomine archiepiscopi et primates vocabantur; ob reverentiam et honorem Sancti Patricii, tanquam apostolus illius gentis."—*Pembrigius, author. Annal. Hibern., a Gual. Camdeno, edit. Thomas Casanus in Chronic. Hibern. MS. ad ann. 1174.* (Ussher's Discourse of the Religion anciently professed by the Irish and British, p. 58. Lond. 1687; p. 77, ed. 1691.) Indeed, S. Bernard (cap. x., col. 673) calls Celsus, S. Malachy's predecessor in Armagh, and the bishop by whom S. Malachy was ordained deacon, presbyter, and bishop, "Archbishop," and also shews, (as Ussher truly observes, *ibid.*, p. 59,) that the Archbishops of Armagh "were so far from being metropolitans and primates in name only, that they exercised much greater authority before they were put to the charges of fetching palls from Rome than ever they did afterward; and that they did not only consecrate bishops, but erected also new bishoprics, and archbishoprics too, sometimes, according as they thought fitting." The Irish Canons, edited by D'Achery, and collected before the eighth century, ("ante sæculum VIII. confecti sunt,"—*D'Acher.*) expressly requires the consent of the metropolitan to the consecration of a bishop—"Synodus ait, cum consensu clericorum, et laicorum, et totius provincie episcoporum, maximeque metropolitani, vel epistolâ, vel auctoritate, vel præsentia, ordinetur episcopus."—*Can. Hib.*, lib. i., Can. V., *D'Ach. Spicil.*, i., 493.

So late as 1523, it is evident, from Alan's Letter to Cardinal Wolsey, in the "State Papers," (vol. ii., p. 100,) that the native Irish paid no regard to the legateine powers, (see also *Cox, Hib. Anglic.*, Part I., p. 212.) In 1250, the Irish bishops had come to a determination to protect the independence of their church by refusing to admit any native of England to a canonry. Henry the Third appealed to Pope Innocent IV., who issued a bull commanding them, within one month, to revoke the offensive statute.—(*Rymer's Fœdera*, vol. i., p. 274, new edit.; *Wilkins' Conc.*, I. 697.) In 1367, the Parliament of Kilkenny made it highly penal to present an Irishman to an ecclesiastical benefice, or to receive them into monasteries or religious houses. Both the resolution of the Irish clergy in 1250, and the statute of Kilkenny, prove how far the Irish church was from relinquishing its ancient customs, or amalgamating with the subjects of the Romish See.—(*Cox, Hib. Angl.*, Part I., p. 127; *Leland, Hist. of Ireland*, b. ii., ch. v., p. 320. The Statutes of Kilkenny are in the Carew MSS., in the Lambeth Library, No. 608, fol. 165; 608, fol. 1.)

reformation as this, the existence of two rival churches need continue no longer. Some arrangement might be made, and the surviving bishop and priest might be put in possession of the undivided diocese and parish. Unless some such event be brought about by an internal reformation of the Roman-catholic church in Ireland, I see no possible termination to our unnatural and disgusting disunion but universal anarchy and atheism. My dear Sir, faithfully yours, C.

January 5th, 1837.

LETTERS ON THE CHURCH OF THE FATHERS.

NO. XIX.

(Continued from vol. x., p. 287.)

Such is the testimony, as far as a few specimens can represent it, borne by Cyril, the friend of the Arians, in the earlier part of the fourth century, to those ecclesiastical views which are often considered a corruption of the gospel. Let the object with which it has been adduced be clearly understood: not thereby directly to prove the truth of those views, much less as taking him by himself as an authority in the question; but, the hypothesis having been hazarded in some quarters, that *perhaps* those views were an early corruption, and the burden of proving a negative being thrown upon us by men who are better pleased to suggest doubts than to determine anything, we, in our excess of consideration, are going about from one quarter to another, prying and extravagating beyond the beaten paths of orthodoxy for the chance of detecting some sort of testimony in favour of our opponents. With this object we have fallen upon Cyril; and since he for a time lay under suspicion of heresy, we thought there was a chance of his serving their purpose; but he, though of a distinct school from Cyprian, or Origen, is no less precise than they in his ecclesiastical views, and as much opposed to what now is considered pure protestantism. Every additional instance of this kind goes indirectly to corroborate the testimony of the catholic church; and, as such, I insist upon it.

The more we can vary our witnesses, the better. The consent of fathers is one sort of witness to apostolical truth; the accordance of heretics is another; received usage is a third. I shall now give an instance of this last-mentioned, as afforded in the existence of the apostolical canons. These canons were once supposed to be, strictly speaking, apostolical, and published before A.D. 50. On the other hand, Dailé and De la Roque, in the seventeenth century, contended that they were composed by some heretic after 450. Pearson and Beveridge maintained that they were published before 325, and were undoubtedly the digest of catholic authorities in the course of the second and third, or at the end of the second century, as well as received and used in most parts of Christendom. This view has since been acquiesced in by the theological world, so far as this, to suppose the matter and the enactment of the canons of the highest antiquity, even though the edition which we possess was not published so early as Beveridge supposes. At the same time, it is acknowledged on all

hands that they, as well as some other early documents, have suffered from interpolation, and perhaps by an heretical hand.

They are in number eighty-five, of which the first fifty are of superior authority to the remaining thirty-five. Their origin, as conjectured by Beveridge, will explain the distinction. It was the custom of the early church, as is well known, to settle in council such points in its discipline, ordinances, and worship, as the apostles had not prescribed in scripture, as the occasion arose, after the pattern of their own proceedings in Acts, xv. ; and this, as far as might be, after their unwritten directions, or their practice, or, at least, their mind, or, as it is called in scripture, their *ἀπόφασις*. Thus it decided upon the paschal question, upon that of heretical baptism, and the like. And after the same precedent in the Acts, it recorded its decisions in formal decrees, and "delivered them for to keep" through the cities in which its members were found. The canons in question are supposed to be some of these decrees, of which first, and nearest to the apostles' times, or in the time of their immediate successors, were published fifty; and in the following age, thirty-five more, which had been enacted in the interval. They claim then to be, first, the recorded judgment of great portions of the ante-Nicene church, chiefly in the eastern provinces, upon certain matters in dispute, and to be of authority so far as that church may be considered a representative of the mind of the apostles; next, they profess to embody in themselves positive decisions and injunctions of the apostles, though without clearly discriminating how much is thus directly apostolical, and how much not.

I will here attempt to state some of the considerations which Beveridge adduces in behalf of their antiquity, and that as a collection. In the first place, it would seem quite certain that, as, on the one hand, councils were held in the primitive church, so, on the other, they enacted certain canons. When, then, a collection presents itself professing to consist of the ante-Nicene canons, there is nothing at all to startle us; it only professes to set before us that which we know any how must have existed. We may conjecture, if we please, that the fact that there were canons may have suggested and encouraged a counterfeit. Certainly; but though the fact that there were such will account for a counterfeit, it will not account for their being lost; on the contrary, what is known to have once existed as a rule of conduct is likely to continue in existence, unless reasons can be assigned against it. Which of the two this collection is, the genuine or the counterfeit, must depend on other considerations; but if these be in favour of its genuineness, then this antecedent probability will be an important confirmation.

Canons, I say, must have existed, whether these be the real ones or no; and the circumstance that there were real ones must have tended to make it difficult to substitute others. It would be no easy thing in our own church to pass off another set of articles for the Thirty-nine, and obliterate the genuine: canons are public property, and are acted upon by large bodies. Accordingly, as might be expected, the Nicene Council, when enacting canons of its own, refers to certain

canons as already existing, and speaks of them in that familiar and indirect way as would be natural under the circumstances, and as we speak of our Rubrics or Articles. It mentions certain descriptions of persons whom "*the canon* admits into holy orders;" it determines that a certain rule shall be in force, "according to the canon which says so and so;" it speaks of a transgression of the canon, and proceeds to explain and enforce it. Nor is the Nicene the only council which recognises the existence of canons, or rules, by which the church was at that time bound. The Councils of Antioch, Gangra, Constantinople, and Carthage, in the same century, do so likewise: so do Alexander, Athanasius, Basil, Julius, and others.

Now here we have lighted upon an important circumstance, whatever becomes of the particular collection of canons before us. It seems that, at the Nicene Council, only two centuries and a quarter after St. John's death, about the distance of time we are from the Hampton Court Conference, all Christendom confessed, that from time immemorial it had been guided by certain ecclesiastical rules, which it considered of authority, which it did not ascribe to any particular persons or synods, (a sign of great antiquity,) and which writers of the day assign to the apostles. I suppose we know pretty well, at this day, what the customs of our church have been since James the First's time, or the Reformation; and if respectable writers at present were to state some of them,—for instance, that it is the rule of the protestant church that the king should name the bishops, that convocation should not sit without his leave, or that there should be daily service performed by the clergy,—we should think foreigners very unreasonable who doubted their word. Now, in the case before us, we find the church catholic, the first time it had ever met together since the apostles' days, speaking as a matter of course of the rules to which it had ever been accustomed to defer. If we knew no more than this, and did not know what the rules were, or if, knowing what they are, we yet decide, as we well may, that the particular rules are not of continual obligation, yet, in knowing that rules of some kind were in force, we shall possess a fact incompatible with that free and easy mode of religion in which ultra-protestants glory. They glory in being independent; they think it a beauty to be all pulling different ways, and to have as many various rites and regimens as there are tastes and likings in the world. They can be quite sentimental and poetical on the subject; expatiate on the excellence of "agreeing to differ;" descant on the variety of Nature, and insist, as philosophers, upon the immateriality of "differences in church government," while what they call "doctrine" is preserved, or hearts are one. There is a popular story of a woman fainting on a Sunday, as the whole town was coming from worship, and an anabaptist providing a chair, and a quaker a smelling-bottle, and a Romanist a handkerchief, and a churchman running for a doctor, and the doctor turning out to be a Swedenborgian. It is something of this kind; and then a sagacious father, who seems to have been instructing his son in Sabbath-breaking instead of belonging to any of them, points it out to his notice thus:—"See, my boy, what mankind were made to agree and to differ in!"

What would the stern old fathers of Nicæa have said to this?—with their notions of “the canon,” what would they have said to a mixed set of religionists, *zoni soluti*, who glory in having no one external in common, and who prate about “the superiority of unity to unanimity”? Or, as I should rather put it, *what* do our religionists say to it? or do they get themselves to contemplate the fact, of a vast number of leading men, (to put the matter at the lowest,) from all parts of Christendom, witnessing to a state of things which they must have known as perfectly as we know what happened ever since the Reformation, nay, which occupies a less period, and describing things quite irreconcilable with modern notions, in the same unhesitating and quiet tone which we should use in speaking of the last three centuries? I believe, when they get themselves to consider it, they are obliged, they do not scruple, to say, that an universal corruption, a sudden lapse of the church, took place immediately after the apostles; though how they can support this hypothesis, when it is narrowly considered, does not appear.

But to return. Even though the canons we possess were not genuine, and the fathers and the councils which refer to canons did not mention what they were upon, yet the very fact, I say, that there were canons from time immemorial, would be a sufficient confutation of the antithesis now so popular between unity and uniformity—it establishes the *principle* of uniformity as apostolical. But we do know from history the subjects of these canons, and that to the number of thirty or forty of them; so that we might form a code, as far as it goes, of primitive discipline, quite independent of the collection which is under discussion. But it is remarkable that all of these canons are found in this collection, being altogether nearly half the whole number; so that the only question is, whether the rest are of the same value of which we know a great proportion of them to be. Further, it is remarkable that no ecclesiastical canon is mentioned in the documents belonging to the primitive era which is not found in the collection; which shews that, whoever compiled it, the work was done with considerable care. The opponents to its genuineness bring, indeed, several exceptions, as they wish to consider them; but these admit of so satisfactory an explanation as to illustrate the proverb, that *exceptio probat regulam*.

Before going on, however, to consider the whole collection, let us see in what terms the early writers referred to speak of those particular canons which they cite.

Athanasius uses this language in a passage I had occasion to quote in a former paper:—“*Canons and forms*,” he says, speaking of the extraordinary violences of the Arians, “*were not given to the churches in this day, but were handed down from our fathers well and securely*. Nor, again, has the faith had its beginning in this day, but has passed on even to us from the Lord through his disciples. Rouse yourselves, then, my brethren, to prevent that perishing in the present day *which has been pre-observed in the churches from ancient times down to us*, and our incurring a responsibility in what has been intrusted to us.” It is remarkable, in this extract, that St. Athanasius accurately distinguishes

between the faith which came from Christ, and the canons received from the fathers of old time; which is just the distinction which Beveridge and others would make.

Again: the Arians, by simoniacal dealings with the civil power, had placed George of Cappadocia in the see of Alexandria. Athanasius observes upon this—"Such conduct is both a *violation of the ecclesiastical canons*, and urges the heathen to blaspheme, as if appointments were made, not by divine ordinance, but by merchandize and secular influence."

Arsenius, bishop of Hypsela, who had been involved in the Meletian schism, and had acted in a hostile way towards Athanasius, at length reconciled himself to the church. In his letter to Athanasius he promises "to be obedient to *the ecclesiastical canon*, according to ancient usage, and never to put forth any regulation, whether about bishops, or any other public ecclesiastical matter, without the sanction of his metropolitan, but to *submit to all the established canons*."

In like manner, St. Basil, after speaking of certain crimes for which a deacon should be reduced to lay communion, proceeds, "*for it is an ancient canon*, that they who lose their degree should be subjected to this kind of punishment only." Again—"The canon altogether excludes from the ministry those who have been twice married."

When Arius and his abettors were excommunicated by Alexander of Alexandria, they betook themselves to Palestine, and were re-admitted into the church by the bishops of that country. On this Alexander observes as follows:—"A very heavy imputation, doubtless, lies upon such of my brethren as have ventured on this act, in that it is a *violation of the apostolical canon*, to say nothing else."

When Eusebius declined being translated from the see of Cæsarea to Antioch, Constantine complimented him on his "observance of the commandments of God, *the apostolical canon*, and the rule of the church;" which last seems to mean the regulation passed at Nicea.

In like manner, Julius, bishop of Rome, speaks of a violation of "*the apostles' canons*;" and a council held at Constantinople, A.D. 394, which was attended by Gregory Nyssen, Amphilochius, and Flavian, of a determination of "*the apostolical canons*."

It will be observed, that in some of these instances the canons are spoken of in the plural, when the particular offence which occasions their mention is only against some one. This shews they were collected into a code, if that need be proved; for, in truth, for various canons to exist, and to be in force, and yet not be put together, is just as likely as that no collection should be made of the statutes passed in a session of parliament.

With this historical information about the existence, authority, and subject matter of certain canons in the church from time immemorial, we should come to many anti-ultra-protestant conclusions, even if the particular code we possess were spurious. But now let us see what can be said in its favour.

If the collection we possess existed as a collection in the time of the above writers and councils, then, considering they allude to nearly half its canons, and that no canons are anywhere producible which

are not in it, and that they seem to allude to a collection, and that no other collection is produceable, we could not avoid the conclusion that they referred to *it*, and that, therefore, in quoting parts of it they sanction the whole. If no book is genuine except such parts as happen to be expressly cited by other writers, if it may not be regarded as a whole, and what is actually cited made to bear up and carry with it what is not cited, no ancient book extant can be proved to be genuine. We believe Virgil's *Æneid* to be Virgil's, because we know he wrote an *Æneid*, and because particular passages which we find in it, and in no other book, are contained, under the name of Virgil, in subsequent writers, or in criticisms, or accounts of it. We do not divide it into rhapsodies, *because* it exists but in fragments in later literature. For the same reason, if the canons in question can be shewn to have existed as one book in Athanasius's time, it is natural to conceive that they are the very book to which he and others refer. All depends on this. If the collection was made after his time, of course he referred to some other; but if it existed in his time, it is more natural to suppose that there was one collection than two distinct ones, so similar, especially since history is silent about there being two.

But it does not seem to me *necessary* to insist upon so early information of the collection as we have it, at present. Whether it existed in Athanasius' time, or was formed afterwards, and formed by friend or foe, heretic or catholic, seems to me immaterial, as I shall by and bye shew. At present, however, I will state, as candidly as I can, the arguments for and against its antiquity as a collection, which will be all I shall have room to do in this number.

There can be no doubt that the early canons were formed into one body; moreover, certain writers speak of them under the name of the Apostles' Canons, and the Apostolical Canons. So far I have already said. Now, certain collectors of canons, of A.D. (more or less) 500, and they no common authorities, speak of "the apostolical canons" also, and incorporate them into their own collections; and these which they speak of are the very body of canons in question. We know it, for their digest is preserved. No reason can be assigned why they should not be speaking of the same collection which Gregory Nyssen and Amphilochius speak of, who lived just a century before them; no reason, again, why Nyssen and Amphilochius should not mean the same as Athanasius and Julius, who lived fifty to seventy years earlier than them. The writers of A.D. 500 might be just as certain that they and St. Athanasius quoted the same work, as we, at this day, that our copy of it is the same as Beveridge's, Pearson's, or Ussher's.

The authorities of the specified date (A.D. 500) are three—Dionysius Exiguus, John of Antioch, patriarch of Constantinople, and the Emperor Justinian. The learning of Justinian is well known, not to mention that he speaks the opinion of the ecclesiastical lawyers of his age. As to John of Antioch, and Dionysius, since their names are not so familiar to most of us, it may be advisable to say thus much—that John had been a lawyer, and was well versed both in civil and ecclesiastical matters; hence he has the title of Scholasticus; that

Dionysius is the framer of the Christian era, as we still reckon it. They both made Collections of the Canons of the Church, the latter in Latin, and they both included the Apostolical Canons, as we have them, in their edition ; with this difference, however, (which does not at present concern us,) that Dionysius publishes but the first fifty, while John of Antioch enumerates the whole eighty-five.

Such is the main argument for the existence of the *collection* at the end of the third century ; that it was acknowledged by competent authorities at the end of the fifth. On the other hand, when we inspect the language which Dionysius uses concerning them, in his prefatory epistle, we shall find something which requires explanation. His words are these, addressed to Stephen, bishop of Salona :—"We have, in the first place, translated from the Greek what are called the Canons of the Apostles ; *which, as we wish to apprise your holiness, have not gained an easy credit from most persons.* At the same time, some of the decrees of the [Roman] pontiffs, at a later date, seem to be taken from these very canons." Dionysius must mean, that they were not received *as* the apostles' ; for that they were received, or, at least, nearly half of them, is, as I have said, an historical fact, whatever becomes of the collection as a collection. He must mean, that a claim had been advanced that they were to be received as part of the apostolic *revelation* ; and must deny that they had more than *ecclesiastical* authority. The distinction between divine and ecclesiastical injunctions requires little explanation : the latter are imposed by the church for the sake of decency and order, as a matter of expedience, safety, propriety, or piety. Such is the rule among ourselves, that dissenting teachers conforming must remain silent three years before they can be ordained ; or that a certain form of prayer should be prescribed for universal use in public service. On the other hand, the appointment of the sacraments is apostolic and divine. So, again, that no one can be a bishop unless consecrated by a bishop, is apostolic ; that three bishops are necessary in consecration is ecclesiastical ; and though ordinarily an imperative rule, yet, under circumstances, admits of dispensation. Again, it has, in this day, been debated whether the sanctification of the Lord's day is a divine, or an ecclesiastical appointment. Dionysius, then, in the above extract, means nothing more than to deny that the apostles enacted them ; or, again, that they enacted them *as* apostles ; and he goes on to say, that the popes had acknowledged the ecclesiastical authority of some of them by embodying them in their decrees. At the same time, his language seems to shew as much as this, and it is confirmed by that of other writers, that the Latin church, though using them separately as authority, did not receive them as a collection with the implicit deference which they met with in the east ; indeed, the last thirty-five, though two of them were cited at Nicæa, and one at Constantinople, A.D. 394, seem to have been in little account. The canons of the general councils took their place, and the decrees of the popes. And this conclusion would be abundantly confirmed by a remarkable decree of Pope Gelasius, if it could be trusted as genuine, and which, any how, shews the feelings of the Latins even at a later date. Gelasius is said

to have held a council of seventy bishops at Rome, A.D. 494, and to have passed a decree concerning books received in the church, which may be made to accord to what Dionysius wrote six years later. In this decree, after enumerating the books of the Old and New Testament, the determinations of the four first general councils, and the works of certain of the fathers, as of authority, he proceeds, "but the compositions or teaching of heretics or schismatics are in nowise received by the catholic and apostolic Roman church; of which a few that are extant shall be specified, which are to be avoided by catholics." Then follows a list of "apocryphal" books, such as the works of Hermes, Clement of Alexandria, Tertullian, Eusebius's History, Lactantius, and, among them, "*Liber Canonum Apostolorum Apocryphus*." Perhaps the utmost this could be taken to mean would be, that the Book of Canons had never been received in the Roman church. That some of the canons were received we know from the words of Julius already cited, and from the fact that many of them were incorporated in the decrees of the four general councils; still the *corpus canonum* may have been peculiar to the east, as we know, in fact, the traditions of the east and west varied from each other on some points, as in the questions of the observance of Easter, and of heretical baptism; in the former of which, at least, apostles themselves seem to have determined variously. If the decree is taken to mean, that the Book of Canons is the compilation of heretics, (though, if so, the works of Hermes and of Clement of Alexandria are strangely involved in the same imputation,) no serious conclusion will follow. Even if the canons were put together by heretics, it does not follow that they themselves are heretical; and that a great number are not we know, from the testimony of the fathers in their favour, as above insisted on. If, indeed, the compiler altered, or suppressed, or invented canons, that is another matter; then he was something more than a compiler; but in merely collecting them, he as little impaired the canons themselves as Bucer or Peter Martyr would have hurt the doctrine of our Prayer Book had they collected together in one, without altering, the catholic devotions of the church before them. At the same time, if heretics did add to the matter of the canons, then the witness these canons afford to the primitive religion is still more remarkable. We know, independently of these canons, what the kind of worship and discipline was which obtained in the catholic church; and in these canons we shall then possess an *heretical* testimony to it quite in accordance. In that case, ultra-protestantism will lose the chance even of heretical support, which was all it had to look for.

But, as the fact really is, and as Pearson shews, this decree of Gelasius' is not genuine. It is not mentioned till 300 years after its supposed promulgation, and there is reason to believe that Gelasius, so far from rejecting, actually did receive and use the canons in question. But the discussion of this point would be a deviation from the subject before us. I have now described the main argument for and against the antiquity and authority of the *collection*, and shall next proceed to shew that its date and its author do not materially concern the intrinsic value and authority of the canons themselves.

ON BAPTISM BY IMMERSION.

(Continued from p. 289.)

III. Having thus, I trust, vindicated myself from any reasonable imputation of impiety or irreverence in what I have felt it necessary to say upon this subject, let me proceed to clear myself from the charge of ignorance (at least, in this instance,) which "Catholicus" has more than once brought against me. Having said that I was "not quite correct in the matter of history," he proceeds to set me right by saying, "the objection against clinical baptisms did not arise from the distinction between affusion and immersion." I beg leave to say, that the question of clinical baptisms in general, of the different objections to which they were liable, or of the justice or injustice of depreciating them on account of those objections, was not before us, and therefore every one of these questions is irrelevant to our present purpose, and I am not called upon to distract my own or my reader's attention by entering upon them; but if "Catholicus" will merely take the trouble to read the Epistle of Cyprian, to which he refers, (and, if he has not the original, he will find the most important passages cited by Wall, ii., 354,) or will even consider the force of that passage of the epistle which he has copied from Bingham, he will find that the inaccuracy is wholly on his side,—that an objection to affusion instead of immersion, on the score of the quantity of water, and of the supposed measure of grace in consequence, was raised, and, in point of fact, is the *only* objection treated of by St. Cyprian in the very epistle to which "Catholicus" refers. I said, that the very extract he has copied will shew him his error, for what is the force of "*divina compendia*," of which Cyprian speaks in that passage, but as referring to a *small* quantity of water, instead of the washing of the whole? But this is placed beyond all doubt by the beginning of that part of the epistle which treats of this subject:—"You inquire, also, dear son, what I think of such as obtain the grace in time of their sickness and infirmity, whether they are to be accounted lawful Christians, *because they are not washed all over, but have only some of it poured over them*, (I use Wall's translation.) The contagion of sin is not in the sacrament of salvation washed off by the same measure that the dirt of the skin and of the body is washed off. so as that there should be any necessity for a *large pool or fish pond*, (*piscina*,) by which the body is washed or cleansed. In the sacraments of salvation, when necessity compels, *the shortest ways* of transacting divine matters (*divina compendia*) do, by God's gracious dispensation, confer *the whole benefit*." "And no man need, therefore, think otherwise, because these sick people, when they receive the grace of our Lord, have nothing *but an affusion or sprinkling*." Whereas, the holy scripture, by the prophet Ezekiel, says, "I will sprinkle clean water upon you, and you shall be clean," &c. (xxxvi. 25.) "If any one think that they *obtain no benefit, as having only an affusion* of the water of salvation. . . . What! shall we think that they have granted to them the grace of our Lord, but in a *weaker*

or less measure of the divine and holy spirit,—so as to be accounted Christians, but yet *not in equal state* with others? No," &c. I submit that "*Catholicus*"' stricture upon my inaccuracy is not only not borne out, but serves to shew that he has bestowed less care and time upon this subject than its importance justly deserves. Again, he affirms that I "*convey a very erroneous impression*," when I say that "*the probable reason of the early bishops persisting in immersion . . . was, that they found it to be the custom.*" From what other motive, let me ask, did they do it? From Christ's command? From the necessity of the thing? From an increase of spiritual benefit thereby? No. We have seen St. Cyprian disclaim all these. But if "*Catholicus*" had opened Wall, which he seems to have by him, vol. ii., p. 357, he would have found that Aquinas could find no other ground on which to urge the continuance of immersion, but custom ("*it is the safer way to baptize by immersion, because that is the most common way,*") and the resemblance to Christ's burial, both which I alluded to in my last. Custom is now against that mode, and therefore, as I said before, so I repeat, that the only ostensible advantage of altering our present mode is, that "*by immersion (to use Aquinas' words) the burial of Christ is more lively represented.*" Again, he says, "*that my knowledge of the antipædo-baptists and their writings must be very limited, if I never heard or read of their urging the practice of sprinkling against the church.*" It must, indeed; but if "*Catholicus*"' haste to answer my letter had but allowed him time to read it over with attention, he would have found that I neither said nor intended anything so absurd. What I said, and repeat, is, that in my own "*conversations with persons of that sect, I never yet have heard them urge this point of objection;*" and as the question is not what the effect of a return to immersion might have been in times past, but what it is probable it would be *now*, I will maintain that the observation was to the purpose, and that, as far as it goes, it warrants the inference I draw from it—namely, that a return to immersion will not have the effect of reclaiming a single individual of that sect. Lastly, he says, that when I "*attribute immersion to inveteracy of custom, I surely forget that it was practised by the apostles and their successors before such custom could be pleaded.*" I have seldom met with so simple a remark. I beg his pardon, but the forgetfulness is on his side, and not mine. At least, he seems to forget that baptism or washing, as a religious rite, was *not a new invention* of our Lord, or of his apostles; and that our Redeemer merely engrafted divine grace upon a rite already in being, and exalted into one of the Christian mysteries (as he did also in the case of the eucharist) an ancient Jewish custom; and that in those eastern parts the "*custom of washing by whole immersion (where water was to be had) rather than by any other way, not only might be, but actually was, 'inveterate' long before the apostles were born.*"

I am sorry to trespass upon your pages at such length, but the subject is one of considerable importance, and there are still some observations of "*Catholicus*" which he and others may think require notice. He appears unwilling to withdraw his imputation of "*care-*

lessness or something worse" from those who use sprinkling rather than affusion; and at a loss to assign any other cause. I am surprised at him. Among the "diverse baptisms," whether by blood, or by water, or by oil, of which St. Paul (Heb. ix. 10,) speaks as obtaining under the old dispensation, many were by "*sprinkling*." (Lev. xiv. 7—16—27—51; xvi. 14, 15; Numb. viii. 7; xix. 18, 19.) When Ezekiel foretold the Christian baptism, he spoke of it as we have seen before, "I will *sprinkle* clean water upon you," (xxxvi. 25.) And St. Paul and St. Peter, when speaking of the remission of sins through the blood of Christ, which is first conveyed to us by the waters of Baptism, both use the term "*sprinkle*," (Heb. xii. 24; 1 Pet. i. 2.) Is it a great stretch of charity to suppose that they who administer baptism by sprinkling may be influenced by a remembrance of the term which the law, the prophets, and the apostles, are found to use for purification? So they who use affusion may be influenced by the words of Isaiah, "I will pour water on him that is thirsty." (xlv. 3.) While they who know that, according to the custom of these countries, washing (baptism) is usually performed by the application of water to the body by the hand itself, may reasonably think that in dipping their hands or their fingers in water, and bathing or washing the forehead of the neophyte with it, they are not only not "giving an unjustifiable latitude to the sense of the word baptise," as "Catholicus" says, but actually, *bonâ fide*, giving the most literal fulfilment of the true meaning of that word. Surely we have other and weightier concerns upon us, especially at the present time, than to dispute about the number of drops of water (for it resolves itself into that) which shall best typify and convey the grace of spiritual cleansing. Let us not seek to abridge Christian liberty in affairs of this kind, but let each, making a conscience of his ways, do himself, and believe that others do, "that which he is fully persuaded in his own mind" tends best to edification.

I would add one consideration, which is not unimportant. If a clergyman were to *insist* upon immersion, and the child take cold and die in consequence, what would be the coroner's verdict? That it would be "homicide," there can, I conceive, be little doubt; but a question might not unnaturally arise in the jurors' breasts, whether they were warranted in qualifying it by the epithet "justifiable."

"Catholicus" says, that his reason for mooted the question was, "his consideration of the way in which baptism is abused by the common practice now;" and, by way of explaining the abuse of which he speaks, he refers to the sponsors being—1st, unknown to the clergyman; 2nd, unable to answer the questions; 3rd, ignorant of the nature and privileges of baptism; and 4th, as dropping in during the sermon. These are all the abuses which he has mentioned; I ask him plainly, does he think that any one of these will be remedied by stripping the children stark naked, huddling off their clothes, and huddling them on again in the midst of all this crowd? Will it induce the sponsors to come earlier to the church? Will it tend to make them better known to the clergyman? Will it make them more able to answer, or give them more understanding of the nature

of the sacrament? Or will it, in any one way, add to the decency, order, and solemnity of the occasion? To be sure it will not. It is not by such an experiment that the evils he complains of can be remedied. Let the service be performed, according to the rubric, after the second lesson, and he will no longer have to complain of the sponsors dropping in during the sermon. Let the clergy keep registers of their communicants, according to the ancient custom; which many of us observe still; let them keep, also, registers of sponsors, as many of the provincial councils enjoined, and as some among us do even now; let them require that the names of those who intend to introduce neophytes into the church of Christ shall be given in to them a reasonable time beforehand, and if they are not of their own parish, let them require certificates from their own clergyman that they are communicants, and as such worthy, according to the rules of our church, to become responsible for the religious education of those who are admitted to the covenant unconsciously. Every evil he has complained of will be remedied by these means, and the intentions of the church be fully realized. I do not know whether the clergy of Wolverhampton have found it necessary to have recourse to any such measures; but I have been informed by an eye-witness, that in that immensely populous place, it is both comely and edifying to witness the decency and order with which baptism is administered to the crowds of candidates for it which every Sunday brings with it. I am glad of this opportunity of expressing the obligation which I consider the whole church to be under to the clergy of that place, not only on this account, but also on account of the straightforward and most proper course which they have taken in respect to the marriage and registration acts, as mentioned in the February number, which, if it be generally adopted by the clergy, will have the effect of drawing the venom out of those statutes, and rendering them, not only harmless, but salutary to the church.

One more observation, and I have done. "Catholicus" says, "it is far from his wish or intention to dogmatize on the subject" of immersion; and that he does "not venture to say that we *ought* to return to primitive practice." I am willing to give him full credit for his intentions; but when he says, that the practice generally adopted by the clergy is "unlawful," and to be attributed to "carelessness or something worse," he must not be surprised that people should consider such language to be very like dogmatism. Again, when he throws out for consideration, that it is "incumbent" upon us to return to immersion, and in the very postscript of his last letter affirms it to have been "*expressly enjoined by Christ*," he must excuse those who are accustomed to weigh the force of their words, if they think that he is pressing the "*ought*," and that with no hesitating hand. For, if baptism by immersion be *expressly enjoined by Christ*, I should think that every minister of his would be bound by the strictest obligation to administer it in no other way. If I could have supposed, from the tenour of his letter, that he merely meant to announce to his brethren the mode of administering baptism which, under a conscientious sense of this "express injunction" from our Lord; he had thought it right to

adopt in his own practice, I should, probably, not have troubled him or you with any remarks; but, imagining him to seek both to abridge the liberty, and to condemn the practice of others, and to introduce into the church a custom, the too probable consequences of which, according to our present habits, I can only contemplate with fear and dread, it seemed to me necessary that his observations should be replied to, and his endeavours opposed. In replying at length, as he made it necessary for me to do, to the numerous allegations in his last letter, that I might not again be accused of refusing to go to "the root" of the subject, I have endeavoured so to express myself as would be least offensive to him. And though it must needs be, that the exposing of the errors into which his over haste has, in this instance, betrayed him, must be unacceptable to him, I assure him, the taste of doing so is hardly less unwelcome to me. For I admire his reverence for antiquity, which led him to entertain the question, and I respect the zeal which, when hastily persuaded that his view was right, moved him to take up the cudgels in its defence. I recognise in him a fellow labourer in a holy cause, and I hope that the present discussion will not prevent our hearty and mutual co-operation in defence of the catholic church.

I am, Sir, your obedient servant;

ECCLESIASTICUS.

ON BAPTISM BY IMMERSION.

SIR,—I must beg space for a few words in reply to "Ecclesiasticus." It appears that he rests the propriety of our present practice in baptizing on what he terms "one of the first of ecclesiastical postulates,"—viz., "that the universal custom of a church, unproved by those who have authority, is tantamount to a law," *notwithstanding any express law of the church to the contrary*,—for this is the real question. If this really be so, I will freely admit that it has a most important bearing on the subject, and may go far to decide the point in dispute. I shall feel much and sincerely obliged to "Ecclesiasticus" for directing attention to it. Perhaps I ought to conclude, from the confident manner in which he writes, that this postulate is universally acknowledged, and to be ashamed to confess my own ignorance. I ~~am~~, however, still more ashamed to continue ignorant, and therefore may I beg "Ecclesiasticus" to instruct me on this point. I am far from denying that he may be right, and Jeremy Taylor may be wrong; but I beg to assure him that I quoted this last-named respectable authority under an opposite conviction, and not, as he lays to my charge, "to evade the force of the question by a cavil,"* an act which I hope I am incapable of. Will "Ecclesiasticus," whoever he

* May I beg "Ecclesiasticus" to furnish me with his interpretation of the words *evasion* and *cavil*. I must confess myself too dull to see their application to the paragraph in my letter. I may be *culpably ignorant*, in deferring to Jeremy Taylor's judgment, rather than to his; and if I am proved so, I shall be ready to confess my fault. But what ground is there for the charge of *evading* or *evasion*? Hard words are not argument.

may be, be kind enough to remember that he is writing anonymously, and therefore it cannot, I trust, be imputed to me as a very great fault, that I placed more confidence in the judgment of Jeremy Taylor, writing a well-considered treatise "On the Power of the Church in Canons and Censures, with their Obligations and Powers over the Conscience," than I did upon the bare and unsupported assertion of an unknown writer. But, I repeat, I am open to instruction and conviction, and shall feel greatly obliged to "Ecclesiasticus" for furnishing me with the needful authority for receiving this as "an ecclesiastical postulate" under the circumstances in question.* I have always thought, it may be ignorantly, that, as a clergyman, I ought to observe the rubric as strictly as possible, notwithstanding any practice to the contrary which may have obtained. But if "Ecclesiasticus" postulate is to be granted, we must acquiesce in every general custom which has been unproved by authority. By this rule, e. g., it must be wrong to observe the ember days, and perhaps the minor festivals, or to increase the times of communion above four or six times annually in the country, and once a month in towns. We must not interfere with the clerk or sexton placing the elements on the Lord's Table, by which the idea of oblation and commemorative sacrifice is well nigh lost. Nor ought the bishops to repeat the words of confirmation on "every one severally," a practice lately revived by one excellent prelate of our church. Many other things might be mentioned. Seeing, then, that the admission of this "postulate" must have a very extensive influence in the observances of the church, it is very important that it should be established on incontrovertible grounds.

I must still think the question important "concerning the true import of our Lord's command to baptize;" and I beg to suggest to "Ecclesiasticus," that it is not simply the *meaning* of the word, but its *use*, which must be taken into consideration. It is important, indeed, in the controversy with the Antipædobaptists to shew that the Greek word does not necessarily mean "to dip," because they have urged this meaning as an argument against the validity of any other baptism; but I am sure that I have used no such argument. I have laid no stress on the translation of a word, but I have asked, *was the act enjoined by Jesus Christ, that of sprinkling a few drops or perhaps a single drop of water on the forehead?*

And here "Ecclesiasticus," doubtless from an oversight, has not treated me fairly. He says I have asserted that Christ has expressly enjoined immersion. I have never said this. What I said was, that a different act has been substituted for that which Christ expressly

* I am well aware, that the custom of the church, *when it has antiquity on its side, and does not contravene any established law*, is considered to have the force of a law. Thus Hooker says, "*the judgment of antiquity concurring with that which is received, may induce them to think it not unfit*," &c.—E. P. v. 7. And St. Augustin, as quoted by him, "*In his enim rebus de quibus nihil certi statuit scriptura mos populi Dei, vel instituta majorum, pro lege tenenda sunt*."—Ep. 86. And Leslie says, concerning things indifferent, "it is fit we should not deviate from some devout customs that are so established by ancient and general practice, which, in time to come, may have the force of a law."—*Christian Sacrifice*, p. 48.

enjoined, which must be admitted unless it can be maintained that our Lord intended only a few drops to be sprinkled on the forehead. "Ecclesiasticus" says the word means "to wash." Well, but do we in general *wash* in baptism. "Ecclesiasticus" seems here, as in other places, to confound affusion with sprinkling; the former allowed by our church in certain cases, the latter never. I admit, of course, that our Lord's command is substantially observed by pouring water on the neophyte; but will this justify the practice of merely touching the forehead with a wet finger? For my own part, I should consider it an important improvement if affusion were adopted instead of the mode generally in use. "When the best things are not possible, the best may be made of those that are."

I must still think that the analogy between baptism and the eucharist, in respect to the quantity of elements used, does not hold, and am surprised that a person of "Ecclesiasticus'" discernment should maintain it. It was *at a meal*, or *after a meal*, that the eucharist was instituted and celebrated; but the meal itself never constituted the substance of the ordinance. "Ecclesiasticus" thinks that I cannot, without inconceivable hardihood, deny that we have diminished the quantity of the eucharistic elements. I really do not know, however, that we have any just ground for asserting that we have. I should certainly suppose that our Lord only distributed small pieces, and that the cup was only sipped. The abuse which arose in Corinth seems to have been occasioned by the practice of celebrating the Lord's supper *at a meal*; not that there was surfeiting and drunkenness in the excessive use of the *elements themselves*—a supposition too horrible to be entertained. Where "Ecclesiasticus" has learned that it is the practice of our church "to give the minutest particle [of bread] that can safely be transmitted from one hand to another, and the smallest quantity [of wine] that may suffice for the purposes of deglutition," I cannot tell. I can only say, as far as I know, "we have no such custom, nor the churches of God." Yet his argument for an analogy rests upon this supposed practice.

"Ecclesiasticus" is offended with me for expressing a wish, in my former letter, that he had refrained from a painful supposition with respect to the holy eucharist. It is obvious that he intended no irreverence. Yet still I must think it, at least, inconvenient to suggest such an idea as is expressed p. 41, line 6, as well as his allusion to the statues.

I expressed my surprise that "Ecclesiasticus" should maintain that the custom handed down from Christ and the Apostles had ministered to self exaltation and a pharisaical spirit. He now defends this supposition by asking, "Was not circumcision found to minister to such a spirit, as St. Paul observes, 'they desire to have you circumcised, that they may glory in your flesh'?" Surely "Ecclesiasticus" will not maintain that the cases are parallel. St. Paul is speaking of the Judaizing teachers, who wished to impose circumcision on the Gentile Christians, *for whom it was never intended*. And they abused this rite, by seeking, through its *unlawful* administration, to obtain an improper influence over the converts. But will St. Paul's condemnation of such

an abuse justify any one in asserting that the mode of administering baptism sanctioned by our Lord, *as distinguished from another mode afterwards invented*, (for this is "Ecclesiasticus" position,) ministered to a pharisaical spirit? If he merely means that primitive practice, like every other good thing, may be abused, this, of course, none will deny. But then he has not expressed himself very happily, nor is the observation much to the point; for if, in the dispute between the clinics and those baptized in the regular way, the latter manifested any self-exaltation in the superiority of their own mode, it would call for a correction of their spirit, but not for an alteration of their practice.

On the only other point noticed in "Ecclesiasticus" reply, I do not think it needful to enter. I am glad to find that I was mistaken in supposing him to charge the practice itself with indelicacy. I quite agree with him, that, as, to the pure, all things are pure, so, to him that esteemeth anything indelicate, to him it is indelicate. This may be a sound reason for some change, in our degenerate days, only do not let us rest its necessity on our superior delicacy and refinement, and let the change be as small as necessity requires.

CATHOLICUS.

JUSTIN MARTYR.—HUMANITARIANS.

SIR,—A note in the Bishop of Lincoln's work on Justin Martyr, (p. 51, 2nd edit.,) on the passage in the dialogue with Trypho, which appears so important with respect to the prevalence, in Justin's time, of the opinion of the mere humanity of our Lord, has led me to a consideration of the passage, under the idea that more might be done towards a decisive settlement of its meaning.

Justin's words, speaking of those who held this opinion, are thus given in the Benedictine edition, p. 144; *οἷς οὐ συντίθεται, οὐδ' ἂν πλείστοι ταῦτά μοι δοξάσαντες εἴποιεν· ἐπειδὴ οὐκ ἀνθρωπείους διδάγμασι κεκελεύσμεθα ἢ αὐτοῦ τοῦ Χριστοῦ πείθεσθαι . . .*

In the first place, the only sense which the clause *οὐδ' . . . εἴποιεν* can bear, seems utterly inconsistent with what follows—*ἐπειδὴ . . . πείθεσθαι*.

I would, therefore, propose to read, *οἷς οὐ συντίθεται· οὐδ' ἂν, εἰ πλείστοι ταῦτά μοι δοξάσαντες εἴποιεν· ἐπειδὴ . . .*

The sentence would then be of the same form as *οὐκ ἂν, μὰ τὸν Διόνυσον, εἰ δούλης γέ μοι τοὺς φασιανοὺς οὕς τρέφει Λευγόρας*.

The Benedictine rendering, "Quibus ego non assentior; nec assentiner, etiamsi maxima pars, quæ mecum consentit, idem diceret," and that of the Bishop of Lincoln, "with whom I do not agree; nor should I, even if very many of those who think as I do were to say so," both express a meaning agreeing with the proposed reading, though neither translator has given a hint of any remedy for the Greek.

It should, however, be remarked, that the words, "Maxima pars, quæ mecum consentit," seem to require *πλείστοι οἱ ταῦτά μοι δοξάσαντες*—and, "very many of those who think as I do," would correspond to *πλείστοι τῶν ταῦτά μοι δοξασάντων*.

Besides, the participle of the aorist joined to a verb in the aorist, implying a coincidence, or an immediate sequence of the actions respectively expressed by them, necessarily leads to the conclusion, that ἐξέλασθαι is as much a part of Justin's imaginary case, as εἶπαι. For an illustration of this principle, see Buttmann's *Lexilogus*. *τοκτίζειν*. 3.

I would accordingly translate thus, being at the same time aware how unfitted our language is to express exactly the force of this peculiar construction:—"With whom I do not agree; nor should I, even if very many were to adopt and express this opinion (of the mere humanity of Christ); since we are commanded by Christ himself, &c."

I hope that the historical conclusion to which both the above-quoted renderings, if correct, would lead, is thus established on strictly grammatical, and therefore firmer, grounds—viz., that "*very many*" had not yet adopted humanitarian opinions.

To prevent this appearing an attempt to deduce a preconceived meaning from a passage by conjectural alteration, it should be remarked, that the proposed reading is, in a manner, forced upon us by the context, and the historical value of the passage depends mainly upon the correct interpretation of what is actually found in the present text.

When we consider the learning and labour bestowed upon profane authors, the text of the fathers appears scarcely to have received its fair proportion of critical care, at least in this country.

X.

ON THE WORD "MERIT."

MY DEAR SIR,—Mr. Barter's "Remarks" are not at present within my reach; but I find in the foul copy of my note to you on them, (December number,) that, in the extract to which he appears to refer, the words "books of the Society for Promoting Christian Knowledge," are enclosed in a parenthesis, to shew that they were not part of the extract, but a reference to the supposed subject of it—an exclusion from the parenthesis of the word "books," either in transcribing or printing, has, I suppose, given the appearance of incorrectness to the extract. It appears, however, from Mr. Barter's note to you, that I have mistaken his meaning, and that I should have referred to certain expressions contained in books of the society, and not to the books which contained them, as the objects of his disapproval. As I have done so, in fact, in my observations on this passage, which are entirely addressed to the propriety or impropriety of one particular expression objected to by him, and as I have spoken of his "condemnation" of this expression, but never, as Mr. Barter supposes, of his condemnation of any of the society's books, the mistake is, I hope, of the smallest possible importance. Trivial, however, as it is, I readily express my regret to Mr. Barter for having made it, as well as for having supposed him to "disapprove" of the word "merit" in the case in question as a "confused" one. Allow me this opportunity of as-

suring Mr. Barter, that, with the exception of his reproof of the word "merit," which I have ventured to defend on high authority, and I hope in a fair and courteous manner, no one more fully accords with the general tenour of his "remarks" than,

My dear Sir, yours very truly,

A MEMBER OF THE SOC. FOR PROM. CH. KNOW,

P.S. In my note to you (December number) the word "ominatis" is misprinted "ominares."

THE "RECORD" NEWSPAPER.

DEAR MR. EDITOR,—I have only this morning received an extract from the "Record" of January 30th, containing a letter, signed "W. C.," in answer to one of mine which was inserted in your January number. "W. C." observes, that "the task which the editor had assigned him, of furnishing a reply to that letter, is by no means a difficult one, and need not occupy much space in the columns of the 'Record.'" "The only statement," he remarks, which appears "to him" to require an answer, is the following:—"That the editor had represented the conductors of the British Magazine as seriously arguing *for* the propriety of the protestant ministers and people partaking of the sacrifice of the mass;" whereas, the very object of one of the original papers, a "Tract on Popery," is directly to condemn such a practice; and that, therefore, the word *FOR*, in the above connexion, ought rather to have been *AGAINST*. "A personal inspection," he says, "would at once have convinced the writer of that letter what the passages really were upon which the editor's remarks were founded." These passages, it appears, are the following:—

"Nor does the church of England forbid her members to communicate in the churches of those countries where the authorized pastors adhere to the Roman-catholic communion. And if we do not so, it is because *they will not admit us*, unless we comply with the unsound terms of communion which the pope has put forth. Let those terms of communion be withdrawn, and neither their defective administration of the eucharist, nor the speculative errors which many of them hold in regard to it, will, I conceive, warrant us in refusing to communicate with them when we are in those countries."—*British Magazine for May, 1835, p. 291.*

"I suppose that, by partaking in the bread of the eucharist, a man communicates in the body of our Lord; and that that grace cannot be hindered by the profaneness of the priest *subsequently* withholding the blood. If a man is, then, in a country where they who have rightly received the ministry of reconciliation, both order and mission, have presumed to *diminish somewhat* of the means of grace, I see not how the truth of scripture, or the rules of the church, require us to account him a schismatic because he is willing to receive at their hands all that they will give."—*Ibid., July, 1835, p. 60.*

"These passages, then," "W. C." goes on, "professedly from the pen of a clergyman of the church of England, and the meaning of which is certainly by no means equivocal, were inserted by the editor, without note or comment. I did not quote them as language for which the editor was strictly responsible, because they did not occur in the Original Papers; but I did express surprise at the repeated insertion of letters containing these and similar sentiments, if, in fact, not in unison with the editor's own opinions: why permit such remarks and statements as these to be perpetually introduced without any suited reply? Surely, it is not usual, as I have already

observed, for the conductors either of political or of religious journals to introduce letters in direct opposition to their own professed opinions, (the *British*, be it recollected, is professedly a church-of-England *Magazine*,) merely contenting themselves with the general statement, that they are not responsible for the sentiments of their correspondents. But an original paper has been inserted expressly condemnatory of the practice of protestants communicating with the church of Rome. This is, indeed, so far satisfactory, since, although not introduced into this publication until a year after the appearance of the passages before mentioned, it may yet be looked upon as a disclaimer, by the editor, of participation in the sentiments of his correspondents; to such an extent, at least, as would nearly amount to an entire relinquishment of the question at issue between protestants and Roman catholics; but that is all."

And "that is all!" The editor of the "Record," be it remembered, had spoken of the "writers in the Magazine as inculcating on the country the essential elements of the creed of that apostate community (the Roman), and now, at length, (the words are important, though "W. C." omits them,) seriously arguing for the propriety of protestant ministers and people partaking of the sacrifice of the mass." "Now, at length," it seems, by "W. C.'s" shewing, "the conductors of the British Magazine" are "seriously arguing AGAINST the propriety" of any such participation. I wish I could still offer the charitable supposition that there has been an error of the press: the editor of the "Record," by assigning to "W. C." the task of furnishing a reply to my letter, seems to admit that the FOR was written intentionally. I can only say I am very sorry for it. Whatever charges he chose to ground upon the "Correspondence" of May (*read* March) and July, 1835, he ought, at least, to have read (as we must hope he had not) this "original paper," inserted in May, 1836, "a year after the appearance of the passages before mentioned," and, at least, not to have talked about what the writers of the Magazine were doing "now, at length."

But to go back for a moment to that correspondence. The extract from the British Magazine for May (March), 1835, is from a letter signed "Alpha," written in answer to "A Scottish Catholic Deacon," who had asked—"If the Roman church be catholic, why did we, at the Reformation, break off from her communion? To break off from the communion of any branch of the catholic church is to be guilty of schism. If she is catholic now, she was so then; and we, by separating, decatholized ourselves," &c. His answer was, that he was "not aware that our church ever did break off from the communion of the continental churches which adhere to the bishop of Rome. The separation was not our act, but theirs. . . . Nor does the church of England," he went on to say, "forbid her members to communicate in the churches of those countries where the authorized pastors adhere to the Roman ("Alpha" did not vitiate his own argument by saying, as "W. C." makes him say, "Roman catholic") communion. And if we do not," &c.

There was no question here about "protestant ministers and people," nor about taking part in the sacrifice of the mass generally, as one would have supposed from the statement of the "Record." The only question was, whether members of the church of England ought to refuse to communicate "in the churches of those countries where the authorized pastors adhere to the Roman communion." But "Alpha" was answered by "A Scottish Catholic Priest," in the Magazine for

June, 1835. He expressed himself "sorry to be obliged completely to dissent from 'Alpha.'" It appears to him, he says, that a church which gives the communion but in one kind, "decatolizes herself, and therefore renders communion with her a schismatical act." Nay, he goes on to say, that he does not even admit "that there is a valid consecration in the Roman communion." While "Alpha" and the "Scottish Catholic Deacon" and "Priest" were thus contending, the Editor of the Magazine seems to have kept deep and ominous silence. One of the letters which he thus introduced must have been in direct opposition to his own opinions on this point, on which the church of England, as "Alpha" remarked, had not given her judgment. Such conduct may be very unusual in the conductors of political and religious journals; it may be very unjustifiable: still there seems no reason why the editor should be made responsible for one side of such a correspondence rather than the other. Why is he to be responsible for what "Alpha" says in May (March) and July, and no notice to be taken of what "Alpha's" antagonist says in June?

But now to proceed to "Alpha's" second letter, the real meaning of which will be the clearer for being taken in connexion with what had gone before; and, also, if the passage, from which "W. C." had made extracts, it seems, were given complete. "As to the second point," he says, "whether the withholding the cup in the eucharist so far decatolizes the church of Rome, that (*even if the bishops of Spain or Italy would admit us to communion without requiring any assent to the Roman peculiarities*) [the italics are in the original,] we should be schismatical in partaking of it; it seems to me, I confess, hard to affirm it. Surely, the whole responsibility of that 'division of the division of the mystery' (as Gelasius calls it,) must rest with the priest who withholds the cup, and cannot be imputable to those who are willing to receive both parts at his hands if he will give them; I suppose that," &c., [as in the "Record."] The question, then, between "Alpha" and his correspondent had been simply this—whether we were guilty of "schism" in our separation from Rome? which led to the question, whether, as a matter of fact we had separated; whether, supposing they would admit us to communion in countries which acknowledge the Roman see, our church forbids us to communicate with them; and whether, therefore, we ought, under such circumstances, "when we are in those countries," to refuse so to do? "Alpha" thought we ought not: his opponent, on the other hand, thought it would be a "schismatical" act. This "Alpha" disputed: he did "not see how the truth of scripture, or the rules of the church, require us to account a person so acting 'a schismatic.'" And, in a postscript, he appealed to "the 30th Article, 1603," from which he drew the inference, that "as the administration of the bread in the eucharist (as far as it goes) is right, our church would not require us to forbear receiving it at the hands of the clergy of the churches of Italy and Spain, &c., provided we were not understood thereby to assent to their departures from primitive and scriptural antiquity." And these are the passages on the strength of which the editor of the "Record" represents "the writers in the Magazine" as "now, at length, seriously arguing for the propriety of

protestant ministers and people partaking of the sacrifice of the mass!"

With regard to the remainder of the letter which you did me the honour to insert in your January number, and its "truly sagacious conjecture," somewhat awkwardly introduced, and the extracts from Bird's (*read* Birch's) "Life of Tillotson," and from Lord Clarendon, by which it was attempted to be supported, perhaps you will permit me to add a word or two, when there is more hope of your having a page at liberty to admit it. The story of "Mr. Corr, the Scottish man," will be found to be specially recommended, in the time of the Commonwealth, to the attention of protestants by no less a name than WILLIAM PRYNNE, to whom "W. C." and the editor of the "Record" will perhaps lend an ear, which would be in vain addressed by

Dear Mr. Editor, your humble servant, N. N.

February 24th, 1837.

CHURCH RATES IN SCOTLAND.

SIR,—I hope you will excuse my correcting an error which appears in your March Number. Under the head of "Church Rates" there is an article in which the following sentence occurs:—"Some of the delegates came from Scotland, where there are no church-rates; and it is certainly difficult to say what those who do not pay rates can have to do with abolishing them." When I first saw it stated in the newspapers that there were no church-rates in Scotland, I was much surprised; because, when I spent some time in that country, a few years since, I understood that not only the church, but the manse, also, was repaired by rate upon the heritors. When, however, I found the statement repeated in various publications, I determined to ascertain the fact, and for that purpose wrote to a Scotch friend, the M.P. under whose frank you will receive this. His answer, which I received to-day, is, "The heritors build and keep in repair *by rate*. We shall have a bother *now*, if yours pass."

If you can spare room for a few more lines, I should much wish to occupy them by a quotation from Bacon's Abridgment upon the point which Dr. Lushington has declared (in the judgment you have given in a preceding article) to be most important and difficult—viz., whether, by law, the churchwardens are entitled, and whether an ecclesiastical court can compel them, to make a rate, against the regulation of the vestry, by their own authority. Bacon, after mentioning that "the churchwardens have no power to make a rate themselves, exclusively of the parishioners," distinctly says, "But if the churchwardens give the parishioners due notice that they intend to meet for that purpose, and the parishioners refuse to come, or, being assembled, refuse to make any rate, they may make one without their concurrence; for as they are liable to be punished in the ecclesiastical court for not repairing the church, it would be unreasonable that they should suffer by the wilfulness and obstinacy of others." I suspect that the dissenters are aware of this; for their usual practice is not to refuse a

rate, but to meet the demand by an adjournment. This manœuvre will, however, be of no avail where the chairman does his duty. At Handsworth a motion was made for a rate; this was met by an amendment to adjourn the meeting: the chairman refused to put the amendment, and insisted upon the vote being taken for or against the proposed rate. Sir James Scarlett's opinion was afterwards taken upon the following questions:—"Whether the motion for an adjournment was properly rejected by the chairman?" Answer. "I think it was; the meeting being for a specific purpose, which the adjournment was intended to frustrate." "Whether he is bound to allow any motion to have precedence of a motion for a rate?" Answer. "I think not, if the notice is for a rate only." Apologizing for taking up so much of your valuable space, though upon a subject extremely interesting at the present moment, I remain, &c. W. R. BEDFORD.

Sutton Coldfield Rectory House, March 10, 1837.

[The writer of this letter is entitled to thanks for the correction of an useless expression in the Magazine, and still more so for the information he has obtained on the subject. It was not meant to assert that the fabric of the church and the manse are not repaired at the charges of *certain parties*, on whom it has been charged from the time of the Reformation; but it was meant that the property of the country, generally, was not subject to this rent-charge in the same way as in England. Does Mr. Bedford's informant say that the rate is *general*, and levied as in England? *How* and on *whom* is the rate made?—Ed.]

PHILALETHES CANTABRIGIENSIS.—TRANSUBSTANTIATION.

SIR,—I am surprised at finding, in the remarks of Philalethes Cantabrigiensis, in your number for February, an argument, not uncommon with a certain set of authors, but which from him I did not expect. He opposes transubstantiation on the ground that it is contrary to our senses. The case I take to be this. The Romanists say that there are in matter other qualities besides those of which the senses take cognizance. They maintain that, of these two classes of qualities, those of which the senses do not take cognizance may be changed, while those which do fall under the cognizance of the senses remain unaltered. Lastly, they assert, on the authority of scripture and tradition, that such a change does actually take place in the consecrated elements.

Now it is idle to object to this statement, that, so far as they fall under the cognizance of the senses, the elements remain unaltered: they must do so by the very terms of the hypothesis. The only mode of proving the change impossible would be by shewing that there cannot be in matter any qualities such as to be changed, while those qualities in it of which the senses take cognizance remain unaltered. How this point can be demonstrated I am at a loss to conceive, for I can prove nothing about matter except by the evidence of my senses,

and the hypothesis is, that there *may* be qualities in matter of which the senses can take no cognizance.

My own conclusion, therefore, is, that transubstantiation, like many other statements on subjects of which men are imperfect judges, *might* be true, and that if it were stated in scripture I should readily receive it. I reject it, because I find nothing stated in scripture but that doctrine which our church teaches, *the real presence of the body and blood of Christ, after a spiritual sort*, and because this is the truth as it was understood in the early church.*

W. B.

THE "RECORD."

SIR,—Your readers will find the article (it would be a misstatement to call it a *reply*) of the Editor of the "Record" which notices my last letter, in his number for March 6th. Let me point their attention to it. My question remains, of course, wholly unnoticed; for the facts there stated would at once have shewn his readers how grossly he has been deceiving them. Further comment, therefore, is needless.

That question is in itself so complete an answer to all his misrepresentations, (including his article of March 6th,) that I have no occasion to add a word more on the matter. Your obedient servant,

VIGIL.

QUESTION.

A MAN marries the sister of his former wife, or (to speak more correctly, for married they cannot be,) the solemnization of matrimony between them is performed by a clergyman. Is a clergyman justified,

* In order to save time, the above letter was sent to "Philalethes," who has returned it with the following very just and valuable remarks:—

"I return 'W. B.'s' letter. It is admitted on all hands that the doctrine of transubstantiation is at variance with the evidence of the senses, by which alone, according to 'W. B.' himself, we can prove anything about matter. Are we, then, to give up this strong objection to the doctrine, because the Romanist gratuitously assumes that there are other properties in matter besides those of which the senses are cognizant; and that the former may be changed, while the latter remain unchanged? On the one side we have a matter of fact; on the other an hypothesis. Yet, 'W. B.' tells me that my objection, founded on the matter of fact, is idle, because I cannot disprove the hypothesis of which he himself says, that, from the nature of the case, it cannot be disproved. Is the Romanist to be allowed, without offering the slightest proof, to frame an hypothesis respecting unknown properties of matter, contradicting those which are known, for the purpose of bolstering up a doctrine of which Barrow truly says, that 'it thwarts reason and sense, charging our religion with needless and groundless incredibilities, and exposing it to difficulties and objections so massy, that the foundations of Christian truth are scarce able to support them'?

"I will put the question thus:—When Christ said to his apostles, 'This is my body,' did *they* understand his words of an actual change of the substance of the bread into the substance of his body? 'W. B.' will answer, with me, 'No.' Why did they not? I say, because their senses informed them of no such change, and they therefore concluded that Christ spoke figuratively. I should like to know 'W. B.'s' answer. But surely we ought not to be driven from availing ourselves of this strong ground of objection out of deference to metaphysical subtleties.

"Believe me, my dear sir, very faithfully yours,

"PHILALETHES CANTABRIGIENSIS."

in registering the baptism of children so born, in giving the mother any other name than her maiden, and ought he not to describe the children as illegitimate?*

E. Y.

March 18th, 1837.

APPENDIX TO THE PAPER ON CONFIRMATION.—I.

ORDERS FOR CONFIRMATION.—IN THE EAST.

From the Second General Council of Constantinople. A.D. 381.

Canon 7. Those who from being heretics betake themselves to orthodoxy, and to the remnant of the sacred, we receive according to the method here subjoined—namely, Arians, &c., if they give in a written renunciation of their errors, and anathematize every heresy contrary to the sentiments of the catholic apostolic church, by *sealing them with the sacred unction on the forehead, and eyes, and nose, and mouth, and ears, and saying,*

The seal of the gift of the Holy Spirit.

From the Apostolical Constitutions. Book vii. c. 45. Supposed of the fourth century.

After that he (the bishop) has baptized him, let him anoint him with ointment of chrism, saying—

O Lord God, the unbegotten, who hast no lord, who art Lord of all; who madest the sweet savour of the knowledge of the gospel to go forth among all nations; grant now, that this chrism may be effectual in this baptized person; that the sweet savour of thy Christ may remain firm and stable in him; and that he being dead with him, may rise again and live with him.

Let him say these and such like words; for this is the force of imposition of hands on every one that is baptized. For unless such an invocation, by the pious priest, be had for every one of them, he who is baptized descends into water only, as the Jews, and lays aside the filth of the body, but not the filth of the soul.

From the Ritual of the Greeks. Goar. p. 356.

And this prayer being ended, he (the priest) anoints the baptized with the holy ointment, making the sign of the cross on the forehead, and on the eyes, and on the nostrils, and on each ear, and on the feet, saying—

The seal of the gift of the Holy Ghost. (*Some add, now, and for ever and ever.*) Amen.

Then the priest walks in a circle with the godfather and child. But we sing, As many of you as have been baptized into Christ have put on Christ, Hallelujah.

This is said thrice; and then;

The Lord is my light.

The Lord is the defence of my life.

* By an act passed a short time ago, marriages of this kind, contracted before the passing of the act, against which no suit had been commenced, were made valid. But all such marriages, after the passing of the act, were made actually void. Before, they could only be set aside by legal process, and if either party died before sentence passed, the marriage was held good, and the children inherited. At least, such was the common belief. The particulars given as to the act can be easily verified. The deputy-registrar of the diocese where "E. Y." resides must have the act.—Ed.

From the same ; another office. Ibid. p. 359.

And this prayer being ended, the patriarch puts off the baptismal ornament, and assumes that which serves for mass. Then he goes to Saint Peter, and, while the singer repeats, "As many of you as have been baptized," &c., he anoints the baptized with the sacred unguent, making the sign of the cross on the forehead, eyes, nostrils, mouth, and both ears, saying, The seal, &c.

Having said this, he sings with the orphans, Blessed are they whose unrighteousness is forgiven, &c. (It is added in another office, p. 360.) Presently, he proceeds with the newly enlightened to the entrance ; and the divine mass is celebrated.

From the same. Another office, p. 362.

The patriarch, or bishop, goes to the vestry, and while the singer repeats, "As many of you as have been baptized," &c., the priest anoints the baptized with the sacred unguent, making the sign of the cross, first on the forehead, saying, The seal of the gift of the Holy Ghost. On the eyes, saying, The unction of the Holy Spirit. On the nostrils, saying, The unction of the pledge of the Holy Spirit. On the ears, saying, The unction of the partaking of eternal life. On the hollow of the hands, saying, The unction of the holy Christ, the God, and the seal free from snares. Lastly, on the heart, saying, The fulfilment of the gift of the Holy Ghost, the breast-plate of faith and truth. And he says, Blessed are they whose iniquities are forgiven. And then mass is celebrated.

From the church of Abyssinia. Louvain, 1550.

Prayers of the Sacrament of Confirmation.

The prayers which the priest says, when he lays hands upon those who are to be confirmed.

The priest first gives thanks to God.

We give thee thanks, O Lord, that thou hast made thy servants worthy of the second birth, and of the stainless garment. Amen. Send also upon them the riches of thy mercy, and thy Holy Spirit, which thou sentest upon thy holy apostles ; say unto them, Receive ye the Holy Ghost, the Comforter, and give him, in the same manner, to thy servants and handmaidens.

The deacon says,

Humble your heads before the Lord.

Afterwards he says,

Pray ye.

But the priest says the following prayer over those who have been baptized, before he anoints them with balsam :—

O Lord, the good Father, our God, the Father of our Lord and Saviour Jesus Christ, who only art for ever, who hast generated thy servants and handmaidens with the ablution of the second birth unto salvation, and hast given unto them remission of sins. Amen. And the stainless garment. Amen. And make (hast made) them partakers of eternal life. Amen. Now also, O Lord, send upon them the Holy Ghost, the Comforter, that in hope of thine only Son, Jesus Christ, our Lord, God, and Saviour, they may be regenerated of water and the Holy Ghost, and may enter the kingdom of heaven in the name of the same only Son ; that is, by the grace of Jesus Christ, our Lord and Saviour ; with whom, to thee and the Holy Ghost, is glory and power, now and for ever and ever. Amen.

Afterwards, the priest takes balsam, and prays over it, saying—

O God, in whom is power, who alone workest all miracles, (for there is nothing impossible with thee,) confirm, O Lord, by thy virtue, every grace of the Holy Ghost upon this balsam ; that it may become holy. Amen. That it may become the seal of life. Amen. And confirmation to thy servants. Amen. Through thine only Son, now and for ever and ever.

Afterwards, he anoints their foreheads, back, and eyes, in the figure of a cross, and says—

For the unction of the grace of the Holy Ghost. Amen.

He anoints their nostrils and lips, and says—

A pledge of the kingdom of heaven. Amen.

He anoints their ears, and says—

The holy unction of Christ, our God, and a seal which is not opened. Amen.

He anoints their back, nipple, or pit of the stomach, and says—

The perfection of the grace of the Holy Spirit, of faith and righteousness. Amen.

He anoints their legs and arms, their knees, and all their joints, the soles of their feet, and spine, and says—

I anoint thee with holy ointment. I anoint thee in the name of the Father, and of the Son, and of the Holy Ghost the Comforter. Amen.

Afterwards, he lays his hands upon them, and says—

Be ye blessed with the blessing of the heavenly angels; our Lord Jesus Christ bless you. Receive the Holy Ghost, through the power of God, the Father, through the power of the Son, Jesus Christ, and through the power of the Holy Ghost. Be ye chosen and clean vessels of our Lord Jesus Christ; to whom with the Father and the Holy Ghost is glory for ever and ever.

Then they who have been baptized put on a white robe, and a crown on their heads of myrtle and palm, and a red waving vest, embroidered with needle-work.

But the priest prays after this manner—

Almighty Lord God, Father of our Lord, God, and Saviour, Jesus Christ, who hast crowned thy holy and clean apostles, prophets, and martyrs, who have pleased thee, with an incorruptible crown, bless, O Lord, these crowns which we have prepared, that we should place them upon the heads of thy servants and handmaids, who have been made partakers of thy holy baptism; may they be to them crowns of honour, glory, and sincerity. Amen. Crowns of blessing and salvation. Amen. Crowns of greatness and strength. Amen. Crowns of wisdom and simplicity. Amen. Crowns of honour. Amen. Assist them, O Lord, that they may perform thy commandments and laws, and find the blessing of the kingdom of heaven. Through thy will, of the Father, Son, and Holy Ghost, to whom, &c.

Then he receives the crowns into his hands, and prays after this manner. (Here follows a long prayer.)

Then he lays his hands upon their heads, and says—

Lord, O Lord, our good Father. (Another prayer.)

Afterwards, they receive the holy and quickening sacrament, the priest undertaking for them; to wit, the holy body and venerable blood of our Lord, God, and Saviour, Jesus Christ. Then the deacon gives them milk and honey; and says, Milk and honey unto immaculate regeneration. Amen. And the priest says, Milk and honey, &c. And again he places his hands upon them, and blesses them, saying—

Blessed be thou, our Lord God Almighty, the Father of our Lord, God, and Saviour, Jesus Christ, who hast made thy servants worthy of regeneration and remission of sins, and the incorruptible garment. Amen. And of the pledge which is not repeated. Amen. And which is good for the kingdom of heaven. Amen. And of the gift of the Holy Ghost. Amen. We ask and beseech thee, O Lord, thou lover of the human race, that thou make thy servants and handmaidens always worthy to receive the venerable and holy body and blood of thy Christ, and grant him to them always, that they may strive for the perfection of thy commandments and thy laws, and may find the promise of thy holiness unto the kingdom of heaven. Through the mercy and grace, &c.

Again he places his hands upon them, and says—

Let thy servants, O Lord, increase in thy wisdom, and be mindful of thy

fear: make them come to their age. Amen. And give unto them the knowledge of righteousness. Amen. And keep them in thy faith without spot, by the prayers of all of us, and of the holy Mother of God, and John the forerunner, &c.

Prayer over the infants—

O Lord, our God, &c.

Prayer for the blessing—

O, holy Trinity, treasure of blessing, bless us, confirm, defend, and deliver us from the day of condemnation, and let us not be confounded before thee and thy angels. Amen. Give us joy by thy resurrection, &c.

Hymn of the new Christian—

And confirm me with the Chief Spirit, that I may teach sinners thy way. Come unto Him, and he will give you light. Taste, and see how good the Lord is—the glorious spouse, who brought water out of the rock. He appeared as the star of the morning. New-born infants (fostas) rejoiced while they were in darkness. They saw light; they found the water of life. He has placed me there in a pleasant place, and has led me forth to the waters of comfort. I will wash my hands in innocency, and will surround thine altar, O Lord. The princes sought and adored idols. Christ, by his cross, expelled the demons from them. Thine infants shall openly rejoice, O Lord. The receivings of living water, in which there is no death. From the rising even unto the setting of the sun, let thanks be given to the Lord, the good Father. We praise thee, O Christ, the King of ages, who before the world wast among the saints. Who is like unto thee?

(To be continued.)

NOTICES AND REVIEWS.

A Connexion of Sacred and Profane History, from the Death of Joshua to the Decline of the Kingdoms of Israel and Judah. By the Rev. Michael Russell, LL.D. London: Rivington. Vol. III. pp. 568.

THOSE who are in possession of the two former volumes of Dr. Russell's work will be much pleased at finding the third and concluding portion, after an interval of nearly ten years, here put into their hands. It consists of an outline of the Hebrew annals, from the accession of Saul to the reign of Ahaz, B.C. 747, viewed in connexion with what is known to us of the history of Egypt, Ethiopia, and Arabia, during the earlier portion of that period; and so completing the link between the unfinished work of Shuckford and the continuation of the history of the Old Testament by Prideaux. The volume before us embraces a good deal of extraneous matter, not to mention some topics which are collaterally introduced, (as the disquisition on the era and authorship of the book of Job, in Chap. IV.; that on the duration of the Assyrian monarchy, at the close of Chap. VI.;) it contains entire chapters on the commerce of the Hebrews and of the contiguous nations in the days of Solomon and of his immediate successors; on the origin of writing, as founded on alphabetical notation among the people of the East; on the condition of the world at the middle of the eighth century, before the era of redemption; the rise of learning in Asia and Europe; and the origin of civilization among the Grecian and Roman

states; together with a dissertation on the theocratic government of the Hebrews, that takes in a review of the opinions of Le Clerc, Spencer, Sykes, and Warburton, on the subject.

It is, of course, not within the limits of a notice like this to discuss or even enumerate the many theories which are here brought forward as tending to connect and illustrate the geographical and historical notices scattered through that portion of the scriptures which Dr. R. has undertaken to methodize. The book is full of ingenious speculations, throughout which references are perpetually made to Dr. Vincent's "Periplers of the Erythrean Sea," Heerens "On the Politics and Trade of Ancient Nations," Wall's "Inquiry into the Origin of Alphabetical Writing," and other works on similar subjects: but the effect left on the mind is perhaps rather a bewildering one, discussions close without leading to any other result than a conviction that the sources of information are exceedingly scanty, and that common readers must be contented to be left in ignorance.

One is a little surprised at finding such a paragraph as the following from the pen of Dr. Russell:—"No policy, perhaps, however wise, could have saved the kingdom of Judah from falling under the yoke either of Egypt or Assyria, after the subjugation and captivity of the Israelites," without any notice appended to it of the true causes of the captivity of that people, foretold, as it was distinctly, by the sacred writers, as a punishment for their obstinate refusal to hear God's word, walking in the imagination of their own heart after other gods besides the Lord. There is, perhaps, a tendency in all historical books, unless composed with especial care, to familiarize us with an usage of the Bible which does not sufficiently recognise its high and sacred character; and the reviewer cannot but think that some passages (as, for instance, near the opening of Chap. VII., pp. 444 and 447,) might have been written with more heedfulness in this most essential respect.

Testimonies of Heathen and Christian Writers of the first two Centuries to the Truth and Power of the Gospel. By the Rev. T. Browne, M.A. London: Rivingtons. 12mo. pp. 170.

THIS is a very pleasing, modest, little book, making no pretensions to originality, which has been compiled, chiefly from Lardner's work, for the purpose of setting before those who would be deterred from a bulky volume such passages as are extant in profane authors alluding to the progress of Christianity, and the lives and sufferings of its professors, down to about A.D. 180; together with some portions of the works of the early fathers relative to the faith and conduct of the Christians of the first two centuries. Amongst these latter are extracts from the apologies of Justin Martyr, Athenagoras, and Tertullian; the history of the martyrs at Vienne and Lyons, from Eusebius; the summary of belief, in Irenæus' work against heresies; and a specimen of the common calumnies, from the speech of Cæcilius in the dialogue by Minutius Felix. A few observations are interspersed as to the points made out by the quotations.

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3 K

Remarks upon Aristotelian and Platonic Ethics, as a Branch of the Studies pursued in the University of Oxford. By the Rev. Frederick Oakley, M.A., Fellow of Balliol College. London: Parker; and Rivingtons. 1837.

(This review is contributed by a Correspondent.)

It cannot be said that the study of ethical science is altogether neglected in the present day: the press is full of works more or less aiming at establishing its principles or illustrating its application. But it is very questionable what success has attended all these attempts. For to be defective, when matter is at hand, is not merely to fall short of the end proposed,—it is actually to transgress. Especially is this the case in morals, where one system alone can be the true one.

Now, setting aside many that are entirely false in theory, one does not know one complete treatise on this subject which, to a thoughtful mind, is satisfactory. All with which one is acquainted fall short, either in knowledge of ancient philosophy or of the full conception of Christianity. Many, in both. In confirmation of this, we may take Sir James Mackintosh as a representative of one class of much admired ethical writers; an instance peculiarly well suited to the purpose, because he was employed to give an outline of the several ethical systems of modern times. One might be surprised, if presumption were anything new, to find, in his historical sketch of ethics, no intimation that he was acquainted with the classical moralists; and he amused to hear him hailing as the invention of these days the discovery of principles of action, and faculties of the mind, long since observed and recorded by the sages of Greece. But what is far worse, all must deplore in his works the absence of any religious principle whatever as a spring of action. Yet, if we are Christians, we ought not, surely, for the sake of argument, to suppose ourselves not to be Christians, even for a moment; and for an author to finish a review of moralists without alluding to the *God of all spirits as such*, cannot be compensated for by the finest writing in the world. As a fair example, out of a second class of ethical writers, Dr. Wardlaw may be mentioned, the author of the “Christian Ethics.” His work does not lie open to the charge of a want of religion. He is rather to be called a foremost champion for a *portion* of the principle in favour of which the reviewer is contending. But his religion has all the unfortunate vagueness of the creed to which he is attached; and his ethical system naturally partakes of the same irregularity. So that here again we say, as before,—if we are churchmen, we must not for a moment forget it, and therefore cannot concede full approbation to an inadequate, though praiseworthy, attempt at constructing a system of Christian ethics. Besides this defect in Dr. Wardlaw’s views, which are nevertheless highly religious, he is evidently unacquainted with the opinions of antiquity relating to his subject.

Mr. Oakley has observed the deficiency in both these classes of writers; and though he cannot be said in any sense to have completed what is wanting in this department of knowledge, nor could it be expected, in a short treatise of the kind which he has published, yet he

may be sincerely thanked for having made one step towards putting this all-important subject on its right footing. In page 13, he says—"Forasmuch as the basis of our system is not revelation merely, but that particular view of it which our reformers adopted from catholic antiquity, at the same time freeing the doctrine of the church from the superincumbent weight of popish additions, it would plainly be a benefit to shew, as shall be attempted, that the character of our ethical, as of our other, studies in this place, falls in with the peculiar system and designs of our church." The churchman is looking for a system of ethics built on an insight into his real condition and whole nature; on the sacred history of his origin and his future destiny,—a system which shall not be erected on the ruins of other systems, yet without reference to them,—and shall take into account his citizenship in the city of God, without dreading the scorn of one party or the rivalry of the other. To effect this will require a rare combination of all the first qualities, moral, intellectual, and religious, which can be found in an individual. It should be the work, the sole work, of a scholar's life; the fruit of well directed reading and patient thought, apart from all rivalry and sectarian bias. Under these circumstances a standard work might be hoped for, of that enduring kind which in some other branches of knowledge have long served to educate, to mature, and to encourage, every age of the church. In the meantime, it may be hoped that, although such a work does not yet exist, the Oxford system is already imparting to her students, who look for it, some of that benefit which can be gained alone from the combination of ethical and religious learning. To all this Mr. Oakley has led the way by founding ethics on true religion, by shewing in a variety of instances how complete a solution of heathen difficulties in morals is afforded by the Christian scheme, by proving that the representation of our church as the *via media* is just and true, and that some modern systems of ethics, such as Dr. Paley's, are founded in error, and so are quite unfit for the purposes of education. On the side of censure it may be said, that there are manifest signs of haste in the arrangement and in the selection of illustrations from Aristotle, to which also the prevalence of parentheses perhaps bears witness; and besides this, considering the high rank which one might assign to this treatise as the precursor of a lasting system, it can be called only a condescension to mention, even in a note, the benighted ignorance or designing flattery which is to be seen in Lord John Russell's letter to Lord Burlington. After all, there is far more to praise than to censure; and the passages in pages 14 and 62 may be referred to for examples of clear and judicious statements, creditable alike to the author who makes them and to the system of education which gives them encouragement. In the former is a solution of one of the difficulties which puzzled the late professor of moral philosophy at Oxford; in the latter is a striking instance of the great value of sound learning when applied to questions relating to Christian self-government.

The Edinburgh New General Atlas of Modern Geography. Folio.
No. I. Edinburgh: Johnstons. Glasgow: Weir and Co.
Four neat maps for eight shillings.

Essays on the Principles of Charitable Institutions: Being an Attempt to ascertain what are the Plans best adapted to improve the Physical and Moral Condition of the Lower Orders of England. London: Longman and Co. 8vo. pp. 371.

THESE essays come from the pen of some individual who appears to be conscientiously persuaded of the truth of the general principle on which the new poor law bill has been framed. His views of the improvidence of the poor, of the necessity of looking rather to giving them habits of forethought than to relieving present want,—his anxiety that gratuitous relief should never place those who receive it in a more favourable position than those who subsist on their own resources,—all breathe the spirit which dictated that measure. To those who are not entirely convinced of the policy of all the provisions of that bill, it will occasionally appear to take the tone somewhat of the advocate rather than the inquirer, and to collect evidence with a leaning in favour of one conclusion; but it must be added, on the other hand, that the tone is kind, and that it seems as if the author would repudiate most distinctly some of the hard-hearted maxims of "Cousin Marshall," and of the First Report of the Poor Law Commissioners. For instance, this author approves of the maxim that the dependent poor must not be placed in the same condition with the independent labourer; but there is nothing in his volume which resembles the recommendation of the Poor Law Commissioners, that union houses should not be built too wind-tight, because that would render them more comfortable than a labourer's cottage! (See the notice contained within the last *plan*, in the First Report, last page.) This certainly seems an unnecessary harshness. Large houses require strong walls, and to go *out of one's way* to make the pauper uncomfortable is hardly called for. But waiving all questions relative to the commissioners, there is in this volume of essays a very considerable share of useful hints to those who are desirous of turning their charitable devices into the most efficient channels; and although only the *results* of inquiries are usually given, and not the documents and statistical reports on which they are founded, there is much good for careful consideration. The usual modes of charitable relief, *alms-houses*, charity boarding-schools, orphan asylums, clothing societies, soup societies, &c., are each treated of, and the advantages and costs attendant on each briefly discussed. It may be interesting to state, that the author decides, on reasons drawn from the principles of political economy, and after comparing the experience of Holland and Belgium, against home colonization, but is decidedly in favour of an allotment, not exceeding a quarter or half an acre, to the labourer, for which he pays a certain rent.

The remarks on the good that may be done by personal intercourse with the poor are, in general, admirable; it is said *in general*, because, in one part of the volume, there are recommendations with regard to *reports* to be made to district societies, which may perhaps savour a little too much of a system of espionage. (See p. 260.)

The following remarks ought to be allowed to speak for themselves and for the author. (pp. 202—205.)

"But how is the reality of indigence to be ascertained? Not by investigation, commonly so called; for innumerable examples have been adduced to prove that isolated visits of express inquiry, whether made by the parish officer, or by opulent individuals in a private capacity, are most frequently illusory in their results. If you wish to become acquainted with the character and circumstances of a neighbour in your own rank of life, you do not expect to learn them by sending a messenger to his house, or by paying him a single formal call. No, you go yourself; you cultivate his acquaintance; you share in his hospitality; and, if you are of a benevolent disposition, a thousand nameless opportunities will occur, in the sequel of your intercourse, for contributing to his enjoyment, or promoting his welfare and prosperity.

"*Live amongst the poor.* Dare to surmount the barriers which an artificial reserve has erected. Enter their cottages in your daily walk,—not as a dictator, not as a mere giver of alms, not as a spy upon their household arrangements: go as their equal. Carry with you no sense of superiority, but that which a more elevated tone of piety and a more enlightened intellect may claim; and if you possess courtesy to charm, and knowledge to instruct, and eloquence to captivate the polished circle, dida not to employ all these accomplishments to win the confidence, and purify the affections, of the humblest of your fellow-beings. Then shall you learn, what no well-digested rules can teach,—how money can be given, and yet be felt as the least of the benefits conferred,—how the stream of munificence may largely flow, and leave no pollution in its course,—how the generous harvest of humility and love may spring up in the place of servile dependence, or of sordid, grasping, selfishness. Only try the experiment; and, instead of complaining any longer of the ingratitude of the poor, you will discover that wherever your lot may be cast, you have it in your power to make a heart's home; and should sickness or misfortune overtake you, they will be soothed by the affectionate sympathy, and cheered by the fervent prayers, of those whose attachment you have purchased,—not by costly donations, but by that simple language of brotherly love which finds its way to the heart alike of the cottager and the noble, and which softens, purifies, and expands every soul within reach of its influence.

"If you will not, or cannot, do this, entrust the distribution of your bounty to those who will. But do not complain of ingratitude, because, when you throw down your guineas at random, like halfpence to be scrambled for in a crowd, no glistening eye is raised to yours in speechless thanks, no voice of welcome proclaims the approach of a benefactor, no spectacle of happiness and virtue rewards you for the sacrifice of wealth.

"The principle of succouring the indigent through the medium of habitual personal intercourse at their own houses, or what is called by our continental neighbours '*Secours à domicile*,' has lately been acted upon with great advantage in France. The system adopted in that country is, in some respects, similar to the original method of relieving the necessitous in Scotland, under the superintendence of the Kirk-Session. There is no legal claim to support; the charitable fund is derived from voluntary contributions, from the produce of church collections, and from some other sources. But the guarantee for its right application is found in the complete systematic visitation of the poor at their own dwellings. This is accomplished by the voluntary exertions of philanthropic individuals of both sexes, who are approved by the prefect of the commune, and each of whom undertakes to visit a certain number of families applying to the '*bureaux*' for assistance.* The relief afforded is principally in goods, and is withheld, or granted, according to the report of the visitor, and in proportion to the funds at the command of the society.† Recommendations for assistance are never given except in instances of actual known exigency; and then the amount furnished is always less than might be obtained by independent industry. Where employment is supplied, the same rule is observed with regard to the rate of remuneration. The entering on the list of those poor who come under the care of the '*bureau de bienfaisance*' is a voluntary act on the part of the individual; but it does not necessarily imply the desire of eleemosynary aid. It is often done with a view of securing other and legitimate advantages by the connexion."

* Foreign Quarterly Review, No. xxv.

† The city of Paris is divided into twelve districts, each district is placed under twelve managers, and each manager has from twelve to thirty-two associates.

A Philosophical and Practical View of the Social Bearings and Importance of Education. In a Series of Essays: comprising an Estimate of its Influence and Tendencies, moral and political, and of its Merits as an indispensable Medium for advancing the great Interests and Objects of Christianity: with historical Illustrations of its Power, exemplifying the Necessity and Advantages of a right and early Formation of Character. By J. Antrobus. London: Longman and Co., and Hatchards. 1837. 8vo. pp. 302.

MR. ANTROBUS, in p. xvi., xvii., of the preface to this volume; informs us that he conducted, on his account, an establishment during fourteen years, averaging above fifty pupils; and, in another part of his preface, seems to claim especial attention, as a writer about education, on this account. There is something to be said in support of this claim; but it is by no means so clear an axiom as Mr. Antrobus would have us infer, that a schoolmaster should make the best writer on education. On many points relative to education, no doubt, his opinion is highly valuable,—it ought to be received as of considerable weight, and not to be set aside lightly; but the general questions relative to education he may not be qualified to discuss. For instance, if his opinion be asked as to the success of any system of teaching which he has tried, his opinion is undoubtedly of very great value, (if he be a competent person in other respects;) or again, his experience in regard to the tempers and dispositions of young people will pre-eminently entitle him to judge, as far as he can divest himself of partiality for the modes he has adopted himself, what methods are the most likely to influence them for good, and to turn them away from evil. Now on questions such as these there is evidence on the face of Mr. Antrobus' work that his opinions, where he has expressed them, are highly valuable, and where he has not, that one would be glad to ascertain them. But the *general* questions with regard to education are of wider extent, and Mr. Antrobus will pardon the writer of this notice for saying, that a practical apprenticeship to the profession does not necessarily render a man exclusively the fittest judge. Such, for instance; is the question as to what line of study is the best for the purposes of education,—whether the study of the ancient languages or the pursuit of scientific knowledge. This is a question which it requires more than a practical acquaintance with the details of education to resolve; and the man whose experience and observation enable him to judge of the *results* of various modes of education has here also a full claim to be heard. Opinions will decidedly differ on this point; and although Mr. Antrobus gives his verdict *against* the attention now bestowed on Greek and Latin, (p. 142—152,) it will be matter of doubt with many of his readers whether he has considered the matter in all its bearings. On this head, it requires more than an acquaintance with elementary education to judge properly. A careful observation of young men at our universities, a just appreciation of the intellectual character of those men who have been formed by this system, as well as a fair trial of some rival one, are all needed; as well as much besides, towards forming an estimate that can be expected to carry any weight with it. The arguments for this

system cannot be brought forward in a brief notice like the present; but Mr. Antrobus will certainly rather prejudice his own cause by such arguments as rest on the great merits of Pope, whom he considers to have *improved very much on Homer!* (See p. 147.)

There are also indications in this book of a sounder mode of judging, which would lead one to suppose that its author would have weighed this question upon other grounds.

The following remark is perfectly just, and may be applied even to a more advanced stage of a boy's education than that with reference to which it is made:—

"What, then, is to be inferred as the end and main business of elementary education? Not to impart knowledge, but rather to strengthen the faculties of the mind individually previous to their being exercised collectively; to prepare the various springs and separate movements of the machine prior to its being set in full operation." (p. 63.)

One question with regard to the study of the dead languages is clearly, whether it does afford such a strengthening discipline to the individual powers of their mind: but this is only one of the grounds on which the attention paid to them rests; the other cannot be brought forward here.

Having said thus much on a point on which the reviewer and the author are at variance, because that point is of vast importance, it is but justice to say, that the work is written in an excellent tone and temper, a right appreciation of the absolute necessity of founding any system of education on a religious basis, and that on this part of the subject much valuable matter and remarks are contained in the volume.

With regard to infant schools, also, the author's opinion, that they may be necessary in some populous cities, but that their general adoption is a doubtful expedient, appears to be sensible, and drawn from right data. His remarks, too, on the precocity and the forwardness of children in the present day are well worth attending to. With regard to the treatment of children during their vacations, when an unrestrained indulgence gives them a love of the world and a selfishness of disposition which renders more wholesome discipline distasteful to them, the author doubtless speaks from experience. He is generally opposed to corporal chastisement and coercive measures; and here the opinion of a practical man deserves consideration.

Upon the whole, therefore, the book may be said to be the work of a man of an amiable and Christian disposition,—to contain many parts which may afford valuable suggestions. It would be more pleasing, however, if it were written in a less ambitious style. There is rather too much of ornamental flourish and rounding of sentences to suit a work of argument.

Sermons on the Lessons, or the Gospel, or the Epistle, for every Sunday in the Year. Preached at Hodnet, by the late Bishop Heber. London: Murray. 3 vols. 1837.

"What is the use of Latin and Greek for a country clergyman?"
 "Why require so much learning?" "If he has a right faith, and preaches

the truth, why need he be a scholar, or read the fathers, or know anything of heathen literature?" Such are questions constantly asked by the "wise in their own conceit," who have about as much knowledge of what a parish pastor should be as they have of what is going on in the moon. Among other reasons for learning, one may be assigned which would surprise them—viz., that he will preach all the better to the labourers or mechanics of his parish for it. "Oh! then he is to fill his sermons with Latin and Greek to astonish the rustics, and shew them (as Pocock did not) that he is a Latimer." Not *exactly* so! The reason is, that the more accurate his own taste and knowledge are, the more exactly will he understand other people's condition of mind and intellect, and the more readiness and skill will he possess in adapting himself to it. It is almost certain that a half-learned person, if he wishes to exert his zeal or talents, will preach to a humble audience a more difficult, abstruse, and learned sermon than a man of higher gifts and attainments would think of doing. The reason is so obvious that it need not be given here. But waiving, then, higher grounds, no one can doubt that great skill and thought are necessary in the preacher for adapting himself to state the same truths to different audiences, and certainly not the least for doing so for a country audience, consisting very much of agricultural labourers or mechanics. Plain, familiar preaching is often, and rightly, recommended; but where familiarity is attained, how often does it degenerate into vulgarity. Here comes in the value of a refined taste to correct this. The reviewer has seen no better specimen of this than in the present volumes. Bishop Heber was, indeed, at Hodnet, a most *familiar* preacher; and it is not easy to conceive anything more likely to be useful, and to keep the attention of a country audience, than the familiar and graphic sketches which he gives them of Jewish customs and people, without a knowledge of which the *point* of very many of the New Testament allusions, and even of our Lord's own words, is lost. He is *very* familiar, as will be seen from the very first sermon, which is an admirable specimen of the manner; but there is never a word which can be found fault with. The reviewer is happy to have this opportunity of recommending a valuable illustration of what has often been said in this Magazine. On Bishop Heber's higher excellences, on his right and sound views, and his piety, (all appearing fully in these volumes,) he need not add a word.

The Sermons are very nicely printed, and make one of the cheapest works which have lately issued from the press.

Prohusiones Historiæ; or, Essays illustrative of the Halle of John Halle, a Citizen and Merchant of Salisbury, in the Reigns of Henry VI. and Edward IV., with Notes, Illustrative and Explanatory. By the Rev. Edward Duke, M.A., &c. In Two Volumes. Vol. I. Salisbury: Brodie and Co. London: Nichols, Pickering, and Arch. 8vo, pp. 622.

THE diocese of Salisbury seems most productive of learned antiquaries. Mr. Darsey's "*Horsæ Decaniciæ*" is a signal instance of taste in pub-

lication as well as learned research; and Mr. Hall's "History of Salisbury" was highly creditable to him. This, too, is a most beautiful volume, published with every advantage of red letters, engravings, initial letters, &c., &c. Mr. Duke seems to contemplate a history of Halls Baronial, &c.; but, in the first volume, he gives an account of the eminent merchant (named Halle) who had a splendid house and hall at Salisbury, the ruins of which still exist. The mode of his discovery to whom it belonged is given in his preface. To those who (like the reviewer) have a *hankering* after antiquities, this will be a most interesting volume.

Sermons on the Commandments. By Edmund Robert Larken, M.A., of Trinity College, Oxford, and Curate of Cowbit, Lincolnshire. London: Pelham Richardson. Oxford: Vincent. Spalding: Albin. 1837. pp. 246.

THESE Sermons are dedicated to Archbishop Whately, and follow the views espoused by him relative to the abrogation of the law and the observance of the Sabbath. They are written in a plain and unaffected style, and will, probably, be pleasing to those who follow the Archbishop of Dublin in his notions on those subjects. The reviewer begs to be understood as not at all professing to belong to that class of persons.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The Greek Testament, with English Notes, Grammatical, Scholastic, and Elementary; especially formed for the Use of Schools, and adapted to serve as a convenient and portable Manual for Lecture-rooms, College Chapels, and other places of Worship.* By the Rev. S. T. Bloomfield, D.D., F.S.A., Vicar of Bisbrooke, Rutland. London: Longman and Co. 8vo, pp. 561.

THIS Greek Testament is, in part, an abridgment of the notes in the larger one published by the same author, and the text, although not altered as to the readings, is, according to Dr. Bloomfield, amended in its punctuation. There are no notes on the Revelation, and the notes elsewhere are chiefly grammatical.

On the Holy Catholic Church. Parochial Lectures. By William I. Irons, of Queen's College, Oxford, and Curate of St. Mary's, Newington, Surrey. London: Rivingtons. 1837. 8vo, pp. 144.

THESE Lectures are four in number. Their titles are as follows:—1. Against False Philosophizing; 2. Against Romish Corruption; 3. Against Schism; 4. Against Rationalism. In the first, Mr. Irons establishes the visibility of the church of Christ as a pillar of truth and a witness against false systems of philosophy; in the second, he traces some of the corruptions of the papacy; in the third, he argues the question of schism with reference to the puritans, the foreign reformers, and the dissenters of our own day; and in the last, he enters a powerful protest against those who conceive that the Bible is to be interpreted by the philosophy which happens to be fashionable for the

day, and who think the rites enjoined by scripture useless, because they do not see how they can profit us spiritually; or who, standing on the mere ground of morals, will not acknowledge the doctrine of the atonement because they do not see how it conduces to morality, which they contend to be the great end of scripture.

The style of these discourses is plain, and the arguments are straightforward and cogent. They appear to have given much satisfaction to the congregation to which they were addressed, as the book is published at their request; and it is trusted it may prove useful to others, in bringing before them those doctrines that peculiarly relate to the visibility, authority, and unity of the church of Christ.

The Church of Rome not the Ancient Church of the Country. A Sermon preached in the Parish Church of Kettering, Northamptonshire, on Sunday, October 4th, 1835. By Henry Corrie, M.D., Curate. Published by request. Kettering: Dash. London: Edwards, Ave-Maria-lane. 1836.

THIS admirable little compendium of the differences between the churches of England and Rome deserves the attention of all men interested in that controversy, because it puts the chief points in a very small compass, and very forcibly. The notes contained in the Appendix are very useful summaries, especially notes (I.) and (M.), which treat of the Supremacy, and (K.), which gives the dates at which the various dogmas peculiar to the Romish church became terms of communion with them. One thing Dr. Corrie must look for—this is not the first time he has published a brief but valuable tract on ecclesiastical matters, and as this becomes more known, he will be expected to give us a larger work of greater importance.

Extemporaneous Prayer not authorized by the Church in her Public Services, shewn on an Examination of the Fifty-fifth Canon of the Church of England, with reference to its History, its Contents, the Circumstances of its Publication, and the Judgment of her best Authorities. By R. Mant, D.D., Bishop of Down and Connor. Dublin: Millikens. London: Rivingtons. 1837.

THIS pamphlet has been written to support the statement, that extemporaneous prayer in the pulpit is unauthorized by the laws of the church. "I say, generally, *the laws of the church*," adds the Bishop, "because the canon in question is, I apprehend, the only authority pretended for introducing into our church a practice of which the judicious Hooker affirms, that 'the public prayer of the people of God in churches, thoroughly settled, did never use to be voluntary dictates, proceeding from any men's extemporal writ.'"

The 55th canon is, as it is well known, the canon relative to Bidding Prayers; and Bishop Mant has here given a very interesting history of bidding prayers, then argued the meaning of this canon on the grounds of its own expressions, &c., then given the interpretation of able ministers, and, lastly, removed the objection made from

Bishop Hall's practice and assertions, (which he shews to be irrespective of this canon,) and concluded with a summary of the case. It needs, of course, no recommendation but the name of Bishop Mant.

A Review of Fox the Martyrologist's History of the Waldenses. By the Rev. S. R. Maitland. London: Rivingtons.

THE new and splendid edition of Fox which is forthcoming will make all persons attentive to the writer's character and pretensions as an historian. With very great value for very much in Fox, the reviewer, for one, deprecates his being set up as an authority by which we are to stand, for the Romanists will like nothing better than the leading us off on the many historical controversies which they can raise as to his accuracy. Mr. Maitland has done good service in at once coming forward, and shewing that, in the earlier part of his history, his researches were *not* original, and that he is consequently never to be cited as an *authority*. He has confined himself to the part relating to the Waldenses at present; but it is evident that he *can* (and perhaps he may be induced to) go into other quarters. The appearance of his pamphlet, written with all his usual clearness and ability, will at all events establish the point, that he is not considered by the clergy at large as their text book or authority, and Mr. M. is therefore entitled to our best thanks.

Memorial of the Bishop of Sodor and Mann to his Majesty's Commissioners appointed to consider the State of the Established Church, with reference to Ecclesiastical Duties and Revenues. Colchester: printed by J. Taylor. 1837.

IN this little memorial, the bishop proposes to "give some reasons for the preservation of its ancient privileges to the Isle of Mann, and afterwards to consider the objections which have been urged on the other side." Among these reasons are—First, Its antiquity; a succession of bishops having existed there for 1400 years. Second, Its geographical position. Third, The nature of the population, as a distinct people, and the state of society there, &c. Then, let it be remembered, what the bishops of this island have done already; that Bishop Wilson built churches and chapels, and founded public libraries in every parish; and that Bishop Hildersley presented the Manx population with the bible and the liturgy in their own language. The present bishop has been enabled to raise funds sufficient for the building and rebuilding of eleven churches, and has succeeded in obtaining the establishment of King William College, which now contains nearly 200 students. Now these exertions, the bishop argues, would have been much curtailed, and the results proportionably lessened, had the bishops resided at Carlisle, and been burthened with the duties of another see.

From the analogy of the case of the Scilly Isles, which are now

attached to the see of Exeter, the bishop argues the inconvenience of insular duties united with a see on the main land; and he expresses his conviction, that to merge the episcopal duties of this island in those of Carlisle would be to that see "a great additional burthen; to the Isle of Mann great temporal and spiritual loss for the present, and a gloomy prospect for the church in future." These are the chief topics of the memorial, and from whom can these topics derive more weight than from the bishop himself? His practical knowledge of the circumstances of the case render these few pages deeply interesting; and his office lends a character to this excellent appeal which could be supplied from no other source.

A Memorial to the Governor in Council of Fort St. George. Praying for equal Religious Toleration to all Subjects of the State. Madras: printed at the Church Mission Press. 1836.

THE subject of this memorial is of such vast importance, that it is desirable the public should have some general acquaintance with its contents. It appears that, some years ago, (February, 1833,) the honourable Court of Directors, feeling that "arrangements which implicated the government" in any degree, "in the immediate ministrations of the local superstitions of the natives," were very objectionable, gave orders in its despatches, "that the interference of British functionaries in the interior management of Native Temples," &c., should immediately cease, and that no servant of the Company should hereafter be employed in the collection of money for fines to these temples, and that in all matters relative to their temples, religious rites, &c., the natives should be left to themselves.

No steps having been taken at Madras to carry this order into effect, the memorial in question was addressed to Sir Frederick Adam, by the Bishop of Madras, the clergy there, and a large body of highly respectable individuals. They complain, as justly indeed they may complain, of the encouragement afforded by a Christian government to idolatrous superstitions, and humbly pray that the practices of which they complain may be suppressed. The following is a part of their statement:—

"We beg leave, in proof of our statement, to bring to your excellency's knowledge, as matters of grievance:

"First, That it is now required of Christian servants of the government, both civil and military, to attend heathen and Mahomedan religious festivals, with the view of shewing them respect.

"Second, That in some instances they are called upon to present offerings, and to do homage to idols.

"Third, That the impure and degrading services of the pagodas are now carried on under the supervision and control of the principal European, and therefore Christian, officers of the government; and the management and regulation of the revenues and endowments, both of the pagodas and mosques, are so vested in them, under the provisions of Regulations VII. of 1817, that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary.

"Fourth, That British officers, with the troops of the government, are also now

employed in firing salutes, and in otherwise rendering honour to Mahomedan and idolatrous ceremonies, even on the sabbath day; and Christians are thus not unfrequently compelled, by the authority of government, to desecrate their own most sacred institutions, and to take part in unholy and degrading superstitions.

"Protestant soldiers, members of the church of England, we may add, have also been required, contrary to the principle declared in his Majesty's regulations, that every soldier should be at "liberty to worship God according to the forms prescribed by his religion," to be present at, and participate in, the worship of the church of Rome."

Then, too, with reference to the effect on the people themselves, the following extract will prove interesting:—

"We may cite, as one instance peculiarly deserving of your excellency's attention, the drawing of the idol car:—This onerous task is now only effected throughout this presidency by the agency of the police; thousands of the poorer classes being *forced*, under the orders of the collector and magistrate, from their homes, for the performance of this special duty, without, in the great majority of cases, the slightest compensation. And whatever may be the wishes and sentiments of the individuals immediately connected with the pagodas, we are fully assured, that this interference is viewed by the great body of the people, both landowners and their labourers, as a vexatious and oppressive exercise of power, to which they submit *only* on compulsion. It is, we conceive, therefore certain, that this baneful part of the debasing idolatry of the land is now upheld and carried on in this presidency *solely* by the interposition and authority of the British government."

The following note ought, however, to be placed in juxta position with the last extract:—

"NOTE.—It is matter of sincere thankfulness and of gratitude to the local government, to be enabled to record, that since the foregoing memorial was first submitted for signature, the attention of government has been drawn to one of the evils pointed out, and forced labour on the idol cars has been prohibited."

These are the chief features of the great evil here petitioned against. The appendix consists entirely of documents, proving the existence of the practices complained of, and containing many curious illustrations of Indian customs. The following extracts from the appendix will serve to shew its nature. It is right to state, that the garrison orders for the attendance of Christian troops on these festivals is subjoined.

"On the third Sunday in Lent, 1834, the whole of the European Artillery at Trichinopoly were kept from church, and employed the greater part of that day of sacred rest in firing a series of salutes in honour of a Mahomedan festival.

"In the year 1828, the head quarters of the 15th regiment were stationed at Trivanderam, the present capital of Travancore, and the ordinary residence of the Rajah. Within the fortress stands one of the principal temples of the province, dedicated to Padmanaba Deo, (or Vishnoo.) Once a year, the idol is brought out, and carried in procession to the beach, about three miles distant, where it is bathed in the sea. It rests, of course, with the Brahmans to select the most auspicious day for the ceremony, and it has been observed, that, whenever it has been practicable, a very intelligible preference has been evinced by them for the Christian's Sabbath. It was on a *Sunday* that we were required to attend. At two o'clock in the afternoon, the regiment, arrayed in review order, was formed in line with two battalions of Nair troops, on one side of the road leading from the fort to the sea. There we remained, during three weary hours of idle expectation,—the gazing stock of the assembled thousands, thus learning from our presence to attach still deeper feelings of importance to their wretched superstitions. At intervals, groups of Brahmins passed down our front, and from these we received no doubtful intimations of the light in which they regarded us. One party approached from the Pagoda, bearing several pots of water intended for the use of the idol, and of the Ranes. The pots were of brass, and

their mouths closely covered with plantain leaf,—well secured, it might seem, against aught of external pollution. Stopping short, at some distance from us, the Brahmans waved to us imperiously to give them room. Between our front rank and the wall by which the opposite side of the road was bounded there was a clear breadth of more than twenty paces; but this was insufficient. We were required to close back upon the wall in our rear, and then, with a quick and stealthy step, drawing the cloths closely round them, and keeping as far from our line as the road would possibly admit, every look and gesture expressive of anxiety to escape the pollution of our vicinity, they proceeded with their precious burden. At five o'clock, the idol was brought out, attended by the Ranees and crowds of Brahmans; as it approached, the order was given to present arms. The procession advanced, and the *troops*, filing to either side, formed a street and accompanied it, amidst the din of horns and tom-toms, and all the uproar and confusion of a heathen ceremony. About midway between the fort and the beach, is a small open choultry or pandall; a number of stone pillars supporting a flat stone roof, open on all sides, and at other times accessible to all, to man or beast, of every caste or character. The idol was carried under this, the Nair battalions followed; but, as if it were designed to heap the fullest measure of contumely upon us, we were made to pass outside. There were Europeans, Mahomedans, and various officers of impure tribes in our ranks—we were unclean—our footsteps carried contamination. Arrived at the beach, we were told to go back; we were no longer wanted; the ablutions of the idol might not be performed in our view. Tired and ashamed, we returned to our barracks. There was then no one amongst our number who had any actual consciousness of the unholy and sinful character of the proceeding in which we had been engaged; but we felt that we had been degraded, that we had been treated throughout with undisguised contempt, and that not only the natives of the province, but our own men likewise, had reason to despise us for submitting to such open humiliation."

This is one instance; but there are instances after instances, and many of them of considerable interest. But the great absorbing view in which it is presented to the mind, is the fearful guilt incurred by Christians, who thus cry out, "Great is Diana of the Ephesians!" in spite of all their better knowledge, and all the awful consequences of encouraging idolatry. The memorial is one of great interest, and might well be reprinted here, as conveying very much information relative to matters with which in general the stay-at-home English are not well acquainted.

THE sermon by Dr. Shuttleworth, Warden of New College, entitled "The Voluntary Principle not recognised by the Primitive Church," ought to have been noticed in this Magazine before this time. It was preached at the re-opening of the church of St. Peter's in the East, Oxford, December 18, 1836. It is recommended to all who wish to see the argument, that Christianity is a message to be conveyed authoritatively to man, by ambassadors appointed, not by congregations themselves, but by *external authority*, put in a masterly manner.

THE sermon of the Rev. C.H. Dodgson, M.A., late student of Christ Church, Oxford, &c., at the first ordination of the Bishop of Ripon, (January 15, 1837,) contains some useful and excellent observations on the responsibility of the Christian minister, and on the spirit in which he must enter on his all-important work.

"THE Young Churchman's Advocate," by J. A. Thornthwaite, author of "The Young Churchman's Manual," &c., contains, in a simple form, and in questions and answers, scriptural and other

defences of the points to which dissenters object. It is published by Groombridge, and is useful enough.

THE Rev. E. C. Kemp's very useful series of small pamphlets, entitled "The Refutation of Nonconformity on its own professed Principle," (published by Grant, of Cambridge,) has reached the second part, which appears to conclude it. It goes through the subjects, and, where the writer of this notice has consulted it, seems to argue them well.

THE Rev. R. Trimmer's "Conversations on the Thirty-nine Articles," (also published by Grant,) have reached the fifth part, and appear to be plainly and sensibly written. With this work, the little pamphlet published at Preston, (and by Clarke, and Rivingtons, London,) by the Rev. Francis Whalley, ought to be mentioned. It is called "The Thirty-nine Articles of the Church of England broken into Short Questions and Answers." The notes, though short, are well selected, and the scripture references useful.

MR. BELL's "British Quadrupeds" is drawing nearer to a conclusion than those who admire his work as it deserves could wish. It will appear (for the few numbers which remain) once in *two* months.

THE "London Churches," No. III., gives us that most interesting of them all, St. Bartholomew's, in Smithfield, which has features of Norman architecture of the highest interest to the antiquary.

THE "Memorials of Oxford" are likewise going on with their accustomed beauty.

THE "Miscellaneous Works of Oliver Goldsmith," published by Mr. Murray, and edited by James Prior, Esq., author of the excellent "Life of Goldsmith," lately published, will command attention from all lovers of our simple-hearted poet. The first volume is just out, and contains The Bee, his Essays, his Inquiry into the Present State of Polite Learning, and his Preface, Introductions, &c. All the points relative to the poet's history, illustrative of these essays, seem touched upon with the same felicity and research which distinguish the "Life of Goldsmith."

MISCELLANEA.

LORD BROUGHAM'S BILL ON EDUCATION AND CHARITIES.

IN the last number, attention was called to a bill presented by Lord Brougham to the House of Lords, for the purpose of submitting all the charitable and educational institutions of Great Britain to the tender mercies of seven commissioners, of whom the only acting persons will be three paid commissioners, appointed by the Crown! The rage for commissions appears an epidemic almost as prevalent in our legislative assemblies as the cholera or influenza

among our people; and far more fatal, because far more durable in its results. One would be tempted to believe that this disease was unknown in these realms, if the records of the seventeenth century did not inform us that England had once before been visited by the plague. But in the last notice, it was impossible, for want of time, to state precisely the symptoms of this new form of the complaint. One or two may be added on the present occasion. It is impossible to analyze in detail the series of monstrous outrages which this bill proposes to perpetrate against all the rights and privileges hitherto enjoyed by those who have been entrusted with the conduct of these institutions. This would be impossible, for clause after clause would have to pass in review before the mind's eye, and each to be dismissed as more unjust than the last; but it may be well just quietly to warn those whom it may concern of a few of the pleasures in store for them.

Of course commissioners can do nothing without two clerks and a secretary, who are accordingly to be appointed. These are the fingers of the body of commissioners, but they are to be furnished with eyes also. Ten inspectors of schools are to be appointed, removable at the will and pleasure of the commissioners, to travel about and examine all the schools concerning which these commissioners are entitled to inquire—and there seems, to say the truth, to be very little limit to their powers. If the masters of schools refuse to allow these inspectors to examine their schools, (for the education part of the commission is that which is here spoken of,) the commissioners are empowered to fine the recusants! Then they are entitled to make conditions with masters of schools on their appointment, and dismiss them for breaking those conditions. Again, in municipal towns the commissioners may receive from the council plans and estimates for the establishment of new schools, and for the support of those which already exist, and then authorize a *rate* to carry the recommendations into effect. Those persons who look with no eyes of respect on the present constitution of town councils, must feel themselves peculiarly happy in the prospect of beholding the education of large classes of our fellow countrymen subjected to plans conceived somewhat in the spirit of Dogberry and Verges, and carried into execution with the arbitrary power of a modern Cromwell.

It has, of old, been a scheme to which Lord Brougham's exertions and measures have tended, to lay deep hold on the education of the country; and it is for the nation at large to determine whether it can be safe to commit so tremendous a power to the hands of three paid commissioners, assisted by ten peripatetic subordinates. Can there be any hope from education unless religious principle be its basis; and is it likely, from the nature of commissions in general, that such a basis would be its real end and aim? And without any disrespect to existing commissioners, have we any right to hope, from what we see, that commissioners so appointed would be the fittest persons either to devise or execute such a scheme?

The "Charities" part of the bill may afford subject for remark another time.

NATIONAL BOARD OF EDUCATION.

THE Archbishop of Tuam has, in unison with the clergy of the united dioceses under his superintendence, viz., Tuam, Ardagh, Killala, and Achonry, prepared a petition to both houses of parliament, from which we take the following extract:—"We, the Archbishop of Tuam, and Clergy of the Archdiocese of Tuam, and Dioceses of Ardagh, Killala, and Achonry, approach your lordships' house, humbly shewing, that after experience of the progress of the National Board of Education in Ireland for five years, we unhesitatingly pronounce it in its main object (the uniting in one system children of different creeds) altogether a failure. The schools erected under that board, with very

few exceptions, are in point of fact exclusively under the control and management of the priests of the Roman-catholic church; scarcely can a Protestant child be found in any of them, and thus the funds provided by the state for the education of the Irish population are now universally employed in promoting the Roman-catholic religion. * * * * *

For the accommodation of the Romish communion (the principle of which is totally at variance with that of the pupils reading the holy scriptures without note or comment, so peculiarly obnoxious to a church which denies even to adults the right of unaided private interpretation of the sacred volume with respect to articles of religious faith) the awful responsibility is incurred, of excluding the sacred word of God, written by his holy inspiration for the universal learning of his people, from these national schools. To this we cannot subscribe. We solemnly and conscientiously protest against any system of education which has not for its foundation the whole, unmutated, scriptures of truth."

DOCUMENTS.

THE MEMORIAL OF THE DEAN AND CHAPTER OF THE CATHEDRAL CHURCH OF WORCESTER,

TO HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF THE ESTABLISHED CHURCH WITH REGARD TO ECCLESIASTICAL DUTIES AND REVENUES.

THE Dean and Chapter having maturely weighed the various propositions for reducing and remodelling cathedral establishments, contained in the Fourth Report of your honourable board, respectfully, yet most earnestly, solicit attention to the following considerations:—

That the Dean and Chapter of Worcester are an ecclesiastical corporation, founded and endowed by King Henry VIII. for the maintenance of true religion, and as the charter expresses it—

"Ut, ubi Ignorantia et Superstitio regnabant, ibi sincerus Dei cultus vigeat, et sanctum Christi Evangelium assidue et pure annuncietur, &c."

That the perpetuity of their number is strictly commanded by their royal founder:—

"Imprimis statuimus et ordinamus ut sint *perpetuo* in dictâ Ecclesiâ unus Decanus, decem Canonici," &c.

And that, in obedience to their statutes, a solemn oath is administered to them on their admission, binding them to maintain, to the utmost of their power, the property, the privileges, and the statutes of their body:—

"Tactis sacrosanctis Dei Evangelis, juro quod pro virili meo terras, teneamenta, redditus, possessiones, juraque et libertates atque privilegia, cæterasque res universas hujus Ecclesiæ servabo, et servari procurabo;—omniaque et singula statuta ac ordinationes Regis Henrici Octavi Fundatoris nostri custodiam," &c.

That the rights and privileges, and revenues and statutes, of the cathedral church of Worcester, and the integrity and perpetuity of the capitular body being thus solemnly established and guaranteed, such a violation of them as is now proposed would not be merely unjust in principle, but most fearful in its too probable consequences, being an obvious precedent for every future invasion of chartered rights, and threatening the security of all right and property whatsoever.

That the proposed measure would be also a manifest encroachment on the ecclesiastical constitution of the realm, by reducing the numbers of those in

whom is vested the election of bishops, and whose efficient exercise of this high privilege it would, in times like these, be presumptuous to say that the welfare of the church may not ere long imperatively demand.

That it would in a great degree withdraw the existing encouragements to theological learning, destroying, in the same proportion, those fair prospects of professional advancement which few of the parochial clergy would willingly exchange for that insignificant increase of present income which is the utmost that could be looked for from the plan proposed.

That not only would the cherished hopes of the rising generation of clergy be thus blighted, but the future inducements to incur the expense of an university education would be proportionably diminished, until the church should be reduced to seek her ministry from lower stations and inferior attainments, and religion herself should eventually decline with the respectability, the efficiency, and the influence, of the clerical profession.

The dean and chapter, independently of the strong, and, they trust, well-founded, objections which they entertain to the measure in general, cannot but regard with particular dissatisfaction and alarm several of its specific provisions.

They would assuredly deprecate as peculiarly unjust and oppressive—First, any interference with the disposal of vacant prebendal houses; as indeed with their independent management of any part of their property;—

Next, the proposed transfer of a portion of their patronage to other hands; involving at once an infringement of a long established right, and an unfounded insinuation of abuse in the exercise of it;—

And, finally, the application of their funds to the benefit of distant parishes wholly unconnected with their body, a frequent result of which would be to improve the value of lay patronage at the expense of ecclesiastical property.

On the whole, the dean and chapter cannot but indulge the hope that your honourable board may become sensible of the injustice and inexpediency of violating the integrity of cathedral establishments, and be induced carefully to reconsider a measure which, in its present form, is fraught with evils, both immediate and prospective, far outweighing the very trifling advantages which are anticipated from its adoption.

Given under our common seal this fourteenth day of January, 1837.

AN ADDRESS FROM THE DEAN AND CHAPTER OF BRISTOL, TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

MY LORD ARCHBISHOP,—We, the Dean and Chapter of Bristol, in chapter assembled, having been informed that his Majesty's Ecclesiastical Commissioners will shortly resume their duties, beg most respectfully to come before your Grace, and to address you on the subject of the said Commissioners' Fourth Report.

We approach your Grace with every feeling of respect both for your exalted station in the church and for your personal character; and shall experience very deep concern if we shall seem unnecessarily to interrupt the measures which have been brought forward under your Grace's sanction, or to add vexatiously to your Grace's cares and anxieties.

Impressed in the fullest manner with these sentiments, we should have been gladly spared the pain of offering any remark in opposition to the recommendations of the said Commissioners. Under the circumstances of the country, we hailed their appointment with satisfaction; and waiving for the time the right of the presbytery to be joined with the bishops in legislating for the church, we saw willingly our interests intrusted to their care; but, after mature reflection, we consider that we should incur a very grave responsibility,

and manifest a most culpable disregard of our duty, if we did not make known to your Grace the fears we entertain that the proposed measures, if carried into effect, will, both in their general character and in their particular provisions, operate very injuriously upon the church's welfare.

We take leave to bring the Commissioners' recommendations at one view under your Grace's notice.

They are the following :—

That in all instances but those of London and Lincoln, the number of prebendal stalls shall be permanently reduced.

That one of them shall, in certain cases, be attached to an archdeaconry.

That a part of the chapter property shall be disposed of as it may seem fit to a board of Commissioners.

That a portion of the chapter patronage shall be transferred to the bishops.

That the discretion of the chapters shall be greatly restricted in the appointment of their vicars choral or minor canons, in the payment of these ministers, and in the provision for them by the means of livings.

That the powers of the visitors shall be increased.

That additional residence shall be required of both deans and prebendaries.

And, That a commission shall be appointed to carry these recommendations into effect, which shall remodel statutes at pleasure, and in whose deliberations deans and chapters shall have no voice.

These are the measures proposed; and we desire to call your Grace's attention, in the first instance, to the remarkable fact, that they are all measures of curtailment and privation, as regards property; and of additional labour and expense, as relates to service and duty.

This is their general character; and we respectfully submit for your Grace's consideration, whether they will not consequently go forth to the world as a judgment of condemnation, and proclaim, as the deliberate opinion of the highest authorities both in church and state, that cathedral bodies are no longer deserving of the respect which has been hitherto assigned them.

We beg likewise to add, that we feel the severity of this sentence the more, because it has been passed without cause or reason having, so far as we are aware, been alleged,—because in our own case we believe it to be unmerited,—and because it has fallen upon us, when looking upon the Commissioners as our natural guardians and friends, and placing in them an unreserved confidence, we had imposed upon ourselves a respectful silence, and abstained from intruding in any way on their deliberations.

But we beg, in the second place, to pass from general remarks to particulars; and here we deem it our duty to record and press our opinions.

First.—That the disposal of chapter property in the manner contemplated is not only uncalled for by any dereliction on our part of the trust reposed in us, but that it will be a precedent to justify the same proceeding with regard to other church property. We conceive, likewise, that if it be determined on that the sale of such property shall take place, it will be more conducive to the good of the church to commit the management of it to the hands of those best acquainted with the localities of the several cathedrals, and most interested in their particular welfare.

Secondly.—That the reduction of the numbers of the vicars choral or minor canons, and the mode recommended for their payment, are highly objectionable. It is our opinion that the confinement of a small number of these officials to an almost unremitted repetition of routine duty, will tend to diminish their devotional feelings, and in the same proportion mar the effect of their services. And we are fearful that by raising their salaries in the manner suggested, and insisting at the same time on their preferment, an inducement will be held out to nepotism and corrupt appointments, which, under the contemplated reduction of chapter patronage, it will be difficult to restrain.

Thirdly.—That the increase of the power of the visitors, and the introduction

of archdeacons into the reduced chapters, will destroy the independence of those bodies, and unduly augment the influence of the bishops.

And, fourthly.—That the mode of making these changes, and the alteration of cathedral statutes, by the means of an arbitrary commission, is unjust and degrading; and when, moreover, it is seen that no provision has been made that the members of the commission shall be members of the church, we would fain ask, could the door be more widely opened for the admission of every degree of treacherous dealing.

Fifthly.—We beg to speak of the proposal to deprive us of a portion of our patronage.

For our own purposes, we disclaim any idea of insisting on its retention. Though we consider that, in many cases, it would be but just to regard patronage as a part of our vested interests, and that it ought to be respected; though we feel that in various instances the intended deprivation would blight prospects which have been reasonably cherished, we are willing to make every personal sacrifice that may be required for the church's good. But we think it imperative on us to claim that if it should be determined to proceed with this recommendation, our patronage shall not be transferred to other hands without more effectual precautions being taken than any which have been announced, that the measure may tend to general advantage. We cannot indeed refrain from remarking that, believing the undue exercise of patronage to be one of the greatest evils from which the church has suffered, we deem it both unjust towards ourselves, and inefficient as a measure of improvement, that that portion of it which has hitherto been intrusted to deans and chapters should alone be placed under restriction, whilst no effort is made to prevent abuses in regard to the greater and more important shares in the hands of the bishops, private individuals, and the crown.

On the reduction of the number of prebendal stalls, we have reserved ourselves to the last. We are aware that many weighty and grave objections have been raised to the plan of the Commissioners, and we feel the force of them. Especially we see that, in an establishment including many thousand clergy, the retention of only one hundred places of honour affords, humanly speaking, too little encouragement to the devotion of talent and attainment to the service of the ministry. But, considering the peculiar circumstances of the present times, we are not inclined to differ from the Commissioners as to the propriety of some diminution in the number of cathedral appointments. We see that the legislature is unwilling to supply the necessary means for the support of an efficient parochial clergy; and we are therefore prepared to acquiesce in the opinion that the church should make sacrifices within herself for the attainment of so paramount an object.

With these sentiments, we take leave, at the same time to suggest that there are other methods of effecting all that is intended, which would be far more desirable than the abolition of the stalls, and far more acceptable. Their suspension for a certain number of years is one of them, and the system of annexation is another. Or, if abolition is still to be insisted on, we think it worthy of consideration, whether, instead of paying into the hands of Commissioners the amount of income which would accrue from the suppressed stalls, it would not be better that the chapters should be required to let the leases of some of their great tithes run out, and to endow with them the most necessitous and populous of their vicarages, the preference being given to those places from which the tithes are taken.

We have now brought our remarks on the proposed measures to a conclusion, and though we have not scrupled to express ourselves openly and decidedly, as it appeared to be our duty to do, we trust we have observed that moderation and respect which we feel to be due to your Grace, and which we have professed to bear in mind.

In the same spirit, we venture further to call your Grace's attention to certain points on which the Commissioners' Report is silent.

There is, as your Grace will find, no notice taken of the ancient constitution of cathedral bodies, and no exposition offered of their high duties and utility ; there is no attempt made to restore them to their intended efficiency, and no effort adventured to undeceive the public mind as to any supposed inherent defect in their nature.

In reference to some of these points, we think that much might have been advantageously done. In the first place, we cannot but believe that if, as the chief presbyters of the several dioceses, deans and chapters had been made in fact what they are in theory, the councils of the bishops, a great benefit would have been obtained. " Churches, cathedrals, and the bishops of them," so united for the government of the church, says Hooker, " are as glasses, wherein the face and countenance of apostolical antiquity remaineth even as yet to be seen, notwithstanding the alteration which tract of time and the course of the world hath brought. For defence and maintenance of them, we are most earnestly bound to strive, even as the Jews were for their temple, and the High Priest of God therein."

And a third measure which we consider to be urgently called for is, the rescue of the cathedral clergy from the painful situation in which they are placed in regard to the election of bishops. We desire no power in this respect beyond what is reasonable. As the case now stands, deans and chapters have not allowed them that liberty of conscience which is enjoyed by every other subject of the land. Nominally the electors of bishops, they are, in fact, only the instruments of others ; and whilst the solemn language to which they are required to affix their seal cannot, in some cases, be assented to without extreme reluctance, the refusal to comply with the prescribed usage would be attended with legal penalties, and great disturbance to the harmony which ought at all times to subsist between the church and the state.

We respectfully submit that this state of things is oppressive, injurious to the character of the church, and before God sinful ; and we earnestly implore your Grace to apply your powerful influence to the removal of so great a scandal and blemish from our Zion. We the more urgently press this point, on your Grace's notice, because we cannot doubt that when your Grace's voice shall be heard in a great endeavour to preserve the ministry of our apostolic and primitive church pure at its fountain-head, and vindicating the right of conscience ; there is no party in the state, making any pretensions to the respect of the country, which will not cordially applaud your Grace's mind, and join in promoting the sacred cause.

We would moreover solemnly represent our anxious fears, that if some measure be not now devised to satisfy the reasonable and pious wishes entertained on this last head, the church will have to deplore, at no distant period, either the subjection of some of her most faithful presbyters to the sufferings of persecution, or, what will be worse, their secession from her communion.

To this free expression of our sentiments, adding our devout conviction that the blessing of the Holy Spirit will never be wanting upon a zealous and prudent attempt to restore the integrity of the church's government and discipline, and ever praying that, for the sake of his Son Jesus Christ our Lord, the Almighty Father will ever have your Grace in his holy keeping, we beg to declare ourselves your Grace's very dutiful and faithful servants in Jesus Christ, and fellow-labourers in his gospel.

For the Dean and Chapter of Bristol,

W. G. H. SOMMERSET, Sub-Dean.

Chapter House, Bristol, Nov. 30, 1836.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers in St. Martin's Place, on Monday, the 20th March—his Grace the Archbishop of York in the chair. There were present the Bishops of London, St. Asaph, Chester, Hereford, and Ripon; Lord Kenyon; Rev. Dr. Shepherd; Joshua Watson, Samuel Bosanquet, George Bramwell, James Cocks, Benjamin Harrison, Esqrs., &c.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards enlarging the church at Charminster, Dorset; building a chapel at North Barcombe, Sussex; restoring the chapel at South Runcton, Norfolk; enlarging the gallery in the church at Walterstone, Hereford; building a church at Skipton, York; building a church at Monk Bretton, York; enlarging, by rebuilding, the church at Flaunder, Herts; repairing the church at Barrington, Cambridgeshire; enlarging the chapel at Bourton, in the parish of Gillingham, Dorset; repairing and increasing the accommodation in the church of St. Martin, Colchester; building a gallery in the church of St. James, Taunton, Somerset; building a chapel at Uxbridge Moor, in the parish of Hillingdon, Middlesex; enlarging, by rebuilding, the church at Haynford, Norfolk; building a church at Abram, in the parish of Wigan, Lancashire; building a chapel at South Hetton, in the township of Haswell, parish of Easington, Durham; building a chapel at Gray's Inn Lane, in the parish of St. Andrew, Holborn, London; restoring the church at Orsett, Essex, damaged by fire; enlarging, by rebuilding, the church at Cheadle, Stafford.

The Annual General Court of the society will be held on Thursday, 25th of May.

BETTER OBSERVANCE OF THE LORD'S DAY.

ADDRESS OF THE CLERGY TO THE INHABITANTS OF ST. MARY-LE-BONE.

WE, the rectors and other officiating clergy of St. Mary-le-bone, earnestly request the favourable attention of our parishioners and friends to the following suggestions, framed with an anxious desire to produce a more reverent observance of the Lord's day.

We cannot deem it necessary to enter upon any formal proof, that Christians are bound to devote one day in seven to the honour and service of their God and Saviour. If we were addressing those who doubted or denied this solemn obligation, we should appeal for evidence in its support to the Word of God; to the conduct of the Apostles of our blessed Lord; and to the uniform practice, in all ages, of the church they founded: and we should find no difficulty in thus proving, that "we are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact for ever."

But we are convinced that such is your belief; and on this conviction we rest our hope that, under the divine blessing, we may be enabled to recommend and promote an observance of this sacred day more consistent with your own professions.

We entreat you, then, seriously to consider, how the Lord's day is for the most part employed within the sphere of your observation, and the range of your influence; and then you will judge for yourselves whether it is devoted, as it ought to be, to his service. If the day is *His*, the least that can be expected from us, his servants, is, that, during its continuance, our secular em-

* Hooker, Eccles. Pol. b. 5. c. 69. s. 9.

ployments, and more worldly business or worldly pleasures, the thoughts, the cares, the amusements, and the traffic of ordinary life, should be suspended, and that our hearts and time should be then applied to its appropriate and appointed duties.

It will not surely be imagined, that when a portion, too often a very small portion, of this holy day has been employed in public worship, the rest of it is our own, and may be innocently passed in doing our own pleasure. The whole of the day is consecrated by Almighty God to *His own service*. And if He has given it to us, if He has declared that it was made for our sake, still it was for the promotion of our highest and spiritual interests, and not for mere earthly and temporary gratification. It was given us, first for the promotion of God's glory, and next for the common benefit of his creature, man. And when we have endeavoured to fulfil that first intention, by joining in the public prayers and thanksgivings of the church, the remaining purposes of the day will be best accomplished by so framing our conduct as to impart to all around us the religious benefits and privileges of this holy festival.

Will it then be said, that such duties are in any justifiable sense performed by those who limit their *public* observance of the Lord's day to a single attendance upon the service of the church; and when that service is finished, employ the remainder of it, if not in the business of the world or in its public amusements, at least in pleasures and pursuits which deprive their servants of much of the time they should devote to religious cares and duties, and their cattle of the rest which it is the will of God they should enjoy; while they themselves set an example to their families and dependents of heedless dissipation or frivolous amusement, instead of decent and religious deportment?

We purposely speak in general terms. We allege no particular instances of neglected duty; we point to no specific examples of heedless or irreligious conduct. We cannot pretend to dictate to you under what circumstances only your carriages may be used without a profane breach of God's law; or his holy will would not be violated by the employment of your servants, or a temperate participation in social intercourse. We request you rather to draw such lines of distinction for yourselves; considering always, that it is *the Lord's day* you are to employ; and that every *use* of it which is derogatory to his honour, or injurious to the due influence of his holy religion on the consciences and conduct of your Christian brethren, is an *abuse* of it for which he will call you to a strict account hereafter.

If we turn from considerations of individual practice, to the external marks of neglect of the Lord's day exhibited in the streets of this great parish, the undisguised traffic which prevails in many of them throughout the greater part of the day will immediately press upon our attention, as a matter of sorrow and offence; and a remedy for it will be anxiously desired and sought by all reflecting Christians.

But let us entreat you to consider, how much it is in your own power, by your influence and example, greatly to control, if not entirely to prevent, these unseemly and irreverent practices. If the upper and middle classes of society would resolve neither to require nor receive from their tradesmen any articles of luxury or doubtful necessity on the Lord's day; if they would heartily co-operate in suggesting and encouraging some arrangement between masters and their workmen, by which the poor may be relieved from the temptation or the necessity of Sunday marketings; it is not to be believed that shopkeepers would be unwilling to put a stop to practices which so greatly interfere as well with their domestic comforts, as with their religious duties; and deprive them of the inestimable benefit of public worship, and the enjoyment of the rest, for which, among other wise and merciful purposes, the Lord's day was set apart, and of which they, as much as any other class of society, and more perhaps than many, stand in need.

Exceptions will unavoidably be made. The general wants of society must be regarded: the sick must be provided with medicine, the infant and the

infirm with attendance ; and we do not say that the baker's oven, or the cook's shop may not, to a certain degree, be blamelessly employed to provide for the food of many who could not otherwise be released from domestic occupations. But these, and such like arrangements, which the charities' or necessities of life require, can never be fairly considered incompatible with the due religious observance of the Lord's day ; nor can they be pleaded as any excuse for that worse than indifference to its peculiar duties with which many in this Christian nation are now too justly chargeable.

It is not without a deep sense of the difficulty attendant upon any attempt to break through evil habits, and enforce the obligation of long-neglected duties, that we now address you. We are well aware that the voice of the scornor may probably be raised against any appeal to religious principles ; and every exhortation to a greater strictness of religious practice may excite the ridicule of the inconsiderate. But these things may not deter us from pleading against a manifest and crying sin, and endeavouring to awaken those committed to our pastoral care to a more lively sense of their Christian obligations.

We are cheered also, and encouraged, by the certainty that a strong feeling of the necessity of adopting some means of putting away this sin from among us is working in the hearts and consciences of many around us, and that zealous and influential persons will be found ready to respond to this our appeal, and devote themselves to some well-considered effort to restore its appropriate honour to the Lord's day.

We humbly trust that the blessing of the Almighty will rest on any such well-meant endeavour ; and that we may yet see that holy day marked by those religious observances, and that sacred rest from worldly occupations, by which, for man's sake, for the furtherance of our salvation, as well as the setting forth of God's glory, our merciful Creator and Redeemer willed that it should be distinguished.

J. H. SPRY, D. D., Rector of St. Mary-le-bone ; G. CHANDLER, D.C.L., Rector of All Souls ; G. S. PENFOLD, D.D., Rector of Trinity ; R. WALPOLE, B.D., Rector of Christ Church ; R. H. CHAPMAN, A.M., Minister of the Parish Chapel ; T. WHARTON, A.M., Minister of St. John's Chapel ; W. DODSWORTH, A.M., Minister of Margaret Chapel ; E. SCOBELL, A.M., Minister of St. Peter's ; W. I. E. BENNETT, A.M., Minister of Portman Chapel ; J. H. CAUNTER, B.D., Minister of St. Paul's Chapel ; W. H. CHARLTON, A.M., Curate of St. Mary's ; B. BURGESS, A.M., Curate of St. Mary-le-bone ; P. JENNINGS, D.D., Officiating Minister of St. James's Chapel ; G. GILBERT, B.D., Curate of St. Mary-le-bone ; T. M. FALLOW, A.M., Curate of All Souls ; W. F. HAMILTON, A.M., Curate of Trinity ; B. HAYLEY, A.M., Curate of Trinity.

JAN. 21st, 1837.

NEW CHURCHES.

IN addition to the two new churches recently built and consecrated, the following are now in progress within the bounds of the borough of Stroud.

For a church to be built and endowed chiefly for the accommodation of the poor in the eastern part of the town, the Rev. W. F. Powel, the incumbent of the old church, has collected a considerable sum, and also projected another to be built at White's Hill, a remote but populous district of this extensive parish.

In Bisley parish, the Rev. J. Keble, the vicar, has nearly completed a handsome church at Oakridge Lynch, in the ancient English style of architecture. Although public subscriptions have been received, yet it is generally understood that this excellent clergyman and his friends have chiefly defrayed the expense of this beautiful edifice, which will probably be consecrated in the coming summer.

Horsley parish church being much dilapidated, and capable of holding only 600 persons, from a population of 4000, the rector, the Rev. S. Lloyd, has already collected about £700 among his own connexions, intending to erect a larger church on the original site, preserving the ancient tower and some other parts of that old fabric; this sum is invested in Exchequer bills to accumulate for this laudable purpose.

David Ricardo, Esq., of Gatcombe Park, patron of Minchinhampton rectory, has liberally subscribed, and promoted a subscription, towards building a church in Brimscombe, a densely populated part of this large parish, and has engaged to endow it when completed.—Amberly church, on the hill above Dunkirk House, on the opposite side of Minchinhampton, built and consecrated last year at the sole expense of the above-named munificent patron, presents now the heart-cheering prospect of a crowded and attentive congregation, and a large Sunday and week-day school.

The episcopal chapel at the Slad, on the Cheltenham side of Stroud, built and endowed about five years since, has now a resident minister, who is soliciting subscriptions for erecting schoolrooms.—Cain's Cross church, consecrated a few weeks since, (built and endowed by private subscription,) has an overflowing congregation, for whom galleries must soon be added to the church.

All these pious works and labours of love have been undertaken, and brought thus far onward, in a clothing district, where the majority of the manufacturers are dissenters, and this memorial is made merely to invite others to follow the example of the zealous members of the church of England resident in the borough of Stroud.

N.B. Two of these churches were considerably assisted by the incorporated society for building churches; they are those in the parishes of Mr. Keble and Mr. Powel.

LICHFIELD AND COVENTRY CHURCH BUILDING SOCIETY.

THE Second Annual Meeting of this Society was held at Birmingham on Friday, the 27th of January last. The transactions of the past year will appear from the subjoined abstract of the full and able report then read to the meeting.

1.—“The following grants have been made, in the course of the year, towards the erection of new churches:—

Archdeaconry of Coventry.

Names.	Total Sittings.	Free.	Total Cost.	Grant.
Gosta Green	1574	818	£3948 0 0	£1050
Weddeston, in Aston	1573	707	4505 5 10	900

Archdeaconry of Stafford.

Cobridge	530	300	1400 0 0	300
Foxt, in Ipstones	150	75	360 0 0	100
Whitgreave	173	123	362 0 0	115
Longdon	180	180	375 11 4	150
Amington, in Tamworth ...	95	95	259 8 6	60

Archdeaconry of Salop.

Coleham, in Salop	792	534	2022 0 0	600
Wellington	1144	744	2650 0 0	750

Archdeaconry of Derby.

Eckington	504	250	935 0 0	350
Measham	300	100	1000 0 0	200
Derby, St. Weiburgh's	600	200	2140 0 0	400

Additional Grants. Archdeaconry of Stafford.

	Total Sittings.	Free.	Total Cost.	Grant.
Tipton	1200	700	£4500 0 0	£250
			Former Grant...	500
Upper Gornall, in Sedgley...	900	450	2250 0 0	200
			Former Grant...	600

2.—“ In aid of enlarging churches and chapels, or rebuilding, with enlargement, there has been granted as follows :—

Archdeaconry of Coventry.

Chilvers Coton	271	195	1025 0 0	200
Fillongley	170	26	450 0 0	50
St. Bartholomew, in Birmingham }	658	574	1150 0 0	400
Radford Semele	123	103	384 8 0	50

Archdeaconry of Stafford.

Ipstones	141	92	94 12 0	12
Oncote, in Leek	108	108 .....	.....	72
Cheadle	1340	680	3000 0 0	500
Lower Gornall	350	290	400 0 0	200
Armitage	41	41	64 0 0	14

Archdeaconry of Salop.

Dawley	60	60	30 0 0	20
Shiffnal	119	119	114 0 0	25
Newport	302	302	1931 16 9	200
Grinshill	33	15	36 0 0	10

Archdeaconry of Derby.

Bolsover	101	101	45 0 0	25
Little Eaton	120	80	185 0 0	35

3.—“ One place of worship has been *purchased*—viz., St. George's Church, in the parish of St. Peter's, Derby, built a few years ago by a private individual, and opened under episcopal licence, but now consecrated under the name of Trinity Church. The sittings in this church are 750, of which 140 are free, besides sittings for children. The grant, 600*l*.

“ The brief result of the preceding statements is, that during the preceding year assistance has been afforded to

	Additional Sittings.	Free.	Grants.
Building..... 12 churches or chapels	7615	4126	£4975
Enlarging 15	3977	2326	1851
Purchasing..... 1	750	140	600
Additional Grants.....	.....	.....	450
Total of Second Year	12342	7092	7876

“ To these add the operations of the first year :—

Building..... 12 }	12045	6715	5633
Enlarging ... 15 }			
Purchasing... 1 }			

The total in the two years

will be 24 new }	22387	13807	13509
30 enlarged }			
2 purchased }			

“ The total cost of these additional 22,387 sittings, providing, according to the common scale of computation, for upwards of 60,000 persons, is 56,590*l*. 1*s*. 7*d*.; and it is not an unimportant consideration that this society

has thus, by an outlay of little more than 13,000*l.*, aided by liberal grants from the incorporated society, and, in one or two instances, by promises of aid from his Majesty's Commissioners, been the means of calling forth more than three times that amount from the resources of private benevolence in furtherance of this good work.

"The following endowments have been offered since the last anniversary towards the important object of providing a permanent ministry for the churches to which they are attached :—

Trinity Church, Derby.....	1000 <i>l.</i> , under 1 and 2 of Will. IV.
Longdon	{ 15 <i>l.</i> per annum by the vicar; 5 <i>l.</i> per annum by Mrs. Walhouse, of Hatherton; and 15 <i>l.</i> by the Dean and Chapter of Lichfield.
Amington	
Measham and Church Gresley...	20 <i>l.</i> per annum, secured upon land, by Edward Reppington, Esq.
St. Werburgh's, Derby, new church	1400 <i>l.</i> , by a lady.
Birmingham, Gosta Green.....	{ 1000 <i>l.</i> , under 1 and 2 of Will. IV.
	1000 <i>l.</i> , under 1 and 2 of Will. IV.

"In conclusion, the report presses most earnestly on the consideration of the society's members, and of the friends of the established church throughout the diocese, that as yet very little has been accomplished towards effecting the design of the institution, which aims at nothing less than providing the whole unsupplied population to which its influence extends with the means of worshipping God, and hearing the gospel of the grace of God, according to the rites and doctrines of the established church. Let it not for a moment be forgotten that we have not only to repair the injury done to our church and country by at least a century of neglect, but to overtake, and keep pace with, the rapid strides of a population daily gathering more densely around us. Every view of their condition, both moral and spiritual, both social and political, claims our prompt and beneficent consideration. It is truly fearful to think how many of our people are living within the very confines of revelation—within, as it were, the very hearing of the oracles of God, and yet no heavenly light illumines their minds—no voice of mercy is addressed to their ears—no messenger of peace soothes their disturbed and guilty spirits. Everywhere, multitudes of them are perishing in ignorance and guilt; every day they are disappearing from the midst of us, and making their dark plunge into the depths of eternity. The cry of their spiritual destitution is hourly reaching to Heaven. And with whom rests the responsibility of suffering this mournful cry to ascend in vain? Will it not rest, with an awful weight of obligation, on those who, having the means, want the disposition to come forward to relieve the wants of perishing thousands?"

CHURCH MATTERS.

CHURCH-RATES.

It was only in the number before last that it was found necessary to repeat the observation, that this Magazine had never been made a party or political engine. Acts have been spoken of as they seemed to deserve, and as little as might be said of those who did them. In fact, every reasonable churchman, whatever his politics may be, would *wish* to believe the actual government of the country to be well—at least, not to be *ill*—inclined to the church. But whatever men may wish, they cannot be blind to facts. Facts will force their way, in

despite of the most ardent wishes; and, at present, the facts of the last month must have forced the belief on most men, that the government, if not the determined foe, is anything but the *friend* of the church—that, to say the least, it is willing to sacrifice the church to its own convenience—that it has decidedly taken the dissenters, as a party, to its bosom, and that it has as decidedly thrown off the church.

Its conduct as to church-rates establishes that point beyond all question. It will be remembered that Lord John Russell, in one or more speeches, delivered last year, distinctly stated his firm and fixed opinion, that the maintenance of public worship must ever be a national charge; that if church-rates were done away with, as inconvenient in *form*, another fund must be provided, which must on no account come from church property, but from the property of the *nation*.

Such was the resolution of the government eight months ago. *Now* it has totally changed its opinions, gone round to the very opposite end of the compass, and exactly done that which it denounced as unjust and wrong. What can be the history of all this? *Now* that a strong exhibition of feeling has taken place on the subject, and destroyed the government plan, men will hardly believe that it existed. But yet there can be little doubt that the history was, that the government having a full conviction that they must go out, for a time, at least, wished to go out on a question on which they could raise a cry. Not having an idea that there is any strong attachment to the church existing in the people, (as they implicitly believe all the tales of their friends the dissenters,) and knowing that the dissenters have strength in great towns, they thought that a cry might be raised on this subject at the election which would follow their retreat from office, and that by the everlasting repetition of "Religious Liberty," and "Rights of Conscience," &c., &c., they might become more popular, and gain some strength. The result has proved the fallacy of their calculations, and they *now* know that they overshot their mark, inasmuch as they could get a majority of only twenty-three, and those actually twenty-three Irish papists,—in a House of Commons, too, where, besides ultra-Radicals, who hate an establishment on political grounds, they have a certain quantity of dissenters with them. They must, indeed, now bitterly grieve that they tried this unwise experiment. If, in the House of Commons, they could only get a majority by their Irish papists,—if the majority, at least, of English members of all kinds, bating dissenters, infidels, and ultra-Radicals, were *against* them, they well know how it must be in the country itself. They know it, indeed, now, not only by inference, but by fact. The instant the bishops spoke, the country was up. In two or three days, the large towns, Birmingham, Liverpool, Bristol, &c., had meetings of the most gratifying kind, alike from the great influence and the numbers of those who attended; and petitions have poured in from every part of the country, numerous almost beyond example, and signed by enormous numbers of persons. Since the fatal Emancipation measure, nothing seems to have called forth so much union of feeling as this government attempt to deprive the established church of its rights, and the country, in fact, of an established church.

If the view here taken has any truth in it, the Bill, evil and monstrous as it is in itself, is hardly so much calculated to excite indignation as the plan of ministerial operation. If it be true that the plan was to raise a cry on this point, or, in other words, to let popular fury (as it was hoped) be directed, through an election, against the church, (one of the ancient institutions of the country, to say no more, which every government is bound and professes to uphold) what is one to say of statesmen who would be guilty of such a breach of every statesmanlike principle, just to strengthen their own hands? And even, short of this, if they only hoped to carry favour with the dissenters, believing that the lords would reject the measure, is this conduct worthy of statesmen?—is it not conduct calculated to excite the strongest feeling of indignation against them?

On the measure itself, little need be said, for its injustice and dishonesty have been exposed over and over again. But one remark ought to be made. Many persons had thought of having recourse to the church leases for *church* purposes; but as soon as the subject was examined, there started this plain difficulty. The lessees have certain rights for a certain number of years. There are, therefore, only two things to do. You must either wait till this number of years is over, or you must *buy* their rights. Now, in the case of an individual who wishes to provide for his family, he may resolve to wait, and may reduce his expenses, and live sparingly, till the leases fall, when his fortune may become enormous. But when you want the income at once, (as, for instance, to increase small livings,) this cannot be. And if you take the other alternative, i. e., buying the lessees' rights, you have such a fearful sum to pay that almost all the expected profits are gone. This is a short and clear statement why church leases cannot be used to any advantage for *church* purposes. All this, it seems, had been discussed in the commission, and the plan set aside as a plan not likely to do any good to that body to which the property belonged—not capable, that is, of producing any profit. But that seemed no reason to the ministry, which had, then and there, and on that ground, rejected it, from bringing it forward as an excellent plan for benefiting a body to which the property did not belong. When one looks at this simple fact, is it creditable that the ministry thought the scheme a good one? Did they then not hope to carry it? Or if they did hope to carry it, was it by bribing lessees so high, at the expense of the church, that they really thought that the honesty of M.P. lessees would be overcome? If so, they must have known that it would prove a mere cheat by way of providing means for repairing the churches; and that the churches must have either gone without repair, or the charge be borne, at last, by the public purse, in which latter case, while the government flattered the bad passions of the dissenters to-day, they would have deceived them to-morrow. The matter, if looked at as the act of thinking men, provident for the future, is quite unintelligible. What one apprehends to be the right conclusion is, either that, as was said before, the government hoped to raise a successful cry on the question, or that, if they carried it, and thus got favour with the dissenters and radicals for to-day, they were quite reckless what happened to the church to-morrow.

Enough of this odious part of the subject. Little, too, shall be said of the speeches of the ministry. When one sees how Lord Melbourne was obliged to resort to generalities,—the duty of clergy to promote peace, &c. &c.,—and how Lord J. Russell, instead of argument, was driven, in his anger, to attack the large incomes left, *by his own consent, too*, to the bishops, one sees how hard driven the government was for argument. It would be really painful again to comment on the sad and poor special pleading of Lord John Russell, in order to get out of his declarations, already alluded to in this paper. Dr. Lushington, it need not be said, did all he could to injure the church cause, as he never fails to do, and to flatter the dissenters, being afraid of his next election. Among other things, Dr. L. declared that the dissenting teachers were now equal in learning to any body of clergy in the world. Doubtless Dr. Lushington fully believed this, for would an Ecclesiastical Judge say anything he did *not* believe?—Impossible! But how unlucky that he never reads any of the dissenting periodicals, where the constant complaint from dissenters and dissenting teachers is, that their education is so terribly imperfect! It is, however, mere waste of time to comment on such speeches from such a quarter. There is but one feeling—disgust! (the word is strong, but there is no other)—which Dr. Lushington's speeches on church matters ever produce, either in friend or foe. Why does he not, like a manly person, give up his ecclesiastical judgeships and offices, and then boldly attack the church, and take the dissenting interest as his firm and first friends? Then men might respect him, which no one can do now. Dr. L. is equally free with any other man to assert his own theories, and advocate radicalism, equality of all religions, &c., &c. But such things come with a very ill grace from one holding high stations in the church, and, one may suppose, deriving large profits from them. On those worthy gentlemen who wholly disapproved of the bill, and then voted for it,—voted, as they have so often before, with their eyes open, that white was black,—what need can there be for a word of comment, or who would waste a moment on such men?

As to the question itself, one is tired of debating it. No one has any belief that there are a hundred orthodox dissenters in the kingdom who have any *religious* scruples on the matter. A Socinian may say, that we are idolators, and *may* perhaps object. But the orthodox dissenters profess to hold the same opinions as ourselves on great points of doctrine. Can they then pretend to say that (knowing it to be of the greatest consequence that the people should be taught these doctrines, and that, unless one body is appointed to do it, it *cannot* be done,) their consciences are hurt by paying for this? Who will believe the persons who say this, and, at the same time, profess their earnest desire to amalgamate, on all occasions, with us, and with all orthodox bodies,—to exchange pulpits, and conduct worship together?

Some very valuable tracts have appeared for distribution. One, said to be by Mr. Le Bas, is well worthy of him. There are two also by the Rev. R. Gray, of Sunderland; and a second letter from Mr. Molesworth.

CHURCH COLONIAL AFFAIRS.

THERE are very few persons, surely, at all interested in our church, who can have failed to observe the artful steps by which its enemies, through the agency of a weak and indifferent government, are endeavouring (and with all appearance of success) to wrest from it the education of the people. To go into the subject at length now is impossible; but it may be observed, in order to direct the attention of observers to the right point, that the quarters (next to Ireland) where the enemies of the church see the wisdom of working at present, are the colonies. Observation is not so much directed to *them*, and therefore mischief may be more easily perpetrated. When once achieved in a good many quarters, these will become a precedent and a model for home operations, just as, in Ireland, the proceedings as to the church cess are now made the model for those as to the church-rate in England, the very notion of which was spurned and scoffed at only four or five years ago. In no one of our colonies, probably, do things go to such a length as in New South Wales, where there is a government after the heart of the enemies of the church. To say that Sir Richard Bourke is an enemy of the church of England would not be right; nor are such things to be proved. But it may be said that, though, doubtless, as he is understood to belong to the church of England, he would profess the warmest friendship for it, (and who has a right to doubt his or any body else's sincerity?) he has unfortunately always written and acted exactly in such a way as every enemy of the church of England would be obliged to him for doing. There is a printed despatch of his to Lord Glenelg, dated Sept. 30th, 1833, in which (it being always understood, as before, that, doubtless, all is friendship to the church) every single word and statement, to a careless eye, would appear to be directed against the church. He cannot deny that the church is far superior to all other religious bodies in *numbers*, but in every other way he runs it down in the most merciless manner. The presbyterians, it seems, are by far the most respectable among the colonists, and the Romanists are the great objects of his care and protection. He openly derides the notion of giving any superiority to the church, and proposes plans for placing the church, the Romanists, and presbyterians, on a perfect footing of equality in all respects. His delight at getting a good vicar-general for the Romanists is expressed in the most unqualified manner. It would be convenient, he thinks, to make the Anglican archdeacon a bishop, but *he* has a great deal too much money, and the future bishops ought to be reduced very much! The Roman-catholic vicar-general's salary (which is certainly small) ought to be doubled. It is quite grievous and shocking to find how much more aid has been given to church-of-England schools than others! But this must be all set right. There are two or three considerable schools, which (it seems) there is no great chance of getting out of the church's hands. There are, besides, thirty-five parish schools, established by the late church corporation, *on church principles*; but Sir Richard proposes to establish liberal schools, and then to take away the allowances from the others, and let such Church-

of-England people, as please to pay for them, have the furniture and buildings!

This and much more is to be found in *one* of Sir Richard's despatches, backed by very strong assurances that all this will *particularly please* the colonists. Unluckily there are very stout denials of this, and Sir Richard (as was stated in a late number of this Magazine) has had one practical denial of it in the shape of a general meeting and protest of protestants of different persuasions against his Irish or national scheme of education.

As to Lord Glenelg's reply, with all due respect for that nobleman, no *principles* of his can be worth the trouble of criticism.

Let us now look at the estimates for 1837 :—

Roman-catholic bishop	£500	0	0
Vicar-General*	200	0	0
Five Roman-catholic Chaplains at £150	750	0	0
To provide salaries for <i>six more</i> , expected to come this year,	900	0	0
	2350	0	0

Now the Roman-catholic bishop states that the Roman-catholic population is not more than 20,000; so that this government makes provision for giving one Roman-catholic clergyman to 1500 people, while to get additional English chaplains for the miserably destitute colonists at the Cape of Good Hope, or *any* additional ones for India, where, at Madras, Bishop Corrie is now obliged to do harder work, as a parochial clergyman, than any English curate, besides his higher and more weighty duties, is a thing not to be attained by any representations. These *six* additional priests were asked for by Bishop Polding,† and the reason for *his* request was so clear that it was granted at once. *He* had but to ask. The church of England may *ask*, but always asks in vain.

VICARAGE OF LEEDS.

It is not often that a periodical can notice private appointments, and on the present occasion, where so many were candidates for the vicarage of Leeds,—where, for example, so truly valuable and excellent a man as Mr. Molesworth, one to whom the church owes so much for the unwearied exertion of his zeal and talents, has failed,—there must be some delicacy in offering congratulations to the successful candidate. But Mr. Molesworth, and many of his competitors, would be the first to join in such expressions on the grounds to be assigned here. Mr. Hook has on all occasions boldly and plainly put forward those principles which he conscientiously holds. And yet, so judiciously and admirably has he put them forward, that he has gained almost unbounded influence in places like Coventry and Birmingham, and has commanded the respect, and often the regard, of those most opposed to him. So strongly was this felt at Coventry, that the radical paper constantly called him the despot

* This is what Sir Richard wishes doubled.

† Letter dated May 6th, 1836.

or autocrat of Coventry, and made the bitterest complaints of his being able to do what he pleased. His powers as a preacher and divine were such that, in his noble church at Coventry, he had often, it is said, an audience of three thousand persons; and when, last year, he preached at Oxford, the enthusiasm of the undergraduates was almost unbounded. He would *not* be a candidate for Leeds; yet such was the esteem felt for his character, that sixteen or seventeen out of twenty-three trustees, voted for him at once. Yet, against this man, thus quietly remaining at his own post, under the pretext of religious principle, a regular series of attempts has been made, for example, in the "Record" and then by petition, to calumniate and injure his character and blast his prospects. His enemies in the church (dissenters at heart) have gladly combined with his open enemies, the dissenters, to whom his influence and victories over them are deadly offences, to represent him as a *fire brand*, a *bigot*, a *papist*, &c. These charges and names, it seems, are no attacks on the *private* character of a *clergyman*! Do men remember where this will end? Who will say that paragraphs may not have been written and reports spread under private vindictive feelings? or from meaner and baser motives yet? At all events, if private men who have never concealed their principles are to be thus calumniated and hunted down, does not every one know that a little money will ensure the insertion, somewhere or other, of the most unprincipled attacks on private character, from private motives, whenever a man comes forward, or is brought forward, for any object, whether in the clerical or any other profession? If this system is not put down at once, who will be safe? Do none of the gentlemen who are everlastingly candidates for this or that lectureship not see that their turn will come next?

Among the *petitioners*, one of the first names is that of Mr. W. Osburn, jun., a gentleman by whom Mr. Hook or any one else may think it an honour to be opposed, if he be the writer whose work on the Fathers displayed such melancholy ignorance of their language and meaning, and such strange and grievous scurrility respecting them. But this petition is, in principle, far more dangerous and culpable than the newspaper work. It is difficult to believe that the persons engaged in it could have given any consideration to the matter. A set of persons (of whom, without any disrespect, it may be said, that, in all human probability, not two are persons of literary habits or readers in divinity,—of whom, probably, not one, except the persons employed, ever read three pages of any one of Mr. Hook's works) meet, have a set of extracts put before them, carved, and cut, and garbled, just as the extractors pleased, and then pass sentence on Mr. Hook as unsound and unfit to be an incumbent amongst them. That these gentlemen, not being of literary habits, may not be fully aware of the gross and universally-allowed unfairness of judging of a man's opinions from extracts, made, too, by an enemy, is very likely true. But, as fair men, can they say that they are competent to judge of such things? As Christians, can they defend such an unjust mode of judging their neighbour, and then publicly attacking a Christian minister's character? They say, they judged *dispassionately*. Can

they, as men of truth, say that they went to the meeting unprejudiced against Mr. Hook? But the appeal is to the public, not to them. If such things are to pass without reprobation, who, that has ever written a line, is safe, if brought forward for any public station?

On the whole, this victory over the assailants of private character is a great triumph in itself, and does high honour to the trustees. The people of Leeds may be assured that, instead of a *firebrand*, a *bigot*, and a *papist*, they have a person who, if it pleases God to give him life and health, will be an instrument of blessing to them in spirituals, and of aid and comfort in temporals.

I R E L A N D.

(1.) A plan has been in private circulation among a particular party in Ireland for some time, and has now been published, with full details, in the *Dublin Record*, for the ELECTION OF BISHOPS to the suppressed sees by the clergy. The scheme deserves most especial notice, and shall be printed in the next Number.

(2.) It is a very singular fact, that every week the Irish papers contain a number of letters from Irish clergy, presbyterian ministers, and others, whose names appear in the Commissioners' Report as approving of the national scheme of education, either complaining loudly of their names being used without authority, as they disapprove of the scheme, or renouncing all connexion with it on a nearer view of its working. This is not creditable (in one way or other) to those who drew the Report up. Could any Irish friend ascertain how many persons have made these declarations?

(3.) It appears that the week of religious solemnities at Dublin, when some friends give public breakfasts daily to the clergy, is to begin on April 10th. The subjects for religious conversation are announced; and it is declared, that the Dublin clergy will not, as before, wait to hear the country clergy give their opinions, but that they will speak as it may happen. The Rev. Charles Bridges discharges this year that part of the episcopal office which Mr. Bickersteth before undertook, and gives the charge or exhortation to the clergy.

(From a Correspondent.)

AN old man of the name of Downey, who was employed as teacher by the Irish Society, was last year commanded by his parish priest to give up the situation; he refused, and was in consequence subjected to that war of ecclesiastical persecution in which the popish priesthood in Ireland are so well versed. The way in which this was carried on in one instance will perhaps surprise (it is too serious to amuse) you. There is a custom in the country parts of Ireland of which, perhaps, you are not aware. The priest, at certain times of the year, appoints what the country people call "stations" at the different farmers' houses in the parish: these are conducted in the following way:—The priest, and some decent neighbours, are *invited* by the *appointed* farmer to breakfast or dine. Before the company sit down, they, and a motley group from the neighbouring quarters, are admitted to confession, pay their confession fees, and those whom the priest permits receive the holy eucharist,

(after their fashion.) Now on one of these occasions the old man whom I have mentioned above came forward, paid his confession fees, and confessed his sins. The priest, however, put the money in his pocket, but refused to absolve him because he would not cease to act as teacher under the Irish Society. The poor man lost his temper, and remonstrated in no very moderate language. Upon this the priest became furious, and actually proceeded to use violence. He struck the poor man repeatedly, and knocked him with such force against the *dresser* in the farmer's kitchen, and then against the *door*, that both door and dresser were broken! For the sake of brevity I will now pass on till a few months afterwards, when the Roman-catholic bishop visited the parish for the purpose of holding a confirmation. It is a common custom in Ireland (or, at least, *this part of Ireland*) for the Roman-catholic bishop, when the confirmation service is concluded, to stand at the altar, and ask the priest if he has any complaint against his flock; and then the flock if they have any complaint against the priest. Now, in the case of which I am speaking, the priest was far from being popular, so that the old man whom he had beaten found little difficulty in getting signatures to a formal complaint. But the priest was on his guard, and induced the bishop to omit the usual form, and hurry into the vestry immediately after the confirmation service was ended. The congregation, however, seeing how matters were likely to be, rushed round to the outside of the vestry, and such was their eagerness and haste, that the injured man, and the owner of the house at which the station had been held, actually forced their way into the vestry before the door could be locked. They presented their petition to the bishop, offering to swear to the truth of its contents. The unfortunate priest was astounded; but, as he must do something in self-defence, he proposed to the bishop that as the complainant had a friend with him, so he should be allowed to call a witness on *his* side, and the matter be examined into by the bishop, and six priests who were with him. This being granted, the priest called in a man from the chapel yard, and proceeded (with the bishop's permission) to examine him in the following manner:—"Did you see me strike this man? Did you hear me use the expressions mentioned in this paper?" And other questions of the same kind, to which the witness replied in the negative. The unfortunate old man at this became almost distracted, and, obtaining permission from the bishop to put some questions to the same person, he asked him, "*Were you present at the station in question at all?*" The man replied, "No." "*Were you not at —, some miles away?*" He replied, "Yes!" The poor fellow then turned to the owner of the house where the station had been held, and asked him simply, "*Were not the dresser and door of the house broken by the violence with which the priest dashed me against them?*" To which he answered that they were. By this the bishop was completely puzzled as to what course he ought to pursue. However, he promised the poor man that justice should be done, and, hurrying to his carriage, drove to the priest's house. The congregation, or a great part of them, followed, in order to hasten, if possible, the bishop's decision; but two priests stood at the gate, and (with some difficulty) literally beat them off with their horsewhips.* Suffice it to say, that the poor old man obtained no redress, and was led to bring the case before the sessions at Cork; and yet that man remains a staunch Roman catholic. He is hot-tempered, but he reads his bible constantly. I have many times examined him in it, and I trust he is labouring to gain the mastery over his temper.

* It is quite a common thing, when there is a crowd, at funerals, &c., for the priest to beat the people back with their whips.

EDUCATION OF MEDICAL STUDENTS.

LETTER II.

(To the Editor of the British Magazine.)

SIR,—That there exists no beneficial influence to direct a vast majority of the medical students while following their professional pursuits in London, must, I think, be admitted by every one who credits the statement I made in my former letter. There is no such thing as discipline in any of the schools of medicine. Some slight discipline, indeed, is obtained at King's College, by the system of marking the attendance of the students on the lectures, and the good effects even of that feeble check are abundantly manifest at that establishment. And not only is discipline wanting in the schools at present, but it never did exist, a fact which is easily accounted for, when it is remembered that almost, if not all, the medical schools in London were established by individuals with a view to personal emolument and professional advancement, and therefore the founders of them were not in a condition to risk their popularity by enforcing discipline.

This want of discipline has its influence upon the lecturers as well as upon the student. The amount of personal intercourse which exists between the student and his teacher is necessarily very slight, excepting at very small schools; in a large class, indeed, there are many with whom the lecturer has no opportunity of becoming acquainted, and consequently he has no means of estimating the progress of a considerable number of his pupils in their professional pursuits, much less can he form any idea as to their moral condition. It is only with those who attend his examinations that he can become intimate; and I believe I am correct in saying that, at all the schools, these constitute a very small proportion of the whole class. In the present state of affairs, it would be quite impossible to enforce attendance on the examinations: to enforce attendance on the lectures is sufficiently unpopular; a further extension of discipline can hardly be attempted at present by any one school with impunity.

The students, although for the most part averse to discipline of any kind, are evidently sensible that the present mode of conducting the medical schools is not altogether what it ought to be. Towards the conclusion of their term of sojourn in town, they begin to feel the effects of their irregular attendance on lectures, and of their neglect of the means of instruction afforded them. Circumstances render it necessary or expedient that the diploma of the College of Surgeons or the licence of the Apothecaries' Hall should be obtained before a certain period; and now, in order to make up for lost time, the student is compelled to have recourse to a mode of instruction which, when viewed in reference to the nature of his engagements in after life, is pernicious in the extreme. I allude to a system which has arisen out of the want of proper discipline in the schools—namely, Cramming, or Grinding. The Grinder's engagement with the student is to "pass him" in a certain number of months; and he much more frequently succeeds in fulfilling his engagement than the reverse. Hence it frequently happens that young men are sent out into the

world, often to commence active duties in their profession, with just so much knowledge as they may have learned by rote from a Grinder. Some idea may be formed of the number of students who avail themselves of this meretricious aid, when I state, from information on which I have the fullest reliance, that, although the usual fee paid for this kind of instruction is only five guineas, the income of one of these gentlemen is computed at not less than 1000*l.* per annum: yet this gentleman is not considered to be the first in his line; and there are several others who are thought to be doing well.

But the evils to which I have alluded would be comparatively trifling, were it not for a portion of the weekly medical press, which has constituted itself the great monitor and adviser of the students, and the tribunal to which they are to apply on all occasions when they may consider themselves aggrieved. The journal to which I allude was established with the object of exposing the abuses in medical colleges, hospitals, and schools; and, had the Editor limited himself to a temperate exposure of such abuses, no doubt his efforts would have been generally beneficial. Whatever may be the necessity for a reform in our medical institutions, there will not, I presume, be found many to sanction the propriety of calling in the aid of students to effect it; and however culpable the conduct of those in high and responsible situations, whether in the management of the medical colleges, or as teachers in the schools, it can hardly be thought a likely method of recalling them to a sense of duty, or of improving the condition of the students, to detract, in every possible way, from the characters of men of great professional reputation and acknowledged ability, and to destroy, as far as it was possible, the respect which young men ought to feel for institutions legally established, even though serious defects may exist in them.

I have made a few extracts from some of the later numbers of this periodical; and from them your readers will easily judge what a dangerous monitor exerts its influence over the medical students.

In an article on the system of education enjoined by the College of Surgeons and Apothecaries' Hall, I find the following passage:—"It is wholly compounded of avarice, impudence, and ignorance;" and further on, "The student is compelled, by the *atrocious* ordinances of our medical colleges and companies, to produce certificates, which furnish proof *only* that he has been *robbed* both of his time and money."

On another occasion, in allusion to the regulations of the Apothecaries' Company, we read, "Medical students must not be emancipated from the *robbery* and *thralldom* of the infamous regulations of 1831 to be subjected to the yet *viler* laws of 1835."

And subsequently, in reference to the same society, the following remarks appear:—

"When the medical committee of the House of Commons is re-appointed, we promise *those unrelenting persecutors of the medical students*, (the examiners at Apothecaries' Hall,) that the breaches of the law which they have committed, and the numberless licences which they have granted in nonconformity with the stipulations of the statute under which they exercise their functions, shall be thoroughly investigated and fully exposed."

Amongst the notices to correspondents, in a recent number, I find the following:—

"The account of an examination in Latin by a candidate for the licence of the Apothecaries' Company, on Thursday evening, the 13th instant, in which Mr. John Hardy, Apothecary, at Walworth, *figured as chief perplexer*, was received too late for insertion this week; but it shall appear in full in the next *Lancet*."

I do not find, however, that it did appear.

But nothing more clearly illustrates the spirit of this journal than the tone with which the meeting of students at the Crown and Anchor, alluded to in your 50th number, was noticed. A full report of the meeting was given in it. The following is the description of the meeting in the leading article:—

"A more respectable assembly, or a more interesting one, was never seen in this metropolis; and, *considering the degree of excitement which prevailed* in the minds of the gentlemen present,—all of them labouring under the impression that they had been grossly injured and insulted at Apothecaries' Hall in the person of one of their body,—the decorum and excellent order which prevailed evidenced the importance that was attached by the assembly to the subjects that were brought under discussion."

It was rendered notorious at the time by the daily papers what was the kind of order and decorum that prevailed; and the cheers for "Mother H.'s" and the "Cider Cellar," which constituted the *finale* of the meeting, abundantly testify how necessary was the reservation of the editor in the passage printed in italics, "*considering,*" &c.

It will, I apprehend, be deemed quite unnecessary that I should further multiply quotations to prove that this journal must exert a most pernicious influence upon the medical students. For upwards of thirteen years has it, week after week, been unwearied in its efforts to lower, in the estimation of the students, not only the legally-constituted medical corporations, but also individual members and officers of those institutions, and likewise the teachers in the medical schools, save and except some few favoured ones in some favoured school. Its appeals are such as young men will naturally listen to most willingly. They are, for the most part, addressed to their feelings of independence—"Medical students are not to be treated as children!" Any attempt made to ascertain the regularity of the students' attendance is held up to scorn as the "Lecture-room spy system;"* the lecturers are represented as interested in increasing the burdens of the students, and entertaining no other views towards them than to rob them of as much money as they can. Any efforts made to encourage the industrious students are held in derision in such language as the following, which actually was used in alluding to the institution of several prizes at the school of St. Bartholomew's Hospital, "It is all humbug and quackery, and the lecturers know it. When are the prizes awarded?"

* So the system of marking the attendance of the students is designated. I cannot omit this opportunity of noticing with what noble disinterestedness my colleagues in King's College have continued this system, although so generally disliked by the students, and so severely animadverted on by the journal to which I have been alluding. To Drs. Watson and Ferguson, and Messrs. Daniell and Partridge, who have been professors in the college from its foundation, does this merit belong, who, "through evil report and good report," and at a considerable pecuniary sacrifice, have maintained this discipline from the conscientious conviction that it was not only for the benefit of the students, but an act of justice to their parents as well as to the public.

Certain enough, at the end of every session, when the last shilling has been extorted from the student!"

One is hardly surprised, then, seeing the spirit of the injunctions of this self-constituted Monitor of the medical students, at such disturbances as lately occurred at Apothecaries' Hall, nor at the assault made by a student, while under examination at the Apothecaries' Hall, upon one of his examiners,—occurrences which, in whatever way they may have originated, are, I believe, mainly to be attributed to the spirit of insubordination excited and fostered by the evil counsellings of this journal. It is, however, a source of surprise to me, that such disturbances do not occur more frequently; that they do not, I think, speaks well for the students, and greatly encourages the hope that, if they were properly guided, they would be found a superior class of young men.

Here, then, Sir, is a monstrous anomaly in the education of a large number of young men for a profession which, in its general diffusion over the face of the country, in the extent and nature of its influence upon society, in the manner of its introduction to the privacies of domestic life, closely resembles the clerical. How would it be, if the students at our universities, most of whom are of the same age with our medical students, were not only free from control and discipline, but exposed to the dangerous counsels of radical advisers? The question, then, for parents and for the public to consider, is this:—Are the future medical men of this country to be brought up radical in politics,—indifferent in religion,—and but half-informed in professional matters? "*Pro aris et focis*" may well be our motto in considering this subject: if infidelity and radicalism prevail among the medical profession, they will have a ready access to the rich man's castle, and the poor man's cottage.

In another communication, I propose to inquire what remedies may be devised to counteract the evils which exist under the present system.

I am, Sir, your obedient servant,

R. B. Todd, M.D.,

Professor of Physiology, &c., in King's College, London.

London, — March 20th, 1837.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbishop of Canterbury.....	March 19th
Bishop of Lincoln, Buckden	Feb. 19th

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Andrew, John	B.A.	St. John's	Oxford	{ Abp. of Canterbury, by l. d. from Abp. of York
Baldwin, Alfred.....	M.A.	Jesus	Camb.	
Cotterill, Charles	B.A.	St. John's	Camb.	
				Abp. of Canterbury Lincoln

<i>Name.</i>	<i>Degres.</i>	<i>Colleges.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Cotton, Henry James..	B.A.	Worcester	Oxford	{ Lincoln, by l. d. from Bishop of Winchester
Drake, William.....	B.A.	St. John's	Camb.	{ Lincoln
Dudley, B. W.	B.A.	Catharine Hall	Camb.	{ Lincoln, by l. d. from Bishop of Chichester
Freeman, F. W.....	B.A.	St. Peter's	Camb.	{ Lincoln, by l. d. from Bishop of Norwich
Hall, Robert P.....	B.A.	Brasenose	Oxford	{ Abp. of Canterbury, by l. d. from Abp. of York
Howell, H.....		St. Bee's		{ Abp. of Canterbury, by l. d. from Abp. of York
Latham, Frederick.....	B.C.L.	Clare Hall	Camb.	{ Lincoln
Nicolayson, John (Literate)				{ Abp. of Canterbury, by l. d. from Bp. of London
Oaler, Featherstone L.	B.A.	Catharine Hall	Camb.	{ Abp. of Canterbury, by l. d. from Bp. of London
Pierpoint, Richard W.	B.A.	St. John's	Camb.	{ Lincoln
Rainer, George	B.A.	Brasenose	Oxford	{ Abp. of Canterbury
Taylor, George	B.A.	Catharine Hall	Camb.	{ Abp. of Canterbury, by l. d. from Abp. of York
Tennant, William	M.A.	Trinity	Camb.	{ Lincoln, by l. d. from Bishop of Norwich
Thornton, Spencer.....	B.A.	Trinity	Camb.	{ Lincoln
Upcher, Abbott	B.A.	Trinity	Camb.	{ Lincoln, by l. d. from Bishop of Norwich

PRIESTS.

Bell, John Tesh.....	B.A.	St. Peter's	Camb.	Lincoln
Brandreth, W. H.....	B.A.	Christ Church	Oxford	Abp. of Canterbury
Bruce, William	B.A.	Queen's	Camb.	{ Abp. of Canterbury by l. d. from Abp. of York
Chrichton, William J..	M.A.	Merton	Oxford	Abp. of Canterbury
Knight, George	B.A.	St. Edmund's H.	Oxford	Lincoln
Lister, Joseph Martin.	B.A.	Trinity	Camb.	Lincoln
Muston, Christopher R.	M.A.		Glasgow	{ Abp. of Canterbury, by l. d. from Bp. of London
Payne, P. S. H.	M.A.	Balliol	Oxford	Lincoln
Ready, Henry	B.A.	St. John's	Camb.	{ Lincoln, by l. d. from Bishop of Norwich
Ripley, Henry Ross ...	B.A.	St. John's	Camb.	{ Lincoln
Sanders, John Clement (Literate)				{ Lincoln, by l. d. from Bishop of Norwich
Tyler, Charles Henry...	B.A.	Trinity	Oxford	Lincoln
Willott, John	B.A.	St. John's	Camb.	{ Abp. of Canterbury, by l. d. from Abp. of York
Wynter, Abraham F....	B.A.	St. John's	Oxford	Lincoln

The Bishop of Lincoln's next ordination will be held at Buckden, on Trinity Sunday, the 21st of May. Candidates must send in their papers to his lordship before the 9th of April.

The Bishop of Ely will hold his next ordination in London, on June 4.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Blakiston, G. F....	{ Basschurch V.w. Ness Parva C.	{ Salop	L. & C.	
Ellis, John Joseph,	one of the Under Masterhips of		Merchant Tailors' Schools	
Hornbuckle, T. W.	Madingley V.	Camb.	Ely	Bishop of Ely
Pearson, T. C.....	The Mastership of the Free Grammar School, at High Ercall, Salop			
Veale, William ...	Zennor V.	Cornwall		

CLERICAL APPOINTMENTS.

Dennison, Edward ...	Lord Bishop of Salisbury
Ditcher, Joseph, of Hutton, Somerset,	Principal Acting Surrogate for the Diocese of Bath and Wells
Evered, W. H.	Domestic Chaplain to the Right Hon. Baroness Sempill
Eyres, Charles	Chaplain to Sir Hyde Parker, Bart., Sheriff of the county of Surrey
Fawcett, James, Incumbent of St. Mark's, Woodhouse,	a Surrogate for the Diocese of York
Greenalade, William ...	Sunday Evening Lecturer at Barnstaple Church
Haden, C.	Chaplain to the Birmingham Union
Knight, Edward D. ...	Chaplain to Howel Gwyn, Esq., Sheriff of Glamorganshire
Mason, H. B.	Assistant Master of King Edward's Free Grammar School
Meredith, J.	Master of the Free Grammar School at High Ercall, Salop
Morris, T., Rector of St. James's, Dover,	Rural Dean of the District
Notley, Charles	Master of the Free Grammar School, Eye, Suffolk
Oakeley, Frederick, Fellow of Balliol College,	Whitehall Preacher, from the University of Oxford
Outram, Thomas Powys, Rector of Redmile,	a Surrogate for the Archdeaconry of Leicester
Philpott, Henry, Fellow of Catharine Hall,	Whitehall Preacher, from the University of Cambridge
Russell, Samuel H. ...	One of the Under Masters of Merchant Tailors' School
Shackley, John	Domestic Chaplain to the Earl of Westmoreland
Somerville, Philip	Chaplain to the "Hercules" man-of-war.
Walker, S. M., Vicar of St. Enoder, Cornwall,	a Surrogate for the Diocese of Exeter
Wymer, Edward	Chaplain to the High Sheriff of the county of Norfolk

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ayling, Henry	Perbriant P. C.	Surrey		
Baillie, John	Lissington V.	Lincoln	Lincoln	D. & C. of York
Bardsley, J.	Bierley Chapel	Yorkshire		
Bolton, Edwd. D.	Wingfield	Suffolk	Norwich	Bp. of Norwich ...
Boraston, G. B.	Wendron V. w. Helston C.	Cornwall	Exon	Queen's Coll., Oxford
Borton, L. B.	Somerby R.	Lincoln	Lincoln	Lord Chancellor
Caporn, J.	Takeley V.	Essex	London	Bp. of London
Coplestone, Edwd.	Sutton Bonnington, St. Michael's R.	Notts	York	D. & C. of Bristol
Creed, H.	Mellis R.	Suffolk	Norwich	Lord Chancellor
Davies, Morgan ...	Llarnarmon Dyffryn Ceirog	Denbigh	St. Asaph	Bp. of St. Asaph
Dickenson, A.	West Retford R.	Notts	York	Corp. of E. Retford
George, D. J.	St. Devereux R.	Hereford	Hereford	E. B. Clive, Esq.
Gilbert, P. P.	Haggerstone in Shore-ditch P. C.	Middlesex	London	Archdn. of London
Hook, W. F.	Leeds V.	W. York	York	Trustees
Howes, T. G. F.	Belton R.	Suffolk	Norwich	Bp. of Norwich
Hutton, C. J.	Ikettshall, St. John V.	Suffolk	Norwich	Lord Chancellor
Hutchinson, G. H.	Westport V. w. Brokenboro' C. and Charlton C.	Wilts	Sarum	Lord Chancellor
Isham, Arthur ...	Weston Turville V.	Bucks	Lincoln	All Souls' Coll., Oxon
Jesson, C.	Enville R.	Stafford	L. & C.	
Johnson, Wm. C.	Diptford R.	Devon	Exon	Miss Taylor
Jones, W.	Baschurch V. w. Ness Parva C.	Salop	L. & C.	Lord Chancellor

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Joyce, James	Dorking V.	Surrey	Wincha.	Representatives of the late D. of Norfolk
Leman, Thos. O. .	Brampton R.	Suffolk	Norwich	H. J. O. Leman & others
L'Oster, Chas. N.	Moorby V.	Lincoln	Lincoln	Bp. of Carlisle
Mack, Thomas ...	Tunstead V. w. South	Norfolk	Norwich	— Mack, Esq.
	Ruston C.			
Marsden, William	Eccles V.	Lancashire	Chester	Lord Chancellor
Mathews, John ...	Wetwang V. w. Timber C.	E. York	P. of D. & C. of York	Preb. in York Cath.
Murray, T. B.	St. Dunstan-in-the-East R. London	Middlesex	London	Abp. of Canterbury
Naylor, Martin J.	Crofton R.	W. York	York	Ch. of D. of Lancaster
Oldfield, W.	Misterton P. C.	Notts	P. of D. & C. of York	D. & C. of York
Palmer, P. H.	Hose V.	Leicester	Lincoln	Duke of Rutland
Payne, Edward ...	Swalcliffe V.	Oxford	Oxon	New Coll., Oxon
Pollard, Edward...	Evedon R.	Lincoln	Lincoln	Earl of Winchelsea
Purbrick, Lewis...	Chippenham V. w. Tytherton C.	Wilts	Sarum	D. & C. of Sarum
Robinson, J. M....	Barrington V.	Camb.	Ely	Trinity Coll., Camb.
Rose, Henry John	Houghton Conquest R.	Beds	Lincoln	St. John's Coll., Camb.
Scobell, John S....	St. Kew V.	Cornwall	Exon	Rev. N. Every
Sharp, W.	St. John's P. C. Wakefield	W. York	York	V. of Wakefield
Stoneman, Henry.	Zennor V.	Cornwall	Exon	Bp. of Exeter
Thomson, Edward	Aspatia V.	Cumb.	Carlisle	Bp. of Carlisle
Tucker, P. C.	Down St. Mary, R.	Devon	Exon	B. Bedford, Esq.
Webber, Charles...	Stanton-on-Wye R.	Hereford	Herefd.	D. & C. of Christchurch, Oxon
West, J. R.	Madingley V.	Camb.	Ely	Bp. of Ely
Weighell, T.	Marsworth V.	Bucks	Lincoln	Trinity Coll., Camb.
Wells, E. C.	Ixworth P. C.	Suffolk	Norwich	R. N. Cartwright, Esq.
Williams, Hugh...	Radyr V.	Glam.	Llandaff	Earl of Plymouth
Williams, William	Croft V.	Lincoln	Lincoln	Lord Monson
Williams, George.	Hanxton cum Newton V.	Camb.	Ely	D. & C. of Ely
Wright, William...	Healing R.	Lincoln	Lincoln	Rev. J. Parkinson

CLERGYMEN DECEASED.

Becke, H., D. D. .	Dean of Bristol and Weare V.	Somer.	B. & W.	D. & C. of Bristol
Biddulph, T.	Hotwells, Clifton			
Bowe, William ...	Master of the Free Grammar School at Scorton			
Crosby, Robert ...	Haggerstone in Shore-ditch P. C.	Middlesex	London	Arch. of London
Dickson, Michael .	Pitminster V. & Trull P. C.	Somer.	B. & W.	F. G. Cooper, Esq.
Festing, John D...	Newnham V.	Herts	London	S. Mills, Esq.
Gage, Rev. T. W.				
Grant, Frederick .	Little Dean's Yard, Westminster			
Greenwood, Wm. .	Thrapston R.	Northamp.	Peterboro'	Lord Chancellor
Mathew, John	Kilve R. w. Strington V.	Somer.	B. & W.	Balliol Coll., Oxford
Myers, J.	Wavertree			
Nevill, Henry W.	Flower Place, Surrey			

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Peck, Kenwick ...	Notton Lodge	Wilts		
Platt, Ralph	Paddington	Cheshire		
Poley, Wm. W....	Hartest	Suffolk		
Probyn, Edmund .	{ Abinghall R. & Long- port V.	{ Glouces.	{ Glouces.	{ Rev. J. Probyn
Robinson, Geo. ...	Tutbury V.	Stafford	L. & C.	V. of Bakewell
Salvador, J. L.....	Stanton on Wye R.	Hereford	Herefd.	{ D. & C. of Christ Church, Oxon
Scobell, George ...	Turville V.	Bucks	Lincoln	Freeholders
Smith, George ...	Norton Bavant V.	Wilts	Sarum	Lord Chancellor
	& Hill Deverill P. C.	Wilts	{ P. of D. } { of Sarum }	Pr. of Heytesbury
Swayne, Geo. D. D.	Hockleigh V.	Essex	London	Wadham Coll., Oxon
	& South Benfleet V.	Essex	London	D. & C. of Westmin.
Symons, John.....	Bristol			
Turner, Edward...	Evedon R.	Lincoln	Lincoln	Earl of Winchelsea
Williams, Peter ...	{ Prebendary of Pennynydd in Bangor Cathedral & Llandebrog R.	{ Carnar.	{ Bangor	{ Bp. of Bangor
Wood, James	Willisham P. C.	Suffolk	Norwich	T. Myers, Esq.

UNIVERSITY NEWS.

OXFORD.

February 25th.

QUEEN'S COLLEGE.—An election of an Exhibitioner on the Michel foundation at Queen's College will take place on Thursday, the 27th of April. Candidates must be natives of the province of Canterbury, who have attained the full age of 15, and have not exceeded the age of 20 years. And if members of the University, must not have been matriculated longer than 12 calendar months. Certificates of baptism, testimonials, &c., must be delivered to the Provost of the said College on or before Saturday, the 22nd of April.

ASHMOLEAN SOCIETY, Feb. 20.—The following gentlemen were elected Members:—Rev. W. Slatter, M.A. Ch. Ch.; Rev. E. A. Duncan, M.A. Exeter; Phillip Mules, B.A. Brasenose; J. W. Nicholl, B.A. Jesus; — Williams, B.A. Jesus.

Professor White read a paper on Saxon coins.

A letter was read from the Rev. J. Clutterbuck, vicar of Long Wittenham, Berks, detailing the particulars of the locality in which an ancient shield and some fragments of pottery, both of which were exhibited to the Society, were found. The shield was found in the pool below Day's Lock, near Dorchester, in the gravel below the bottom of the river, on what appeared to have been an ancient bed of the river, and near which, if not exactly on the spot, it appears that a ford formerly existed. There were a Roman station and entrenchments on Sinodun hill, which is very near. The pottery was some of it found on the surface of the ground, and some in a stratum of gravel three or four feet below the surface. The shield is

14 inches by 13, and has its surface, with round bosses, arranged in concentric circles, with a large boss in the centre. The metal is, probably, a mixture of copper and tin. Mr. Duncan and the president of Trinity spoke on the subject. The former shewed some prints of shields resembling that found, and the latter thought that the workmanship was too rude for the shield to have been a genuine Roman shield.

Two papers were read on the subject of the luminous arch seen on Saturday evening, February 18th; one by Professor Powel, the other anonymous. At half-past ten it appeared in the form of an arch, a little deficient at the summit, terminated at the N.E. and S.W. points, and passing near the zenith. It passed through the N.E. part of the Great Bear, and the upper part of Orion. In the course of the evening it gradually shifted its position a little. The arch consisted of a broad band of light, sometimes divided vertically, of a bright rose-red colour, but not very bright. Earlier, it was more yellow. Professor Powel did not see any coruscation, but Professor Rigand and other members saw frequent coruscations, sometimes of a bluish colour, and sometimes of a more deep red than the mass of the arch; they diverged in general towards the northern part of the sky. At a quarter before eleven, it was very faint, particularly in the S.W.; the N.E. part seemed broader, and more in detached masses; at eleven the S.W. part was imperceptible, the N.E. a dull red light; at half-past eleven, it had totally disappeared.

Dr. Daubeny read an account, from Mr. Tancred, of an *aurora* that was seen over a great part of France and the North of Italy, on

the 18th of October last; he also shewed a very delicate instrument for measuring very minute variations in temperature.

Mr. Twiss exhibited one of Sir H. Davy's conductors for preserving the copper bottoms of vessels, which had been taken from the bottom of the *Gibraltar*, lately broken up at Milford.

Thursday the following degrees were conferred:—

Bachelor in Divinity—Rev. E. J. Parker, Fellow of Pembroke.

Masters of Arts—Rev. L. P. Dykes, Tabernacle of Queen's; E. Thornton, Student of Ch. Ch.

Bachelors of Arts—J. Pennefather, Balliol; T. Hussey, Brasenose; H. R. Surtees, St. Mary Hall.

Rev. R. Jackson, Pembroke; incorporated from Clare Hall, Cambridge.

The Proctors for the ensuing year, who were on Wednesday, the 12th inst. elected by their respective Societies, are—The Rev. W. J. Butler, M.A., fellow of Magdalen; and the Rev. W. J. Meech, M.A., fellow of New College.

On Saturday last, the electors for the Craven Scholarship decided in favour of M. G. Marshall, Commoner of Ch. Ch., and lately captain of the School of Charter House.

On Thursday last, Mr. R. Congreve, from Rugby School, was admitted a Scholar of Wadham College.

March 4.

Worcester College.—Two Scholarships, on Dr. Clarke's foundation, will be filled up on the 10th of May next. The Scholars to be elected "out of such persons as are born of English parents, in the provinces of Canterbury and York, and none other. A preference is given, "*ceteris paribus*," to the orphans of clergymen of the Church of England. The certificates must be delivered in to the Vice-Provost by the 6th of May.

Trinity College.—There will be an election of two Scholars, on Monday, the 22nd of May. Candidates must be above sixteen, and under twenty years of age, and will be required to present, in person, to the President, certificates of baptism, and testimonials of conduct, together with a Latin epistle, to request permission to offer themselves, at nine o'clock on Wednesday morning, May 17.

In a Congregation holden on Thursday last, the following Degrees were conferred:—

Bachelor in Divinity—Rev. R. Rees, Fellow of Jesus college.

Master of Arts—Rev. H. M. Villiers, Student of Ch. Ch.

Bachelor of Arts—G. J. R. Salter, Ch. Ch. The election for a Professor of Political Economy took place in the afternoon of the same day, when Mr. Merivale, of Balliol College, was the successful candidate, the numbers being — for Mr. Merivale, 88; for Mr. Twiss, 82.

On Saturday last, the following gentlemen were elected Scholars of University College:—

Mr. J. Woolley, B.A., of Exeter, to a Bennet

Scholarship; Mr. W. H. Anderdon, of Balliol, and Mr. J. Emeris, of University, to two open Scholarships; Mr. S. Burstall of University, and Mr. D. C. Legard, of Wadham, to the Yorkshire Scholarships.

Yesterday, Mr. G. G. Perry, of the diocese of Bath and Wells, was admitted Scholar of Corpus Christi College.

The Examiners for the mathematical Scholarship announced yesterday afternoon, that W. F. Donkin, B.A., Fellow of University, was the successful candidate.

F. J. N. Rogers, Esq., M.A., of Oriel, and a Barrister on the Western Circuit, has been appointed a King's Counsel.

ASHMOLEAN SOCIETY, March 6. — The following gentlemen were elected members:—

W. A. Greenhill, S.M., Trinity; J. A. Hessey, B.A., St. John's; H. De Saumarez, B.A., Pembroke; Rev. T. Briscoe, M.A. Jesus.

Professor Rigaud gave an interesting account of a portion of the MS. collections in the library of the Earl of Macclesfield, at Shirburn Castle, from which it appears that much has been said of the valuable library possessed by the father of Sir William Jones, but the accounts of it have all agreed in stating that, as a collection, it is no longer in existence. Dr. Hutton distinctly says, that after Mr. Jones's death, his manuscripts were dispersed; another story fixed the dispersion at the death of George, the second Earl of Macclesfield, to whom the whole was left in 1749; and Nichols speaks of the library being sold in 1801: but, notwithstanding these circumstantial statements, the collection has been kept together entire, and is now preserved at Shirburn Castle. The letters which it contains from mathematicians of the 17th and beginning of the 18th century, are particularly curious; and, although a certain number of them has been inserted in various works, and particularly in the General Dictionary, by Birch and Lockman, the larger part still remains unpublished, and the whole are now (by the liberal permission of the Earl of Macclesfield) in Oxford, that a selection may be made from them, and communicated, through the University press, to the scientific world.

Dr. Daubeny read some scientific notices from Mr. Tancred, in which Mr. Tancred gave an account of an unusual flood of the river Lerchis, near the Baths of Lucca, which took place on the 2nd of October last, when the river rose suddenly to the height of 18 feet 4 inches above its usual level. At Florence, Mr. Tancred saw the collection of specimens of the different parts of the human body, and other animal substances, which the Signor Segato has contrived to preserve from putrefaction. The method by which the preservation has been effected is unknown, and will remain so, as the Signor Segato died without imparting the knowledge of his method to any one. His death was occasioned by vexation, brought on by the refusal of the Government to assist him in his undertaking, to which they

were persuaded by the priests. Now, however, that he is dead, they so far value the collection, that they have refused to permit it to go out of the country. Mr. Tancred also gave an account of an instrument invented by Professor Amici, of Modena, for measuring angles; and mentioned the recent discovery of some microscopic infusoria in a white sort of Tripoli, called in Tuscany, *pietra della luna*, from Monte Sta. Tiora, which has hitherto been considered a volcanic production.

Dr. Buckland informed the meeting, that he had received a letter from Mr. Crosse, detailing the results of a new series of experiments, by which he has succeeded in obtaining one hundred more animals of the same description as those obtained by previous experiments. On a piece of volcanic slag, connected with the electric wires at both ends, a fluid, containing ailex and muriatic acid, was gently dropped. The animals, soon after their formation, were washed off from the slag, and deposited in a wooden funnel underneath. Without muriatic acid, the same animals were formed; but when no electricity was used, the animals did not appear. The animals have been exhibited at the Royal Institution, by Mr. Faraday, whence originated the erroneous report that Mr. Faraday had, by a series of similar experiments, produced the same animals. The animals were at first supposed to be infusoria, similar to those discovered by the microscopic observations of Ehrenberg; but, upon being shewn to naturalists in London, they are discovered to be of a much higher order, very closely resembling the well-known acari which infest cabinets, with the exception that they have no hairs. It was, however, suggested by Dr. Buckland, that the hairs most probably had adhered to the gum used to stick them on the card, or had been rubbed off by friction during their carriage to London.

March 11.

On Thursday last, the following Degrees were conferred:—

Masters of Arts—H. Allen, New Inn Hall; Rev. J. Whytt, Edmund Hall; Rev. J. Dodd, Taberdar of Queen's; G. S. F. Smith, Queen's; Rev. W. D. Roberts, Jesus; Rev. J. R. Trye, Jesus; Rev. H. N. Loring, Exeter.

Bachelors of Arts—E. W. St. John, Ch. Ch.; E. C. Egerton, Ch. Ch.

In a Convocation holden in the afternoon of the same day, it was unanimously agreed to affix the University seal to a Petition to the Honourable the Commons of the United Kingdom in Parliament assembled, praying that they will be pleased to withhold their sanction from the resolution on the subject of Church Rates proposed in the House of Commons, on Friday last, by the Right Honourable the Chancellor of the Exchequer.

The Examiners appointed by the Trustees of Dean Ireland's Foundation have elected Arthur Penrhyn Stanley, of Balliol College.

The Examiners appointed to decide upon the Johnson Scholarships have elected F. W. Faber, B.A., and W. F. Donkin, B.A., both

Probationary Fellows of University College, the former Theological, the latter Mathematical Scholar, on Dr. Johnson's Foundation.

Edward Rhys Jones, Commoner of Brasenose, George Mount Keith Ellerton, Commoner of St. John's, and Barrington Chevallier, of the Charter House School, were yesterday elected Scholars of Brasenose College, on the Foundation of the Duchess of Somerset.

March 18.

It is intended to propose a new Statute to Convocation next Term, for the regulation of the Bodleian, and for an annual grant of 400*l.* towards the completion of the Catalogue.

Corpus Christi College.—An Election will be held on Friday, the 14th of April, of a Scholar for the County of Oxford.—Candidates must be under 19 years of age on the day of Election, and they will be required to present, in person, to the President, certificates of the marriage of their parents, and of their own baptism; an affidavit of their parents, or some other competent person, stating the day and place of their birth, and testimonials from their College or School, together with Latin epistles, at eleven o'clock, on Saturday, April 8th.—N.B. If no Candidate should appear who is a native of the County of Oxford, or if the qualification of such as may present themselves should not be satisfactory, the Electors will proceed to fill up the vacant Scholarship from natives of any of the other Counties, on the Foundation of the College, who may offer themselves for examination.

An Address to the Archbishop of Canterbury, and the Bishops, is lying for signature at Mr. Parker's. It expresses the gratitude of the Clergy who sign it to the Prelates of the church for their opposition to the ministerial plan for the abolition of Church Rates, and a general confidence in their wisdom and moderation.

The Electors for the University Scholarship established for the encouragement of Latin Literature, have decided in favour of Benjamin Jowett, Scholar of Balliol College.—The Lushy Scholarship, at Magdalen Hall, has also been adjudged to Charles Thomas Arnold, Commoner of Balliol.

On Monday last, Mr. Samuel Andrew, of Exeter College, was elected Scholar of Lincoln; and on the same day, Mr. James Floyd, of Lincoln, was elected one of Lord Crewe's Exhibitors.

On Thursday last, Mr. Edward Brabant Smith, Exhibitor on the Michel Foundation at Queen's College, was elected and admitted a Scholar on the same Foundation.

CAMBRIDGE.

February 25.

CLASSICAL TRIPOS, 1837.

Examiners—F. Field, M.A., Trinity; G. S. Venables, M.A., Jesus; C. Merivale, M.A., St. John's; J. Gibbon, M.A., Sidney Sussex.

First Class—De Humphry, Trin.; Whytehead, Joh.; Conybeare, Trin.; Mayor, Trin.; Harper, Joh.; Howson, Trin.

Second Class—De Ellis, Trin.; Roberts, Emm.; Biggs, Pemb.; Phillips, Trin.; Sykes, Trin.; Harris, Trin.; Herries, Trin.; Hildyard, Pemb.; Hodgkinson, Trin.; Peirson, Clare hall; Tower, Joh.; Macmichael, Trin.; Hawkins, Trin.

Third Class—De Bromby, Joh.; Lacey, Pemb.; Fraser, Trin.; Brigham, Pemb.; Browne, F. H., Joh.; Rodwell, Trin.

Rev. E. T. Vaughan, B.A., was yesterday elected a Fellow of Christ's college, on the foundation of Sir J. Finch and Sir T. Baines.

Craven Scholarship.—On Wednesday last, the Hon. G. W. Lyttelton, of Trinity, eldest son of Lord Lyttelton, was elected a Craven Scholar.

Mr. H. D. Oppenheim, of this town, has been appointed by the Professor of modern history, teacher of the German language to this University, in the room of the late Mr. Leo.

At a congregation holden on Wednesday last, the following degrees were conferred:—

Honorary Master of Arts—Lord A. Hervey, Trinity, sixth son of the Marquis of Bristol.

Masters of Arts—A. L. Massingberd, Trinity; W. Pullen, Queens.

Bachelors of Arts—J. Blandy, Trinity; F. L. Osler, Catharine hall; H. T. Dowler, Magdalene.

At the same Congregation, the following grades passed the Senate:—

To confirm the Report, dated Dec. 12, 1836, of the Syndicate, appointed "to consider whether any and what alterations may be made in the previous examination, and in the examination for Bachelor of Arts Degrees," concerning the previous examination; with the understanding that the 12th regulation shall not affect any person who shall have been in residence before Jan. 1, 1837; with respect to whom the regulation at present existing shall continue in force,—namely, "that he shall be required to attend the examination in the year next but one after that in which he commences his residence:" every undergraduate coming into residence after Jan. 1, 1837, being required, according to the said 12th regulation, to attend the examination in the Lent term of the year next but one after that in which he has first been resident the major part of some one term.

To confirm the report of the same Syndicate concerning the examination for the Degree of Bachelor of Arts.

To authorize the Vice-Chancellor, — proceedings at law having been instituted against the late Vice-Chancellor, with a view to try the right which the University has for so long a period claimed and exercised, of licensing persons to keep public-houses within its limits,—to take and act upon the advice of the University counsel, assisted by such other counsel as the Vice-Chancellor may deem it

expedient to consult, for the purpose of protecting the University in the enjoyment of its privilege."

To allow Mr. Crool, Hebrew Teacher, 30l. out of the University Chest, in addition to his annual salary.

March 4.

On Saturday last, the following gentlemen of Queens' college, in this University, were elected Scholars of that Society:—

Elliott	Jennings	Heale
Cockin		Garratt.

At a Congregation yesterday, the following grades passed the Senate:—

To authorize the Vice-Chancellor to take and act upon the advice of such Civilians as he may think it expedient to consult, in order to the obtaining of a faculty for certain sittings in the nave, galleries, and pews of the church of St. Mary the Great, appropriated to the University under a decree granted in the year 1819 by the Chancellor of the diocese of Ely with the concurrence of the parishioners; the parishioners having recently authorized the entering of a caveat against the completion of the faculty then decreed.

To authorize the Vice-Chancellor to invest part of the balance of the Fitzwilliam fund in the purchase of 7000l. Exchequer bills for the benefit of that fund.

To adopt the report of the 13th inst., of the Fitzwilliam Syndicate, with the understanding that the height of the whole building is to be increased about one foot, as stated in the report; but that the height of the centre part, comprehending the sculpture gallery and hall, is to be increased four feet and a half: and with the further understanding that the cost of the sculpture of the pediment is not included in the estimate.

March 11.

The Chancellor's two gold medals for the best Classical Scholars among the commencing Bachelors of Arts, have been this year adjudged to Thomas Whytehead, of St. John's, and William Gibson Humphrey, of Trinity.

Bell's Scholars.—Yesterday the following gentlemen were elected University Scholars, on the Rev. Dr. Bell's Foundation:—G. H. Hodson, Trinity; J. Atlay, St. John's.

The following are the names of the Inceptors to the Degree of Master of Arts, at the Congregation held yesterday:—Rev. I. Gaitakell, Trinity; J. H. Gooch, Trinity; Rev. J. A. Tocker, Trinity; H. Lushington, Trinity; J. W. Donaldson, Trinity; R. Stevenson, Trinity; G. Bullock, St. John's; Rev. J. R. Hutchinson, St. John's; G. J. Kennedy, St. John's; G. Sherard, St. John's; A. L. Irwin, Caius; P. Kelland, Queens'; Rev. H. S. Fisher, Catharine Hall; Rev. W. J. Edge, Emmanuel; Rev. P. Carlyon, Em-

* This grace came to a vote in the Black Hood House, and was carried by 37 to 3. In the White Hood House it passed unanimously.

manuel; Rev. S. F. Pemberton, Sidney; Rev. C. A. Hulbert, Sidney.

At the same Congregation the following Degrees were conferred:—

Bachelor in Divinity—Rev. J. F. Colls, Trinity.

Bachelors of Arts—W. B. Simpson, Trinity; T. Spankie, Trinity; E. Hopper, Trinity; R. Roberts, Trinity; A. Malcolm, Trinity; E. Evans, St. John's; E. D. Bland, Caius; E. Bellman, Queens'; H. Roberts, Magdalen College; A. A. Kempe, Magdalen College.

At the same Congregation the following Grace passed the Senate:—

To appoint the Vice-Chancellor, Dr. French, Master of Jesus College, Dr. Graham, Master of Christ's College, Mr. Worsley, Master of Dowling College, Professor Haviland, of St. John's, Professor Peacock, of Trinity, Professor Willis, of Caius, Mr. Tatham, of St. John's, Mr. Lodge, of Magdalen, Mr. Whewell, of Trinity, Mr. Hopkins, of St. Peter's, and Mr. Philpott, of Catharine hall, a Syndicate to confer with Mr. Basevi as to any alterations which may be thought advisable in the details of his designs for the Fitzwilliam Museum: Also to advertise for tenders: and to report, as occasion may require, on each of these two points to the Senate for their consideration and decision: and further to superintend the progress of the works.

There will be Congregations on the following days of the ensuing Easter term:—

Wednesday...April 19, at eleven.

Wednesday...May 3, at eleven.

Wednesday...17, at eleven.

Wednesday...31, at eleven.

Monday...June 12, (Stat.B.D.Comm.) at ten.

Saturday...July 1, at eleven.

Monday...3, at eleven.

Friday...7, (end of term) at ten.

March 18.

On Monday last, W. E. Scudamore, J. W. Colenso, G. H. Marsh, T. J. Clark, W. H. Bateson, W. N. Griffin, and T. Whytehead, Bachelors of Arts, were elected foundation fellows of St. John's College; and W. H. Trentham, B.A., and W. Drake, B.A., fellows on Mr. Platt's foundation.

A petition against the ministerial plan for the abolition of church-rates, was unanimously agreed to on Thursday last by the members of the Senate of this University; it seems worded in that firm and temperate manner which is befitting the body from which it proceeds.

At the same congregation, Mr. Weller, of Emmanuel College, and Mr. Skinner, of Jesus College, were appointed Examiners for the Hebrew Scholarship.

A grace also passed relative to some alterations in Mr. Cockerell's plan for a new library.

A meeting of the Philosophical Society was held on Monday evening, Dr. F. Thakeray, V.P., being in the chair. Read,—Supplement to a memoir on the transmission of light in crystalised media, having reference particularly to the laws of biaxial crystals; by Mr. Kelland of Queens' College; Memoir on the laws of Fluid Motion, by the Rev. S. Earnshaw, of St. John's College; Medical Statistical Report of Addenbrooke's Hospital, for the year 1836. Mr. Whewell gave an account, illustrated by diagrams, of some of the recent results of his researches on the Tides.

PREVIOUS EXAMINATION, LENT TERM, 1837. It is not worth while to print the classes. It is understood that the object of this most useful Examination is, not to distinguish the merits of the Students, at this part of their career, but to keep all, even those who do the least, well employed. All who go through the Examination tolerably, are placed in the 1st Class; and it is no small discredit to be in the second. In the present year there were 296 in the 1st Class, and only 58 in the 2nd.

HARROW SCHOOL.

March 10.—The Examiners of the present year (the Rev. Hugh James Rose, Principal of King's College, and the Rev. John Keble, Poetry Professor at Oxford) to-day awarded the two Foundation Scholarships to E. K. Karlake, and A. J. B. Hope, son of the author of *Anastasius* and Viscountess Beresford. The following Candidates were selected, *honoris causa*, by the Examiners, as having acquitted themselves with great credit:—Blackett, Broughton, Butler, Currer, Gepp, Mills, Ommanney, and Wade.

ETON.

Newcastle Scholarship. — Examiners, Messrs. Selwyn and Hamilton. — Scholar, Goulburn. — Medallist, Mountain. 1st Class, Birch, Boulton, Cotton, Farrer, Herbert, and Mansfield. 2nd Class, Coleridge, Hobhouse, Shadwell, Pocock, Hardisty, Westmacott, Wilt, and Kirwan.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. J. G. Cumming, North Runcton R., Norfolk; of Rev. Douglas Hodgson, East Woodhay R.,

Hants; of Rev. T. Walpole, Swaffham; of Rev. A. B. Russell, Lilley R., Herts; of Rev. H. J. Stevenson, Coddington, near Newark; of Rev. R. C. Phelps, Cucklington R., So-

mersetshire; of Rev. T. Payn, Incumbent of Trinity Church, Weymouth; of Rev. H. Danvers, Bampton V., Oxon; of Rev. R.L. Brown; of Rev. E. Lance, Buckland, St. Mary; of Rev. H. M'Neale, p.c. of St. Jude, Liverpool; of Rev. W. K. Clay, Blunham Cottage, Beds; of Rev. J. C. Girard, Averham R.; of Rev. T. Brown, Chichester; of Rev. H. Rogers, College-sq., Bristol, (of twins); of Rev. F. Rowden, Cuxham R.; of Rev. H. Gibbs, Berrow V., Somersetshire; of Rev. E. Lillington, the Tower P., Ipswich; of Rev. G. J. Huddleston, Upwell; of Rev. G. Harvey, Horton Hall, Staffordshire.

Of Daughters—The lady of the Rev. J. Clay, Warley-place; of Rev. H. Cotterell, at Madras; of Rev. S. R. Cattley, Fulham; of Rev. J. Millar, Minister of Verulam Scotch Church, Lambeth; of Archdeacon Robinson, Welbeck-st., Cavendish-sq.; of Rev. T. England, Hackney; of Rev. R. Pullen, Spennithorne R.; of Rev. G. Rooke, Embleton V.; of Rev. H. R. Crewe, Breadsall R., near Derby; of Rev. W. Knight, Budleigh Salterton, Devon; of Rev. T. Loveday, East Ilalely R., Berks; of Rev. H. Dianey, Kingstown College, Mitchelstown; of Rev. G. Johnson, Broughton, Hants; of Rev. E. Reed, Missenden Park, Gloucestershire; of Rev. W. Holden, St. Oswalds; of Rev. H. Linton, Diddington V.

MARRIAGES.

Rev. R. Mason, of Petersfield, to Mrs. Higginson, of the Isle of Wight; Rev. O. J. Howell, of Queenhithe, London, to Mrs. Dixon, widow of J. Dixon, jun., Esq., of Manchester; Rev. J. C. Wigram, of St. James's, Westminster, to Susan Maria, second d. of P. Arkwright, Esq., of Rock House, Matlock; Rev. H. Dixon, v. of Ferring, Sussex, to Anne, only d. of the late Major Austin, of Goudhurst, Sussex; Rev. F. Le Grice, v. of Great Grans-

den, Huntingdonshire, to Elizabeth, youngest d. of Capt. Swaine, of the Royal Navy; Rev. C. H. Tyler, B.A., c. of Worminghall, Bucks, to Eliza, second d. of the late W. Lowndes, Esq., of the Dury, Chesham, in the same county; Rev. R. Meek, r. of Brixton Derrill, Wilts, to Emma, youngest d. of the late J. D. Macqueen, Esq., of Kensington-place, Bath; Rev. R. B. Heathcote, to Charlotte Sotheby, second d. of the late Admiral and Lady Maryanne Sotheby; Rev. W. W. Malet, third s. of the late Sir C. W. Malet, Bart., of Wilbury House, Wilts, to Eliza Drake, second and youngest d. of E. J. Eadaile, Esq., of Cothelstone House, Somersetshire; Rev. J. Gillman, r. of Barfreston, Kent, to Sophia, only surviving d. of the late A. Riley, Esq., of Euston-square, London, many years resident in New South Wales; Rev. J. M. Harrington, r. of Chelbury, Dorset, to Mary Rebecca, eldest d. of the late Rev. H. J. Maddock, of Trinity Church, Huddersfield, Yorkshire; Rev. S. Davies, of Crewkerne, to Justina, d. of the late Lieut. J. Bult, R.N., of the former place; Rev. C. Turner, Officiating Minister of St. Luke's, Norwood, to Sarah Anne, eldest d. of T. G. Knapp, Esq., of Norwood; Rev. H. H. Hayes, of Bath, to Letitia Catherine, eldest d. of the late Lieut.-Col. Lawrence, of Clifton; Rev. J. Hoby, D.D., to Elizabeth, d. of the late W. Wilson, Esq., of Plumpton House, Nottingham; Rev. J. Bates, r. of Crowland, Lincolnshire, to Mary Anne, eldest d. of the Rev. J. Blundell, the late rector; Rev. A. Hanbury, to Louisa, third d. of Mr. M. R. Roe, of Lowestoft; Rev. J. C. Burnett, M.A., of St. John's Coll., Cambridge, to Emily Elizabeth, third d. of the late Col. Bull, of the Royal Horse Artillery, C.B. and K.H.; Hon. and Rev. W. O'Grady, to Isabella Sabina, fourth d. of the late H. Hewitt, Esq., of Sidney-place; Rev. F. Clowes, of Bradford, Yorkshire, to Miss Harriet Elizabeth Du Puy, of Cheltenham.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

BERKSHIRE.

On the 9th March a numerous and highly respectable meeting was held at the Town-hall, Windsor, for the purpose of petitioning his Majesty and both houses of Parliament to maintain the principle of church-rates. Many eloquent speeches were delivered, not only by members of the established church, but by dissenters from it; and we cannot but notice with pleasure the able address of the Rev. Mr. Allen, a dissenting minister of this town, who, while he acknowledged his dissent,

proved, by scripture authority, that the claims of the national church were founded on the purest principles of justice. The meeting were unanimous in acknowledging the expediency of using their strenuous exertions to perpetuate the sacred institutions to which we are indebted for the peace and happiness this nation has so long enjoyed.—*Times*.

CAMBRIDGESHIRE.

The number of petitions to Parliament against the proposed scheme for the abolition of church-rates is such as must alarm

the present ministry. In one night upwards of 700 petitions on this subject were presented to the House of Commons; and it is with great satisfaction we are enabled to state, that from more than 40 parishes in this county petitions have been despatched to London, most numerous and respectably signed. At this moment a petition from each parish of the town is on its way to London, containing the signatures of many respectable churchmen professing Whig opinions. — *Cambridge Chronicle*.

CHESHIRE.

A most respectable and numerous attended public meeting was held at Chester, on the 7th of March, on the question of opposing the proposed scheme of abolishing church-rates. This meeting was held in consequence of the Whig-Radical Town Council having sent off a petition praying for the unconditional surrender of church property, in compliance with the demand of the Roman Catholics and a section of the dissenters. The principal landowners in the vicinity of Chester were present, as well as the gentry and most respectable portion of the trading part of the inhabitants. The Rev. Henry Raikes, A.M., chancellor of the diocese of Chester, was in the chair. Resolutions in support of the establishment, and against the abolition of church-rates, were adopted. They were moved by General Becke, and by the Rev. Mr. Stamp, one of the Wesleyan ministers of Chester. — *Times*.

DEVONSHIRE.

A highly respectable meeting has been held at Street's Royal Clarence Hotel, Exeter, to establish a society for promoting the observance of the sabbath-day, Capt. Trevilian in the chair. A series of resolutions were passed in conformity with the above object. — *Exeter Gazette*.

DORSETSHIRE.

The address of the Archdeacon of Dorset has been admirably responded to by the clergy and their congregations over whom he presides. The whole country is in motion upon the plan suggested to them of getting up local petitions against the iniquitous bill to be introduced into Parliament for the abolition of church-rates. *Dorset County Chronicle*.

DURHAM.

It is intended to erect a monument in the Cathedral in honour of the late Rev. Dr. Britton. This is a just tribute to the memory of one who for thirty years performed the arduous duties of Head

Master of the Durham Grammar-school, with great ability and strict impartiality. — *Durham Advertiser*.

ESSEX.

NATIONAL SCHOOL AT LAYER-DE-LA-HAYE, ESSEX. — A piece of ground has been given by Lord Western, in this parish, (where he is lord of one of the manors,) for the site of a national school, which is to be large enough to contain 100 children. On the 21st of February, the inhabitants of that village were gratified by witnessing the ceremony of laying the first stone. A procession of the children of the Sunday-school was formed. After the Rev. M. D. Duffield, the clergyman of the parish, had addressed the assembly on the blessings of education, &c., the first stone was laid by the lady of J. White, Esq., jun., of Bere Church Hall, who has been a most liberal benefactor to the building. A prayer was next offered, and then "Praise God, from whom," &c., was sung by the children and the people assembled; the whole concluded with the national anthem, "God save the King." Three cheers were given for Mr. and Mrs. White, both on their arrival at, and departure from, the ground. The day was fine, and many visitors from the adjoining parishes were present to witness the ceremony. — *Essex Standard*.

On the 18th of March, a meeting of the members and friends of the established church was held at Chelmsford, and an address voted to the archbishops and bishops of the church of England. J. Round, Esq., was called to the chair, and opened the proceedings of the meeting in an excellent speech. One feeling alone pervaded the assembly—viz., an ardent desire to support the church against any and every attack that might be raised to disavow it from the state, or otherwise impair its usefulness. — *Standard*.

GLOUCESTERSHIRE.

NEW CHURCH AT THE DOCKS. — It is rumoured that it is the intention of the Rev. S. Lysons to build and endow a church at his own cost, in the vicinity of the docks, at this port. Within a few years a large population has sprung up in the neighbourhood, and we are acquainted with few localities where a place of worship is more required. — *Gloucester Chron.*

CHURCH-RATES. — On the 17th March, a numerous meeting of the parishioners was held in the parish church of Randwick, Gloucestershire, to allow a church-rate. All the farmers in the parish (none excepted) and other respectable inhabit-

ants, together with all the principal rate-payers out of the parish, were present to support the rate, which was accordingly carried. Sixty-five votes were recorded in its favour. There was an opposition, but the opponents ultimately withdrew without voting.—*Bristol Journal*.

THE CHURCH.—On the 9th March, a numerous and highly respectable meeting of the friends of the church was held at the Diocesan School-room, Bristol, to consider the propriety of petitioning the legislature against the adoption of any measure which, under the plea of relieving dissenters from their alleged grievances, might compromise the principle of an established religion in connexion with the state. At the commencement of the proceedings, about a quarter past twelve o'clock, the room was crowded, there being from 700 to 800 persons present. Mr. T. Daniels, ex-alderman, was in the chair. The meeting was addressed, in very able speeches, by Messrs. J. S. Harford, W. Fripp, C. L. Walker, W. Munro, P. F. Aiken, W. L. Clarke, A. G. H. Batteraby, J. Cookson, and others, when the whole of the resolutions proposed were agreed to. Nine cheers were then given for "church and state."—*Times*.

Under the direction of the Ecclesiastical Commissioners, the site of the late episcopal palace at Bristol, which was destroyed by fire during the reform riots, will be offered for immediate sale.—*Ibid*.

HAMPSHIRE.

The petition for the abolition of church-rates at Ringwood, after being for a week very sedulously catered throughout the parish, received 118 signatures—population 3476, or thereabout.—*Hants Adver*.

HEREFORDSHIRE.

A numerous attendance of the parochial clergy of Hereford and its vicinity took place on the 15th March, at the College Hall in that city. The Very Rev. the Dean of Hereford in the chair; and the Venerable the Archdeacon (Wetherell) having stated the object for which he had convened his clerical brethren, various important resolutions were passed, and a petition to each house of Parliament, deprecating the contemplated abolition of church-rates, was signed by the reverend personages there assembled. It was also agreed that a respectful address of thanks be offered, in the name of the meeting, to his Grace the Archbishop of Canterbury, for his able and benevolent exertions in the House of Lords on a late occasion. A county-meeting was held the day previous,

at the Shire Hall, for the purpose of giving the laity an opportunity of testifying their disapprobation of the bubble scheme attempted to be palmed upon the country by his Majesty's ministers.—*Hereford Jour*.

KENT.

A petition to the House of Commons was, on Wednesday, 15th March, agreed to by the Dean and Chapter of Canterbury, against the church-rate bill.

The Dover church-rate abolition petition, after being hawked through the streets, was taken to two dissenting chapels on Sunday, by the preachers, for signatures, where it was, no doubt, signed by all classes.

LANCASHIRE.

GREAT MEETING IN SUPPORT OF THE ESTABLISHED CHURCH.—On the 9th of March, a meeting of the friends and supporters of the established church was held at the Music Hall, Bold-street, Liverpool, for the purpose of receiving their opinions in support of the church establishment, and for resisting Mr. Spring Rice's bill for the abolition of church-rates. The meeting was convened by a requisition, very numerous signed by the principal part of the respectable inhabitants of the town, and which was placarded but two days before the meeting. On the chairman, Sir Thomas Brancker, taking his seat, the room contained at least 2,000 persons. It was unanimously resolved that a petition should be sent to both houses of Parliament against the principle of the measure introduced by the Chancellor of the Exchequer; that to the Lords by Lord Lyndhurst, and that to the Commons by Lord Sandon. The *Times* of Thursday, March 23, states that it has been signed by 68,000 persons.

WIGAN.—MEETING AGAINST THE ABOLITION OF CHURCH-RATES.—On Wednesday, the 8th March, a public meeting of the friends of the established church was held in the Operative Conservative News-room, Standishgate, in this town, for the purpose of petitioning both houses of Parliament against any plan for the extinction of church-rates which shall compromise the principle of a national establishment. The meeting was numerous and respectably attended. The Earl of Balcarras was called to the chair. His Lordship observed, that the object of the present meeting was to petition Parliament not to permit our present ministers to abolish that fund established by our forefathers for the support of the established church and those venerated fabrics dedicated to its service. (Loud cheers.) His lordship

hoped to see the proposed petition, should it be adopted, signed by a great majority of the inhabitants of that parish. (Loud cheers.) Mr. John Lord then came forward and moved the first resolution:—"That this meeting is impressed with the feeling that it is the bounden duty of every friend of the constitution to preserve the public worship of God, so long and so happily enjoyed under our apostolic church, which has hitherto experienced the fostering care and support of every succeeding government for many centuries past; and desires to express unfeigned gratitude for the blessings that this nation has ever enjoyed through the instrumentality of the establishment." The resolution was seconded by Mr. Rawson, and carried unanimously. The Rev. J. Mackenzie, minister of the Scotch church, proposed the next resolution. He introduced it by a speech of great ability, which we are sorry to omit, as also the able speech by which the first resolution was introduced, having only room to state the results. A petition, founded on the resolutions, was unanimously agreed to.—*Times*.

CHRISTENINGS AT MANCHESTER.—Three hundred and sixty children, whose ages varied from infancy to six or seven years, were baptized at the Manchester collegiate church, on Sunday afternoon week. This extraordinary increase of three hundred over the usual number arose from the erroneous impressions that had become current; one, that the new act for registering births, deaths, and marriages, would come into force on the 1st of March, and that Sunday was the last day on which baptisms could take place in the church; the other, that after the 1st of March, there would be a considerable increase in the fees for baptisms—some stating that they would be raised to five shillings, and others, to seven shillings. In several instances, whole families were presented for this rite.—*Manchester Courier*.

A splendid service of plate has been presented to the Rev. T. Blackburne, M.A., late vicar of Eccles, by his parishioners, on the occasion of his leaving that parish.—*Ibid*.

CHESTER DIOCESAN SOCIETY.—At the annual meeting of this society, recently held at Liverpool, the Lord Bishop dwelt with considerable force and energy on the duty of the possessors of wealth to provide church accommodation for the rapidly increasing population in the manufacturing districts. As an example worthy of imitation, he stated, that to Liverpool the society was indebted for nearly half its funds; the sum of 4000*l.* out of little more

than 8000*l.* having been raised there; and to the untiring exertions of one friend in Liverpool they were indebted for the organization of a plan under which 100 persons had agreed to raise the sum of 5000*l.* in donations of 50*l.* each, seventy-five of which donations had been given within the town of Liverpool. The requirements of this society were continuous, and the efforts of its friends ought to be continuous also. The annual subscriptions were not yet what they ought to be, a circumstance partly attributable to the great local exertions which are now making to erect churches by parties labouring for the same object, but not in connexion with their society. Churches were building, or about to be built, at the following places:—At Prescott, one; at Saint Helen's, two; at Warrington, two; at Bolton, three; at Bury, three; at North Meols, two; at Preston, two; in the extensive and populous parish of Whalley, seven; and at Blackburn, three. The report stated that the donations during the last year amounted to 1,745*l.*; the collections to 615*l.*; and the annual subscriptions to 1,156*l.*; independent of 5000*l.* raised in 100 sums of 50*l.* each, principally by the exertions of one zealous and persevering friend.—*Manchester Courier*.

LEICESTERSHIRE.

A splendid tea-service of plate has been presented to the Rev. T. H. Madge, Curate of Rothley, by his parishioners, in testimony of their respect to the clergyman who had resided upwards of nine years amongst them. We understand they have also determined to remove his furniture free of cost, to his new residence at Kettering, Northamptonshire.—*Leicester Jour.*

(*From a Correspondent.*)—Mr. Woolfrey, the Roman-catholic priest of Ambrose Philips, Esq., having been annoyed by some of the tracts against popery, issued by the Loughborough Tract Society, published a hand-bill, inviting all persons to come and attend his chapel, to hear his answer to these tracts, alleging *the expense of printing* as a reason for not answering them by writing. As one of the Leicestershire newspapers has offered to print Mr. Woolfrey's answers gratuitously, it will be seen how far the reason thus alleged is the real reason, or only a pretence.

LINCOLNSHIRE.

The Bishop of Lincoln has informed the guardians of the Stamford Union that he cannot license the pauper burial-ground within the workhouse, unless it be surrounded by a brick or stone wall at least six feet high.—*Lincolnshire Chronicle*.

On Thursday, March 16, the inhabitants of the parish of Swineshead presented their highly-respected curate, the Rev. T. Ratcliffe, with an elegant silver salver, bearing the following inscription:—"Affectionately presented by the parishioners of Swineshead to the Rev. T. Ratcliffe, B.A., in acknowledgment of the very efficient manner in which, for two years and a half, he has discharged the duties of curate.

MIDDLESEX.

SUNDAY NOTICES IN CHURCHES.—The bill introduced into the House of Lords by Lord Godolphin, enacts—1. That no proclamation or other public notice shall be made or given in any church or chapel during or after divine service, or at the door of any church or chapel at the conclusion of divine service. 2. That all proclamations or notices which have been heretofore given in churches or chapels during or after divine service, or at the church-door after divine service, shall be reduced into writing, and copies thereof shall, previously to the commencement of divine service, be affixed on or near the doors of the churches and chapels; and such notice shall be in lieu of, and as a substitution for, the several proclamations and notices so heretofore given as aforesaid, and shall be good, valid, and effectual, to all intents and purposes whatsoever. 3. Provided always, that nothing in this act shall extend to notices relating to matters purely ecclesiastical, which notices shall be given at such times and in such manner as heretofore accustomed, &c.

On Wednesday, March 15, a deputation from the London Board of Baptist ministers had an interview with the Committee of the British and Foreign Bible Society; Lord Bexley, the president, in the chair. The object of the deputation was to present a protest against the resolution of the committee to withhold the society's assistance in the publication of the Baptist Missionaries' Beengalee version of the New Testament, because they persisted in rendering the word *baptizo* and its derivatives, by words in that language equivalent to *immerse*, *immersion*, &c. The Rev. Dr. F. A. Cox addressed Lord Bexley, and, having assured his lordship that he and his brethren came, not to foment discord, but to promote peace, presented the protest, signed by 544 Baptist ministers. Some conversation arising as to what was to be done, Lord Bexley observed, that it was the custom in "their houses," (the House of Lords,) when they wished to receive a protest with respect, to receive it in silence. The Rev. Mr. Brandram, how-

ever, pointed out what he conceived to be an error respecting the Serampore version in the protest. Dr. Cox replied, that, even admitting this to be the case, yet their main objection was in full force. The Rev. John Clayton, jun., observed, that if there were one error in the protest there might be more. Dr. Cox asked whether his lordship would permit him to answer his friend Mr. Clayton; but Lord Bexley deprecated discussion, and repeated his desire that there might be none, when Mr. J. Foster signified a wish to put a few questions to the deputation. At length the question was adjourned to Monday the 20th, when it is expected that the committee will come to some resolution on the subject.—*Christian Advocate*.

The Royal Chapel, St. James's Palace, has been almost entirely rebuilt. The accommodation for the congregation is much improved.—*Morning Herald*.

A meeting of the inhabitants of the parish of St. Dunstan, Fleet-street, was held on the 10th of March, at the requisition of the radicals, to consider the ministerial proposition respecting church-rates. The public feeling on this subject may be estimated from the fact, that when the chair was taken there were present, beside the churchwardens and the vestry-clerk, nine persons. The rated inhabitants are about 400. Of these nine, one only was a churchman, the members of the church having generally understood the character of the meeting, and having all but unanimously absented themselves. These nine inhabitants, who were afterwards increased to seventeen, proceeded to stigmatize the ministerial plan as unjust towards them, this parish being deeply indebted, and Mr. Rice's bill giving no relief in such cases. In this the churchmen themselves will probably concur; but they are preparing another petition, stating their own views, which are adverse, not only in this, but in other points, to the ministerial measure.—*Times*.

The church-rate has been refused in St. Saviour's, Southwark, by a majority of 300 to 119, in spite of a writ of *mandamus* from the Court of King's Bench. The salaries of the clergy and schoolmasters consequently remain unpaid.

A deputation from "the United Committee appointed to consider the grievances under which Dissenters now labour, with a view to their redress," consisting of Mr. Henry Waymouth, the Rev. John Burnet, Mr. John Wilks, M.P., and Mr. John Remington Mills, attended by Mr. Robert Fletcher, their secretary, had an interview with the Chancellor of the Ex-

chequer, at Downing-street, on the 16th March, on the subject of church-rates.

The Church-rate Abolition Society held a meeting on the 18th of March, and unanimously expressed their unfeigned satisfaction that the House of Commons had affirmed the resolution introduced by the Chancellor of the Exchequer, by which it was determined that church-rates should be abolished.

Summonses for the church-rate have been issued against 1200 rate-payers in the pariah of St. Mary Abbots, Kensington. About 500 were heard on the 18th March, and payment was ordered to be enforced.—*Times*.

The Bible Society of London has lately presented the library of Antwerp with an almost complete collection of all the Bibles it has published. The collection consists of 107 volumes, part in quarto, part in octavo, written in 82 different languages.

A notice has been posted by the authorities of St. Luke, Middlesex, expressing a determination to put a stop to Sunday trading in their districts; and it has had already a salutary effect, for Whitecross-street, which used on the Sabbath to present a scene of confusion and bustle equal to that displayed in a market, is become quite the reverse; only a few shops are now to be seen on that sacred day with their shutters down.—*Morning Herald*.

KING'S COLLEGE, LONDON.—Mr. Green, the late professor of surgery at King's College, London, and now a member of the council of that institution, has presented the college with the splendid collection of models, drawings, diagrams, &c., which he has brought together, at a very considerable cost, both of time and money, during his long professional labours. Mr. Thomas Bell, the distinguished naturalist, has been appointed to the professorship of Zoology at King's College.

The Corporation of the City of London, after a careful investigation of the claims and management of the Royal Naval School, has voted the sum of 300*l*. in aid of the erection of the contemplated building.—*Herald*.

In the year 1327, an episcopal chapel was erected by Mr. Thomas Baily, of Cornhill, London, at his sole expense, on his estate at East Dulwich, in Surrey. The building was vested by him in trustees for ever, together with a house for the minister, and an annual endowment, chargeable upon his freehold estates, for purposes connected with religious worship, and the education of the poor. About two years since, in consequence of

the increase of the neighbourhood, and the demands for sittings in the chapel, the trustees determined upon enlarging it at the expense of the congregation, but, notwithstanding that a considerable sum was raised by voluntary contribution, a balance of about 500*l*. remained unpaid, which was advanced by the trustees, to be gradually reimbursed out of the pew rents. The tenth anniversary of the opening of the chapel took place on Sunday, the 12th of March, when Mr. Baily presented the trustees with the munificent donation of 500*l*. The chapel being thus freed from debt, the pew rents, after payment of the expenses, will be appropriated for the benefit of the justly esteemed minister, the Rev. Matthew Anderson, who has officiated at it since its opening. This instance of benevolence and attachment to the church speaks loudly to every man of property, "Go, and do thou likewise."—*Standard*.

The churchwardens and vestry of St. Mark's, Clerkenwell, one of the metropolitan districts, which contains a population of more than 15,000 persons, on Friday, the 18th of March, *unanimously* resolved to petition the two houses of parliament, and to address the king not to permit the passing of any law founded upon Mr. Rice's resolution, or any law which should infringe in the least upon the property, independence, or dignity of the church and the clergy. The vestry also voted an address of thanks to the Archbishop of Canterbury, for the promptitude with which he came forward in his place in parliament, in defence of that church over which he presides with so much care and vigilance, and to which he gives so noble an example of pious zeal and Christian charity, and of all other qualities that can adorn the character of a minister of the gospel.

SOMERS TOWN EPISCOPAL CHAPEL.—The members of this chapel have, in unison with the wishes of several of the congregation, formed themselves into a committee, for the purpose of presenting "their faithful and affectionate minister, the Rev. T. J. Judkin, with some token of their esteem and gratitude for his past labours of love among them."

SHROPSHIRE.

The individuals recommended by the radical town council of Shrewsbury to fill the offices of the trustees of the church patronage of the late corporation, have been, after great discussion as to their unfitness, passed over by the Court of Chancery in favour of the following noblemen

and gentlemen:—The Bishop of Lichfield, Viscount Clive, Sir A. Corbet, bart., Mr. J. A. Lloyd, and Mr. A. Slaney.—*Salopian Journal*.

The clergy of the county of Salop have given notice from their pulpits, that the Act for the Registration of Births, Marriages, and Deaths, does not interfere with the ceremonies of the church, which will be carried on as usual.—*Ibid*.

SOMERSETSHIRE.

CHARD.—CHURCH-RATES.—A numerous and respectable vestry-meeting took place in this town on Thursday, the 9th of March, at which the dissenters and radicals sustained a most complete defeat. Only seven individuals, out of more than two hundred persons present, could be induced to hold up their hands against a church-rate; and this, too, in the town of Chard, where, not more than twelve months since, the dissenters were allowed to carry everything in their own way. Mr. Indge, a dissenting minister, spoke at some length, and professed his readiness to pay church-rates as a tax levied by the lawful government of his country, and this he did in obedience to scripture commands of submitting to the ordinances of man, and of honouring the king.

An address has been forwarded from Archdeacon Moysey and the clergy of Bath, expressive of gratitude to the Archbishop of Canterbury and the other bishops, for their opposition to the church rate bill.

When Archdeacon Moysey made known his intention of resigning the living of Walcot, some of his friends held a meeting, at which it was agreed that they should enter into a subscription for the purchase of a piece of plate, to be presented to him as a testimony of their regard, and as an expression of their feelings towards him, for the pastoral and benevolent manner in which he had discharged his ministry during his incumbency. A deputation of the managing committee for conducting the subscription lately waited on the archdeacon, to make known to him the amount raised (£304.), and to receive his directions for its appropriation. To this application he replied, that he was anxious to see the accomplishment of a plan, now in progress, for erecting a church on Beacon Hill, and he requested the sum so kindly subscribed might be added to the fund already raised for its construction. The public will learn, with much satisfaction, that the deputation from the committee readily acceded to his most bene-

volent and Christian wishes, and that a lasting monument will thus be raised to the memory of Archdeacon Moysey with the house of God.—*Bristol Journal*.

The third quarterly meeting of the General Committee of the Bath and Wells Diocesan Church Building Association was held at the Palace, Wells, the 17th of March, when the usual routine business was transacted, and a grant of 10*l*. voted towards building a gallery in St. James' Church, Taunton; and a similar grant towards building a Chapel of Ease at East Horrington, near Wells. The sum of 600*l*. was also ordered to be paid to the treasurer of the Incorporated Society in London. The association, which was formed only in August last, has already afforded its aid towards building four new churches, and subscriptions are now in progress for five more new churches, besides many other collections for providing increased church accommodation in the diocese.—*Bath Herald*.

A munificent anonymous donation of 50*l*., and another of 10*l*., have been received by Johnson Phillott, Esq., Treasurer of the Bath and Wells Diocesan Association of the Society for the Propagation of the Gospel in Foreign Parts.—*Salisbury Herald*.

SUFFOLK.

On the 19th of March, a dinner was given at the Lion Inn, Hadleigh, by the guardians of the Union of Cosford, to their President, the Rev. Frederic Calvert, when an elegant silver tankard was presented to him by the guardians, as a token of their respect and esteem, and the high sense entertained by the guardians of the advantages the union has derived from his unremitting attention to the duties of his office, and the great ability displayed by him from the commencement of the Union.—*Bury Post*.

SURREY.

A farmer residing at Mitcham, named Beck, has been summoned before a bench of magistrates at Croydon, to shew cause why he neglected to pay to the Rev. James Mapleton, the vicar of Mitcham parish, the sum of four guineas, due to him for tithes. The summons was granted under the act of parliament of the 7th and 8th William III., and the 7th of George IV., which give to magistrates the power of issuing summary process for the recovery of tithes, without appealing to the Ecclesiastical Court. Mr. Newman, the agent for the Rev. Mr. Mapleton, proved that the defendant was indebted to him in the amount specified. The defendant

said he was overcharged, and he would not pay more than one guinea a-year. The magistrates told him that they had nothing to do with the question of amount, but as the agent of Mr. Mapleton had sworn that he was legally entitled to the amount specified, if he did not pay it, they had no remedy but to issue a distress warrant. The defendant still refused to pay, and the magistrates said they would give him a few days to consider of it, and if he did not then pay the money, a distress warrant would be issued.—*Evening Paper.*

At a meeting of clergy and laity resident in the Surrey parishes contiguous to London, holden at Winchester House, St. James's-square, on Tuesday, February 28th, the Lord Bishop of Winchester in the chair, resolutions were passed, having for their object the formation of committees in the parishes in the deanery of Southwark and the diocese of Winchester, in order to unite with the Metropolitan Church Building Society, for the purpose of increasing the church accommodation in that district.

SUSSEX.

EASTBOURNE.—Some disappointment has been manifested by the members of the Wesleyan chapel here, at their not having been requested to subscribe their names to the petition recently sent from this place to both houses of parliament, praying the continuance of church-rates, on which subject they have expressed themselves willing and ready to have joined in the petition, and regret that it was not presented to them for that purpose.—*Brighton Gazette.*

CHURCH RATES.—This town has been very busy all the week with petitions both for and against the abolition of church-rates. The church petition has been signed by most respectable dissenters, none being permitted to sign but heads of families, and persons above the age of twenty-one. Mere youths, of fifteen or sixteen, are required to sign the dissenters' petition, which petition, they say, represents the real opinion of the place; other tricks are spoken of as resorted to, to increase their numbers. If the church petition admitted persons of that very incompetent age, it would have been swelled to three times its present amount.—*Sussex Express.*

A petition in favour of church-rates, from Horsham, signed by near 700 persons, comprising all the respectable inhabitants, has been sent to parliament.

WARWICKSHIRE.

A most numerous and respectable meeting of the inhabitants of Birmingham has been held in that town, at which it was unanimously resolved to address the Bishops at this most trying and critical moment, when the whole force of popery and dissent are brought to bear upon the establishment. The speeches of the different gentlemen who addressed the assembly were characterized by good principle, good sense, and good feeling; and never were resolutions more truly carried by acclamations than those proposed. The *Birmingham Advertiser* says:—

"We have scarcely time for even a brief reference to the meeting at Dee's Hotel yesterday, a report of which will be found in another column. It is, in our opinion, calculated to produce the most important effects, not only among our fellow-townsmen, but also in the country at large. The truth has been spoken out boldly and uncompromisingly on the subject of church-rates, as well as in reference to the ministerial plan of "sacriligious spoliation" of the property of the church. The meeting was presided over, with his usual urbanity of manner and earnestness of purpose, by our much respected townsman, Mr. James Taylor, and was of itself—if the high respectability, and influence, and the unquestionable intelligence, of the gentlemen who composed it, are proper criteria of judgment in such matters—among the most important public meetings that has ever been held in Birmingham; the speeches of Mr. Gutteridge, Mr. Hare, and Mr. Malens, are particularly worthy of an attentive perusal."

The petitions in support of the established church, now in course of signature in this town, are not only being numerously and respectably signed, but they include the names of many parties who have rarely, if ever, acted in unison under similar circumstances.—*Birmingham Gazette.*

BIRMINGHAM FREE GRAMMAR SCHOOL.—It was a short time since stated that the governors of King Edward's School, at Birmingham, had nearly completed a plan for the enlargement of the system of education pursued at that school; and that the plan, as required by the charter, was under the consideration of the Lord Bishop of Lichfield; one of the official visitors. His lordship, after a minute examination of the scheme submitted to him, has expressed his entire concurrence in the views of the governors, with a proviso that they shall be carried into effect without infringement upon the paramount object of classi-

cal education; and notice has been given of an application to the Court of Chancery, in furtherance of the intentions of the governors.

BAPTISMS.—In consequence of an unfounded rumour, that after the 1st of March a fee of 8s. 6d. would be charged, under the Whig Registration Act, for the registering a baptism, the clergymen officiating at St. Martin's and St. Philip's had, on Monday and Tuesday last, anything but a sinecure situation. At St. Martin's, on Monday and Tuesday, there were nearly 800 children christened by the Rev. C. Haden, (who last night was appointed chaplain to the parish), and at St. Philip's, the Rev. C. Craven christened on the two days 590 children. The churches were absolutely crowded on both days with parents and sponsors.—*Birmingham Advertiser*.

WILTSHIRE.

The remains of the late Bishop of Salisbury were interred in the cathedral church of that city, on the 27th of February, in a spot previously selected by the venerable diocesan himself. The funeral was strictly private.

The last act of business performed by the estimable Bishop Burgess, was writing a cheque for 10*l.* on the Barrington Fund, for a clergyman's widow and her six orphan children.—*Salisbury Herald*.

WORCESTERSHIRE.

NEW CHURCH.—On the 15th instant the first stone of the new church about to be erected at Thorpe Hesley, under the liberal patronage and endowment of the Countess of Effingham, was laid by Henry Walker, Esq.—*Worcester Guardian*.

YORKSHIRE.

The following petition was circulated among the clergy of the archdeaconry of Ripon, as soon as the ministerial scheme for the abolition of church-rates became known in the north, and has been numerously signed. It will be presented by Mr. Pemberton, member for the borough of Ripon:—

"We, the undersigned clergy of the deaneries of Ripon and Boroughbridge, in the archdeaconry of Richmond, in the county of York, approach your honourable house at the present moment, under a feeling of deep responsibility, as ministers of the church, to express our alarm at the principle of the resolutions submitted by his Majesty's Ministers for the abolition of church-rates, and the substitution, in lieu thereof, of a fund hereafter to be created from ecclesiastical lands.

"We beg most respectfully to declare our unqualified dissent from the proposed plan of taking the control and management of church property from the bishops, and deans and chapters, and enter our solemn protest against any of the property of the church being abstracted for the repair of its edifices, which have, from time immemorial, been sustained by payments from the general property of the country.

"We further respectfully add our firm conviction, that the measure is unjust in principle, and, if adopted, will be ruinous in its consequences to the church as a national establishment; and we pray your honourable house will not give your sanction thereto."

CHURCH-RATES.—A short time since, a portion of the dissenters of Darlington held a meeting for the purpose of agitating the total abolition of church-rates, at which meeting the leaders of the disaffected party, of course, embraced this favourable opportunity for venting a considerable portion of slander and abuse upon the church and the clergy. Out of a population of nine or ten thousand, not more than a hundred and fifty mustered on this occasion. A petition, however, was got up, which was lately presented to the House of Commons with all due solemnity; but, although the most discreditable means have been resorted to for the purpose of obtaining signatures, though influence and intimidation were in full play, yet the names attached to it were anything but numerous, many of them mere boys; and it is a fact, that the names of infants, under three months old, were added by their parents. A counter petition is now in course of signature, which, there is no doubt, will be numerously and respectably signed, each individual being requested to give his profession with his name.—*Durham Advertiser*.

The *Hull Packet* contains seven columns of the proceedings of a great meeting in support of the church, which took place on Wednesday, March 15th. The speeches delivered on the occasion were truly excellent, and prove the soundness of the heads and hearts of those who delivered them. Almost every sentiment was caught up by the crowded auditory with unmingled feelings of gratification.

The Archbishop of York has placed at the disposal of the Church Commissioners the sinecure prebend of Ulleskelf, in the cathedral church of York, vacant by the death of the Rev. E. Otter.

THE VOLUNTARY PRINCIPLE.—The town of Barnsley, for some days past, has

been a scene of much confusion, originating from the minister and part of the congregation attending the Calvinist chapel, Sheffield-road. It appears that Mr. Smith, surgeon, of Barnsley, a leading trustee of the above place of worship, and the Rev. Tully Crybbace, the newly-appointed minister of that place, have disagreed, and, in consequence, a regular paper war has commenced. On Sunday, the chapel doors were locked in order to prevent Mr. Crybbace from preaching; this raised the ire of the rev. gentleman, and he announced, by placards, a meeting to take place in the court-house, for the purpose of laying before the different religious bodies in the town the plain and honest facts of the case; but the overseers refused him admittance there. He then attempted to deliver an address to the inhabitants in the theatre; but that place was also refused him. The rev. gentleman at last succeeded in getting the national school, when he called a meeting, by placard, "for the purpose of exercising Christian discipline on Mr. George Smith, surgeon, of Barnsley, by order of the Rev. T. Tully Crybbace, A.M." The novelty of a minister calling the public to assist him in exercising Christian discipline excited the attendance of a great number of persons. About half-past seven, p.m., Mr. Crybbace advanced to the platform, took possession of the chair, and, standing up, said, "Gentlemen, according to ecclesiastical law, I am bound to take the chair this evening." He then took a Bible from his pocket, and read a text in support of his authority. The meeting, however, objected to Mr. C. occupying the chair, and a regular row took place, accompanied by shouting, hissing, groaning, and swearing. In the midst of all this, Mr. C. called out, "Let us pray;" but this only increased the clamour. He, however, commenced praying, but the tumult prevented his being heard. When the row was abated, Mr. C. was prevailed upon to leave the chair; and Mr. Joseph Woodruffe was induced to fill it. Order being restored, Mr. C. was desired to state the nature of his business. He commenced by giving the reasons which induced him to visit Barnsley, and of his being requested to preach in the Sheffield-road chapel; he expected that he was to be permanent minister, but he had lately been surprised on receiving a written notice to quit from Mr. Smith, as secretary to the trustees. After this, Mr. Crybbace digressed from the subject, in endeavouring to establish his own character; but was at length interrupted by

the chairman, who endeavoured to bring him to the subject for which the meeting was called. Mr. C. again proceeded, but bringing no direct charge against Mr. Smith, the chairman again interfered; and, some of Mr. Smith's friends endeavouring to speak, the disturbance was again renewed. On subsiding a little, Mr. Carnelly, another of the trustees, stood up, and accused Mr. Crybbace of falsehood, and an endeavour to deceive the meeting. The uproar again burst out, the meeting was obliged to be broken up, and adjourned till the following evening; but, on the arrival of the time, the doors of that place were locked against him. The trustees of the chapel have put out a placard, stating that they never acknowledged Mr. Crybbace as their minister, but employed him only to preach as a temporary supply for the chapel.—*Leeds Intelligencer*.

SHEFFIELD.—A placard has been posted, by order of the Sabbath Observance Society, offering a reward for such information as may lead to the conviction of the parties whose pugilistic and dog-fighting displays are so flagrant and frequent on the Lord's-day.....The anniversary of the London Hibernian Society was held on Thursday, March 16th, the Rev. Thomas Sutton, vicar, in the chair. The meeting was addressed, at some length, by the Rev. Mr. Thomas, of Dublin, who took a review of the plans and operations of the society, from its formation, in 1806, to the present time, when it has upwards of 2,000 schools under its patronage. It has, during that period, circulated 369,868 Bibles and Testaments, and educated 520,000 individuals on scriptural principles.—*Watchman*.

WALES.

THE CHURCH.—The meeting at Usk was, in every sense of the word, a gratifying one—gratifying from its numbers, its respectability, and its spirit. It was an evidence of the deep interest felt by the members of the established church in its behalf, and of a determination, by all lawful means, to maintain the rights of the church inviolate. Nearly all the clergy of the county were present, besides great numbers of the most influential laymen. Mr. C. Morgan, M.P. for Brecon, was unanimously called upon to preside. Several excellent speeches were delivered by Lieutenant-Colonel Mackworth, the Rev. James Francis, Mr. O. Morgan, Sir E. Salisbury, bart., Rev. T. Williams, &c., and petitions to both houses of Parliament, praying for protection to the church, were

agreed to with great enthusiasm.—*Merthyr Guardian*.

SCOTLAND.

The first church built by the Glasgow Church Building Society, called St. Stephen's, has been destroyed by fire. The Session-house and furniture were preserved from injury, and the pulpit cushions and books got out without being damaged, but the whole interior of the church was burnt to ashes. The fire originated from the stoves being over-heated.—*Glasgow Chron.*

IRELAND.

A circular has been issued from the Treasury, calling on those Irish clergymen who have received relief from the Million Loan to repay the same.

THE MILLION FUND.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled. The petition of the undersigned beneficed clergy in the diocese of Dromore,

Humbly sheweth,—That your lordships' petitioners have been much troubled and perplexed by a demand upon them for payment of the instalments due under the Million Act. That your petitioners beg respectfully to represent to your lordships, that those instalments were repeatedly given up by votes of the legislature; and although the bills including such abandonment did not become law, yet the impression made upon the minds of the landowners and occupiers, by the recorded opinions of both houses of Parliament, was such as to prevent payment on their part of any portion of the instalments. That the advance, when made, purported to be for the quieting of agitation and the soothing of inflamed passions; but no more certain mode of stirring up the worst feelings of the tithe payers could be devised than the enforcement of this demand, which seems also calculated to fall exclusively upon the orderly and peaceful districts, allowing the turbulent and unruly to escape—thus punishing obedience to the law of the land, and allowing a premium for its violation.

That your lordships' petitioners have not recovered the smallest fraction of the instalments, and when they did make a demand for them at the call of the government, two years ago, it was not in any instance complied with.

That if your petitioners, at the present time, took legal steps to enforce such payment, this procedure on their part would excite in their parishioners the greatest odium against their persons, would wholly interfere with their receipt of current income, and would certainly, from change of occupancy and other causes, prove in very many instances unsuccessful.

That, upon the whole, it would be better for your petitioners to endeavour to pay the instalments from their own very limited resources, than, in attempting their collection, to face such deadly evils as they have just referred to.

That several of your petitioners, having lately come into possession of benefices encumbered with instalments, never received the advance on account of which such burden lies upon them.


That the act upon whose authority the present demand was made passed only at the close of the late session of Parliament, allowing no time for petition or remonstrance; while application for the payment of instalments did not reach your lordships' petitioners until after the first day of this present month of February, at which season the advantageous period for collecting money from the landholders had gone by.

That your petitioners humbly entreat the interposition of your lordships, and that you will shield them from the intolerable hardship of being forced to pay money which it is not in their power to collect from those by whom it is originally and really due.

And your lordships' petitioners will ever pray.—*Cork Constitution*.

COLONIAL.

At an ordination held by the Right Rev. the Lord Bishop of the diocese of Barbados and the Leeward Islands, in the cathedral and parish church of St. Michael, in the Island of Barbados, on Friday, the 6th January, (being the festival of the Epiphany,) the Rev. T. Clarke, B.A., of Pembroke College, Cambridge; the Rev. W. A. Beckles, of Codrington College, in the Island of Barbados; and the Rev. S. P. Musson, of the said Codrington College,—were ordained priests. And W. Gill, B.A., of Exeter College, Oxford; J. P. Wall, of Codrington College, in the Island of Barbados; and Thomas Rowe,—were ordained deacons.

On the 13th of January, the Right Rev. the Lord Bishop of the diocese licensed the Rev. T. Clarke, B.A., to perform the office of assistant curate in the parish of Saint Philip, in the Island of Barbados, and particularly in the chapelry of Trinity Chapel, in the said parish. And on the same day, his lordship licensed the Rev. W. Gill, B.A., to perform the office of assistant curate in the parish of Saint Michael, in the Island of Barbados, and particularly in the chapelry of St. Mary's Chapel, in the said parish. And on the same day his lordship licensed the Rev. T. Rowe, to perform the office of assistant curate in the said parish of Saint Michael, and particularly in the district bordering on the Constantine river. 

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NOTICES TO CORRESPONDENTS.

Several books of importance have come too late for careful consideration. It will be curious to see whether, after Mr. Newman's new work on Romanism and Dissent, his usual opponents will tax him with popery. Probably they will. But persons even of half a grain of candour will now know the truth. The Master of Trinity has just published a pamphlet on the effects likely to be produced by the proposed church measures on the Universities. It will require very serious consideration.

The memorials of the Dean and Chapter of Lincoln, and of the Archdeacon and Clergy of Canterbury, are in type, but have been deferred, from press of other matter. As they have appeared in the newspapers, and are only inserted here that they may be preserved as memorials of the deliberate opinion of the collegiate bodies of England, the time at which they appear is of comparatively little importance.

There have been so many important meetings, like that of Hereford, (Sir J. Cotterell in the chair) in defence of the church, in consequence of the attack on church-rates, that it is impossible to notice them all. Many are recorded in the "Events of the Month."

An excellent speech of the Rev. W. D. Willis, as the opening address of the Bath General Instruction Society, is reported in the Bath Chronicle, March 16.

The following have been received:—"N" with verses on "Formality," "The Three Creeds," &c. "J. H. B. M.'s Lines in Keble's Christian Year," "J. M." on Judas Iscariot. "T. S." on our Lord's saying relative to the destruction of the temple. "E. H." on Adult Baptism.

Many thanks for the letter from Falmouth. It could not be used, from press of other matter, &c.; but it states that, in 1835, the rate at Falmouth having been opposed, a rate was made by the churchwardens; and in 1836, the rate was carried in vestry by a majority of three to one! It states also, that the petition from the council against church-rates was got up in such a manner, that one of the council (a conservative) knew nothing of it. That in favour of church-rates was signed by above two hundred, in a few days, almost all of them rate-payers; and in longer time, many more signatures would have been obtained.

The letter of the "Irish Country Curate" has been received, and the writer is thanked most sincerely. It arrived too late for insertion this month.

The iniquitous Bill proposed by Lord Radnor for subjecting the Universities to the tender mercies of Commissioners, was not obtained in time to comment upon it. It seems, however, that it was printed in the "Times," (March 23rd,) so that those interested in it may examine it. But, even in our present condition, surely such a Bill as this will hardly obtain the honour of a serious discussion in the Upper House.

THE
BRITISH MAGAZINE.

MAY 1, 1837.

ORIGINAL PAPERS.

THE "DUBLIN REVIEW," AND LUTHER'S TRANSLATION
OF THE BIBLE.

IN the second number of the "Dublin Review," there is an article headed, "*Versions of the Scripture*," in which the writer has thought proper to touch upon a great number of important and totally distinct questions: the rule of faith held by protestants,—the readiness of the Romish church to translate and circulate the Bible under those restrictions which they may think proper,—the principles on which translations ought to be made,—and the accuracy of certain protestant versions. Perhaps at some future time it may be well to recur to each of these subjects; but the article in question hardly furnishes sufficient occasion for taking up any of the three first in the way in which they should be done to be done satisfactorily. In the meantime, however, as an evidence of the skill and the spirit with which the reviewer has set about his task, a few remarks will here be offered relative to his strictures on one of the protestant versions,—the one, indeed, on which he seems to have bestowed most attention,—that of Luther.

Of this he says—

"We do not know what meaning Mr. Horne attaches to the word, when he says, that not even the *enemies* of Luther durst charge him with ignorance of the Greek and Hebrew languages; nor do we conceive that, in considering the merit of a work, it is a matter of much moment whether the author err from ignorance or malice. But we do know, that the charge of ignorance has been made—and not very unfrequently; and that while numbers have been found to accuse Luther of wilful mis-translation, even his warmest admirers will find it very difficult, in some individual instances, to defend him from the charge of inaccuracy, whatever may have been its cause. No person, who knows the feelings which Luther and Zuingli cherished for each other, will be surprised to find Zuingli charging him with 'changing and re-changing the word of God;' nor could it, perhaps, be expected that he should escape the censure of that unsparing and inexorable critic, Simon. But it is more remarkable that Sebastian Munster did not hesitate to accuse the all-powerful reformer; and it speaks badly for the accuracy of his version, that the Dutch Bible, translated from his German, was formally condemned by a decree of the synod of Dort, [A. D. 1618-19] by which it was also enacted, that a new version from the original should be undertaken in its stead."

VOL. XI.—May, 1837.

The reviewer, however, prefers to general assertions "producing a few specimens from Luther's own work, that each may compare them *with the original*, and form his own judgment accordingly." He chooses them, he says, "from the New Testament, the original of which is more generally understood." I shall take the liberty of following him through his examination, and observe whether the censure which he passes on Luther does not recoil upon his own head.

"In the first epistle to the Corinthians, chapter 9, ver. 5, we read [Douay version,]—'Have we not power to lead about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?'—

"This is a verbal translation of the Greek text.

"Μη οὐκ ἔχομεν ἱξουσιν ἀδελφὴν γυναῖκα περιλαβεῖν; ὡς καὶ οἱ λοιποὶ ἀποστολοὶ καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς;

"The word *γυνή*, as every one knows, sometimes means 'woman' in general; sometimes is restricted to the signification 'wife.' Its meaning, therefore, must be determined by circumstances; but here it is sufficiently evident. St. Paul asks the question obviously in reference both to Barnabas and himself. He has commenced the chapter in the singular number, and he resumes it in the thirteenth verse. If there could be a doubt, as to the force of the plural here, it would be removed by the following verse, in which the 'have we not power,' is resolved by the unequivocal words, '*Barnabas and I alone have we not power?*' Speaking there of *two husbands*, surely he would have introduced two wives also; and does it not follow, for a contrary reason, that when he spoke not of two, but one, *γυναῖκα*, he means not a wife, but an attendant matron, who was to provide for the necessities both of the apostle and his companion? From this single observation—but still more from the general tone of the argument, by which the apostle enforces this right, it appears to us all but evident, that the meaning of *γυνή* cannot be 'wife.' There is nobody, at least, who will not acknowledge that it is extremely doubtful. The authorized version, notwithstanding, following in the steps of Beza, has rendered it, 'a sister a wife.' But this was not enough for Luther. Doubtless, he looked upon it as still obscure, and he relieves his readers from all uncertainty, by rendering it—

"'Haben wir nicht Macht eine Schwester zum Weibe mit umher zu führen, wie die andern apostel, und des Herrn Brüder, und Kephas?'

"*Weibe* by itself was not sufficiently defined. He settles the point, by adding *zum Weibe*, 'for a wife,' or 'as a wife.'

"'Have we not power to lead about a sister as a wife like the other apostles,' &c. Fortunately, the state of life from which he chose his own helpmate rendered any further change in the text unnecessary. The character, *Schwester-weibe*, without the smallest alteration, is perfectly applicable to the professed nun, sister Catherine."

Now, even granting for the moment that a translator is bound to retain all the obscurities which the original presents,—not to a learned reader, but to a person only acquainted with the vernacular; still, even to this utterly false principle the reviewer is not true. The Douay version *is not a verbal translation of the Greek text*. A verbal translation of the Greek text would be: "Have we not power to lead about a sister, a woman, as well as the rest of the apostles," &c. The Douay version is a verbal translation;—not, indeed, of the printed Greek text; not of a single one out of the multitude of extant Greek manuscripts; not of the form in which the passage is cited by the fathers; not of any one of the numerous old versions; but—of the *printed Vulgate*, and *one* Latin manuscript.*

* The MS. is the Codex Harleianus, 1772. The reading by the first hand is *mulierem sororem*, which has been altered by a subsequent one to *sororem mulierem*.

It certainly cannot be proved to mathematical demonstration that *γυναῖκα*, in any given passage, is to be translated *wife* and not *woman*; but that it should be so rendered *here*, is not only shewn by the analogies of language, but rendered probable by the interpretations of the early fathers. If St. Paul had not intended the word *γυναῖκα* to qualify *ἀδελφήν*, he would not have *subjoined* it. *Ἀδελφή*, by itself, would signify "a woman who is a sister"—i. e., "a Christian woman." So St. Paul uses it just before in this very epistle, (chap. vii. 15.) So St. James uses it in his epistle, (chap. ii. 15.) "A sister, a woman," is an expression which the unlearned reader could not possibly understand, although the learned reader could not possibly mistake it. Luther, therefore, conceived himself justified in forsaking the latter, to give the meaning of the passage, of which the Douay version gives neither the meaning nor the letter.

That in this instance the word was taken to mean *wife* in the earliest ages, appears from the fact, that Clemens Alexandrinus* applies this passage (whether rightly or not does not affect the question) to prove that St. Paul was a married man. "Peter and Philip," says he, "were fathers of families, and Philip married his daughters to two husbands. And even Paul does not hesitate, in a certain epistle, to speak of his own consort (*σύζυγον*), whom he did not carry about, to save the incumbrance of attendance, (*διὰ τὸ τῆς ὑπηρεσίας ἐνστοαλές*,") and then proceeds to quote this passage. Tertullian, in one† of his treatises, cites the text as a *proof* that it was lawful for the apostles to marry; and in another,‡ he quotes it in these terms: *non enim habemus potestatem UXORES circumducendi, sicut ceteri apostoli et Cephas?* Have we not the power of leading about *wives*, as the other apostles and Cephas? The reason that St. Paul uses the singular number, "*a wife*," and yet the plural number, "*we*," obviously is, that although he had probably left a wife at home, (see the passage from Clemens quoted above, and compare 1 Cor. vii. 7—32; 2 Cor. xi. 28,) he makes the cause of his companion his own. Unquestionably, the additional expense of maintaining the women was the point of which the Corinthians complained; yet this very circumstance, if there were no other reasons, would make it more probable that these were wives than merely slaves; for such would "an attendant matron, to provide for the necessities both of the apostle and his companion," have been in the days of St. Paul, although, doubtless, the imagination of the reviewer represents her in the light of "a professed nun." Christianity, although it swallowed up all the relations of civil life in the one great feeling that all men were the redeemed of Christ, and prepared the way in course of time to the amelioration of them, yet did not directly destroy them. A Christian slave of a Christian master, although viewed as a brother, did not cease to be a slave, and would not be more chargeable than if both had been pagans.

We now proceed to the next instance selected by the reviewer.

* Stromatt. iii. § 52, 53.

† De Exhortat. Castit. § 8.

‡ De Monogamiâ, § 8.

"After such an instance as the preceding, we can appreciate the motive from which he translated the following text, (1 Tim. iii. 12 :)

"*Διακονοὶ ἔστωσαν μιας γυναίκος ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.*

"Let the deacons be the husbands of one wife, who rule well their children and their own houses."

"The obvious tendency of this precept—one which is also applied to the bishops—is, to exclude from the ministry those who had been twice married, and to make it a 'sine qua non' that they should be 'husbands of but one wife.' Not that they should be married. It is not there the precept lies; but, that they should not have entered that state a second time. But Luther's version is more conformable to his own views.

"Die Diener, lass einen jeglichen seyn eines Weibes Mann, die ihren Kindern wohl vorstehen und ihren eigenen Häusern."

"Let the deacons be (einen jeglichen) each the husband of one wife,' &c.

"Thus he changes a mere negative condition into a direct precept—the precept which he so often repeated, and which he illustrated so well in his own person.

"In the verse immediately preceding (11th,) there is another instance of the dexterity with which he avails himself of the words of scripture to bear out a favourite point. It is a small matter, but a straw will point the direction of the current. St. Paul had been giving instructions as to the qualifications of the deacon. In the 11th verse he adds :

"*Γυναίκας ὡσαύτως σεμνὰς, μὴ διαβολὰς, νηφάλιους, πιστάς ἐν παντί.*

"The women in like manner chaste, not slanderers, but sober, faithful in all things."

"This was a favourable opportunity; and accordingly, he translates it—

"Desselbigen gleichen, ihre Weiber sollen ehrbar seyn, nicht Lasterinnen, nüchtern, treu in allen Dingen."

"Like themselves their wives shall be,' &c.—(Ihre Weiber.)

"Granting that St. Paul, conformably with the early discipline, might have given a precept, such as that which Luther translated, is that enough to warrant the translator in affixing to the words a meaning which they do not bear? Had he said, *τὰς γυναίκας αὐτῶν*, or even *τὰς γυναίκας*, there might have been some colour for the translation. But *γυναίκας*, without the article, undefined and indeterminate, even granting that it might signify 'wives,' does not mean, nor should it be translated, 'their wives.'

At the reviewer's misinterpretation of the expression—*μίας γυναίκος ἄνδρες*—"husbands of one wife," one does not much wonder; but the blunder in the interpretation of the German version would be almost inconceivable, if it were not paralleled immediately afterwards by an equally gross one. Luther's words do not bear the meaning the reviewer assigns to them, but merely forbid the possession of more than one wife. If they are verbally translated into English, an ambiguous form results, which may bear the meaning the reviewer attributes to the German; although an Englishman wishing to express this would probably say, either "let each of the deacons be the husband of one wife;" or, "let the deacons be husbands, each of one wife." In the German, however, there is no such ambiguity; nothing but the prohibition of polygamy can, for an instant, be understood from them.*

* The use of the German words, jeder, jegliche, &c., is analogous to that of the Greek *ἕκαστος* and its derivatives. The English reader will perceive the difference between them and the word which denotes *all* (*alle*, πάντες,) with tolerable distinctness, from Isaiah, liii. 6. Wir gingen *alle* in der Irre, wie Schafe, ein *jeglicher* sahe auf seinen Wege. We have *all* gone astray, like sheep; *each* has turned to his own way.

As for the eleventh verse, which the reviewer presently cites, most persons will think *their wives* (Ihre Weiber) as good a translation as *the wives*, and a better one than *the women*. St. Paul obviously applies his remark entirely to the bishops and deacons, and their families, as is plain from the whole tenour of the passage; and so it was understood in the earliest times.* But the words, "like themselves," are due to the "Dublin Reviewer," who mistakes *Desselbigen gleichen* ("likewise" ὡσαύτως) for *Derselbigen gleichen*, which would mean *like them*—i. e., the said bishops and deacons. And the ignorance exhibited by this blunder is, perhaps, the only argument sufficiently strong to prevent us from attributing such perversions of Luther's meaning as we have already noticed, and still more one which we shall presently notice, to something worse than ignorance.

"But the most remarkable case of all, is that with which he has been so often charged, (Romans, iii. 28:)

"Λογίζομεθα σὺν, πιστεὶ δικαιοῦσθαι ἀνθρώπον χωρὶς ἔργων νόμου.

"For we account a man to be justified by faith without the works of the law."

"This text was the strong hold of his favourite doctrine—justification by faith alone. But it would appear he did not look upon it as sufficiently strong, for he renders it—

"So halten wir es nun, dass der Mensch gerecht werde, ohne des Gesetzes Werke, allein durch das Glauben."

"Hence we maintain that a man becomes righteous without the deeds of the law, through faith alone;" or, to follow the order of the German words, 'alone through faith.'

"The particle *allein*, is utterly destitute of foundation in the text. In itself it is sufficiently unequivocal. But when it is recollected, that it was used by Luther in opposition to the clause, *ohne des Gesetzes Werke*; and as he himself professes, with the full knowledge that it is not found either in the Greek or Latin, there cannot be the smallest doubt as to its tendency, and the intention of the translator scarcely admits of more."

The word *allein*, which forms the ground of this violent attack upon the great reformer, is used in German in two distinct ways. The first of these it is in which the word is used in the passage cited by the reviewer. In this case it may sometimes be rendered by the word "only;" always, perhaps, by the word "but." It opposes the clause to which it is prefixed to that which has preceded; but the opposition is not one of *contrariety*. When this is the case, another word (*sondern*) is used. Thus—*er wollte gern, ALLEIN er kann es nicht*, (he would be glad to do it, *but* he cannot.) Luther's version—"So we hold, then, that man is justified independently of the works of the law, only (or but) by faith,"—is so far from putting faith into an opposition of *contrariety* to works of the law, that it implicitly denies such *contrariety*, by the use of the word *allein* instead of *sondern*, which would imply such an opposition. But the extent to which the reviewer has perverted the passage cannot be fully appreciated, until we have said a few words on the other sense of the word

* The Armenian version has "their wives," and not "the wives;" which, although it is no argument that the translator found a different reading from the received one in the MSS. which he used, does prove the way in which the passage was at that time commonly understood.

allein. For this word is not merely a *conjunction*, but an *adverb*; and in this latter use it makes very different sense of a sentence, according to the place it holds in it. Thus, *allein den Wein trink Ich*, is very different in its meaning from *den Wein allein trink Ich*. The former means, "I drink only wine"—i. e., I drink no beer, ale, &c. The latter means, "I drink wine alone"—i. e., without mixture of water, &c. Now the reviewer appears, first of all, to have thought that the word *allein* was, in this passage, an *adverb*, and not a *conjunction*; and, secondly, to have forgotten that *allein durch das Glauben* is very far from the same thing with *durch das Glauben allein*. If the word could be here taken as an *adverb*, the sense which the reviewer attributes to Luther would require the order, *durch das Glauben allein*, "through faith alone"—i. e., through faith, which is nothing but credence. But the words, in the order in which they are used, could not bear any such meaning: they would affirm that the works of the law are not essential to salvation, as a co-ordinate cause with faith; but they would not convey the slightest notion, (as the reviewer's translation, combined with his note, would make us believe,) that the faith which saves is not as naturally followed by works of holiness as healthy fruits are produced from a healthy tree.*

There is only one other instance quoted by the reviewer, and it is, among all that he has selected, although he himself lays the least stress upon it, that in which the German translation is least faithful to the meaning of the Greek original. It is, Romans, iv. 6—*καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην, χωρὶς ἔργων*. This passage is ill translated in all the authorized versions. Our own is—

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."

The Douay version—

"As David also termeth the blessedness of a man to whom God reputeth justice without works."

Luther's†—

"In which sense David also saith that happiness is only that man's unto whom God imputeth righteousness independently of doing works."

In all three of the cases, the meaning of the word *μακαρισμός* has

* The voluntary or involuntary confusion of these two distinct subjects, "Works considered as the natural effects of Christian faith," and "Works considered as constituting a ground of salvation independent of Christian faith, or of condemnation in spite of it," is the fountain of all the charges which the Romanists bring against Luther and Lutheran protestants. The bold and fiery language (inappropriate and rash as it would be in the present times,) of the great reformer, with reference to the latter of these subjects, has been perversely applied to the former; just as heretics of the first ages did with the words of St. Paul. The passage quoted in the reviewer's note has suffered thus at the hands of Mohler, as have several others, to be found in p. 158 of the *Symbolik*. This perversion, however, perhaps was not perceived by the reviewer, who has obviously not gone into the question himself. The passage which he cites from the "*De Captivitate Babyloniâ*," is not in p. 284, as Mohler gives it, but p. 74; and with the context is well worth consulting.

† Nach welcher weis auch David sagt, dass die Seligkeit sey allein des Menschen; welchem Gott surechnet die Gerechtigkeit, ohne zuthun der Werke.

been unperceived, which is, not "blessedness," but "the expression of blessedness," "congratulation," the act τοῦ μακαρίζειν. St. Paul is alluding to the thirty-second Psalm, which he calls David's μακαρισμός.* Luther, by the insertion of the word *allein* (only†) has certainly departed from the sense of the original, but he has not introduced one inconsistent with it; for the very expression, μακάριος εἶ, implies that the person to whom it is applied is *preeminently* blessed; but the Douay version, besides the obscurity of the expressions, "termeth" and "reputeth," (which, in their context, no person can possibly understand until he has substituted some others for them,) completely conceals the fact, that the apostle is here making a quotation, and giving the substance of it. As for the word *zuthun*, (the doing,) which Luther has also inserted, it was absolutely necessary to the idiom of the language; for *die Gerechtigkeit ohne Werke* would be understood by a German to mean "a righteousness which had nothing to do with good works"—i. e., to which they were foreign;—a notion of righteousness which Romanists are more ready to attribute to Luther than he was to maintain.

These are all the instances of Luther's inaccuracy which the reviewer has thought proper to bring forward. It is hoped that this paper has sufficiently shewn, that in all the cases but one the charge falls to the ground, and that in that one the Romish version is at least as bad as Luther's.

X.

CHURCH OF TOR-MOHUN.

CLOSE to the grounds of Tor Abbey, a foundation which flourished on the fairest spot upon the shores of South Devon, the secluded little church of Tor-Mohun keeps its vigil over many a tombstone. It is not easy to guess when first the villagers of Tor assembled to worship on its site; but, ever since the conquest, history is sufficiently continuous on this subject. Richard Bruer, a follower of the Norman invader, seems to have fixed his abode here; and Lord Bræwer, his descendant, the accomplished favourite of four kings, resided, in 1196, close to the site of the present church. Desiring to dedicate a more costly structure to "The Holy Saviour" than the rural shrine where

* The mode of citation is familiar to the classical scholar. It is the same as that which Strepisades uses in the "Clouds" of Aristophanes:

πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα
ᾄσαι Σιμωνίδου μέλος, τὸν κριδόν, ὡς ἐπ' ἔχθη.

Where the last words are a paraphrastic citation of the song of Simonides, which began—ἐπείαθ' ὁ κριδὸς οὐκ ἀεικέως.

† It might, perhaps, be argued that we have no right to translate *allein* by any stronger word here than *singularly*. We are, however, unwilling to take away any of the strength of the reviewer's objections on merely probable grounds. Yet, if Luther had wished to denote anything but the highest degree of preeminence,—anything like exclusiveness,—he would have said, *nur allein*, or *nur* and not *allein*.

his vassals then assembled, and perhaps to provide them abler teachers than he could otherwise obtain, this noble founded the premonstratense Abbey of Tor, and endowed it with great munificence. Of course the parish church fell immediately into the hands of these new comers, who retained it until the dissolution of their house.

The present structure, however, has slender claims upon the antiquary who expects to find relics of such antiquity. It appears to have been built in the fourteenth century, and that is all that can be said; for modern Vandalism has swept away most architectural notices of its date; the windows, without transoms, but with headings closely approaching the last style of pointed Gothic, were once enriched with painting: one rose in one window alone is left. The curious pulpit was saved from destruction by a neighbouring clergyman, who purchased it for his own church. The skreen was in existence in 1822; it is *not* now. Surely neatness and comfort do not require these sacrifices, and it may be doubted whether every one does not help to break down the healthy feeling which, when we esteem an ancient temple, seems to speak audibly as that voice heard by Adam in the cool of the day, "This is none other than the house of God."

Once this building may have had a beautiful interior. The curious wooden roof of the porch may give some idea of that which probably spanned the nave and aisles; and as the proportions are pleasing, and the small relics of carved work good, the monks of Tor must be acquitted of that carelessness which too often left churches dependent upon monasteries neglected and impoverished; but this fane has a double sorrow. In the days of her beauty, the stained glass tempered every sun ray that stole along her walls, and enhanced many a charm it seemed to veil; but the fate that stripped her of ornament, exposed her to the day.

A few interesting monuments and quaint inscriptions still retain their places. The abbey arms, (a cheveron between three crossiers,) together with those of Brewer, and Mohun, who succeeded him in the lordship of this district, may be traced on some corbels of the east window. The Ridgeway chapel, in the south aisle, exhibits an altar, tomb, and effigies. Another in the chancel marks the resting place of the Carys.

This ancient family, one member of which was Chief Baron of the Exchequer in 1387, another holding the see of Exeter in 1419, still survives the fall of so many that once flourished in this neighbourhood. After the dissolution, when Tor Abbey, like most other conventual property, had changed hands with that restless rapidity which made many wise and sober men believe there was a curse upon improprators, it was purchased by a Cary. Subsequently, the tithes came into the same hands, and thus a coincidence was effected, which, from the history of our landed gentry, appears not singular. On the old Abbey's site—rich with its endowments, may still be seen a family adhering with equal tenacity to the faith and the property of Rome.

Truly, this tale has few redeeming points—none, save that God is

still worshipped—if with less pomp, with more purity—on the very spot where, a thousand years ago, the cry for mercy* rose upon his ear, in the very words that still ascend, and bring back an answer of peace. But there are other charms beside those of memory and sense.

There are features which no one would ascribe to Venus nor Apollo; no, nor to any character that ever trod the stage of this little world with more than common notoriety, which, nevertheless, have a power and beauty of their own. The wife, the friend—they pass unnoticed through the busy crowd; yet, in some eyes, their smile of welcome is more lovely than ever was dream of Phidias or Timanthes. It is even so with many of our village churches, when contemplated in a fitting mood. Wherein their magic lies it is impossible to say. The ancient trees lend their shadows; the ivy and lichen lend their hues; the rustic tombstones their mottos. Few have never felt, when alone at the close of a summer's day, in such situations, something like a wish there to await the resurrection—that if this casket of the soul must be resolved into its elements, it may perish where the soul had enjoyed so much serenity.

The church-yard of Tor is well suited to awaken these reflections; and viewed from the avenue in the Abbey grounds, or entered where the majestic elm spreads its boughs over many a stranger,—lured from home by the deceitful promise of a mild climate, but fated, “like Ajut, never to return,” has almost a peculiar character. Poetry may convey the spirit of the scene, and its associations, better than prose.

* * * * *

The days grow brief—the autumn leaf is yellow on the tree,
And from her summer festival is gone the honey bee;
This fever brand upon my cheek, this brilliance in mine eye,
These pulses, fluttering and weak, declare that I must die.

Yet all is calm and beautiful. I've seen the Arno shine
When rose the moon on Fésols and purple Apennine,
The sapphire wave that rolls to lave Misenum's stormy shore,
And that bright bay, the Italians say, “Behold, and ask no more.”

This sky hath not so deep a blue, this wave is not so clear,
Yet, since the blight hath fallen on me, I'd rather perish here;
A quiet grave at Tor, beneath the far embowering tree,
Where saints are laid, and prayers are said, my resting place shall be.

Oh temper Thou the wintry winds, whom wintry winds obey;
Or let Thy smile the pains beguile that urge my downward way.
Guard me with Thy ne'er closing eye, that marks the sparrow's fall;
Then let the spring flower blossom for my carpet or my pall.

* * * * *

Truly it was a beautiful thought to make the area round our temples the place of sepulture for those who worship in them,—to break the transition from a busy world to the place where God's honour dwelleth, by surrounding our path with signals of death; enabling

* The shorter litany—a formula in universal use throughout the church, being embodied, I believe, in every known liturgy.

those who have departed to speak from the sweet clods of the valley, and remind us that we too are dying. The house of God standing among the graves of men is a fair type of his church, in this realm of death and darkness. It seems evermore to say, "In the world ye shall have tribulation; but in me ye shall have peace." On that consecrated sod have been wept the tears of many generations; in that quiet aisle the tears have been "wiped from off all faces." Around the green surface undulates above the victims of death; but there is the island of immortality.

PETER THE VENERABLE, ABBOT OF CLUGNI.

With an illustrative Map.

"It may be proper just to mention Peter, abbot of Clugny, surnamed the Venerable. That so ignorant and so trifling a writer should have been honoured with a title so magnificent, is one of the strongest marks of the low state of religious knowledge in general at that time."—MILNER.

It may be proper; but really, when I sent the preceding paper to the press, I had no idea of saying anything about the abbot Peter. On the contrary, having been led to say so much more than I at first intended about Clugni, I resolved to get away from that subject, for the present, at least, fearing that my readers would be tired of the very name. I hope that they are aware of my expectation that they may find matter of argument in extracts and anecdotes not less easily, and perhaps more pleasantly, than in systematic arrangements of rules and customs; yet I resolved to be somewhat more methodical in offering a few remarks on what may be called the private reading of the monks, as distinguished from the public reading in the church and refectory. I did not think this necessary in order to rebut the suggestion contained in the motto of the preceding paper, that the monks were kept reading the bible over and over in public, that they might have no opportunity for reading it in private, or for meditating on its contents; but I thought it was a very important part of our subject, and that we had fairly arrived at it. In the former supposition, I am sure that I was right; in the latter, it appears that I was wrong,—for, no sooner had I drawn out a regular skeleton—I. What books did the monks read? II. How did they get them, that is, under what restrictions were they allowed to have the books of the monastery for private use? III. What time had they for private reading? IV. In what places did they read?—No sooner, I say, had I made out this skeleton from Martene's book, "*De Antiquis Monachorum Ritibus*," and set to work very methodically to treat first of the first, than I was turned back by my references to Clugni, and found myself involved in a correspondence of Peter the Venerable. It gave a somewhat different direction to my thoughts, and led me to reflect whether (considering the object of these papers) I ought to say so much about Clugni, without one word of that abbot who is perhaps the only one known, even by name, to many readers of ecclesiastical history, and who is known to many of them only by the sneer of a writer who does not pretend to have

seen a line of his works. I say, "considering the design of these papers," for that is, very principally, to meet the general deductions and broad statements which ignorance, infidelity, prejudice, and party, have all, in their turns, and to their mutual edification, drawn from mistaken words, misunderstood or purposely distorted facts, and even mere falsehoods, for which tiresome investigation can hardly find a shadow of foundation.

The reader may perhaps remember—though, under a full persuasion that he does not, I will repeat it—that the Abbot Hugh, whose history I deserted to follow that of his monk, Ulric, presided over the monastery of Clugni for sixty years. In A.D. 1109, he was succeeded by Pontius de Melgueil, whom it is necessary to mention, not only as a connecting link, but for other reasons which will appear. He was the son of the Count of Melgueil, and is said to have been a godson of Pope Paschal II., and to have been educated at Clugni by his order.* The same writer who tells us this, goes on to inform us that Pontius "was, from his childhood, docile, affable, and steadfast in virtues; of middle stature, and pale-faced." Perhaps his noble birth, his relation to the pope, and these popular qualities, may account for his having been elected, at a very early age, to succeed an abbot, during the latter part of whose very long reign it seems probable that some degree of laxity had crept into the monastery. The fact, however, of his youth at the time of his election, is certain, and it is just to him to state it; though Peter the Venerable, to whom we are indebted for most of what we know about Pontius, allows that, for some years, he conducted himself with moderation and propriety—"satis modeste ac sobrie." But, somehow, (and I really do not know how,) he became involved in disputes with his monks, and, in process of time, ("multis ac diversis casibus vel causis," Peter says, and it was not necessary, when he wrote, to explain,) he contrived, on some ground or other, to quarrel with them all. The dissension, which had been growing for ten years, and which had been kept as quiet and as private as it could be, at length broke out into a public rupture. Pontius hastened to Rome, and begged the pope to allow him to resign his charge. Calixtus would not hear of such a thing; but Pontius was resolute, and prevailed. He then set out for Jerusalem, with a professed intention (if we may credit a succeeding pope, under a vow) to spend the remainder of his days there.† Calixtus informed the monks of Clugni of their abbot's resignation, and directed them to choose another; on which they selected Hugh, prior of Marcigni, a nunnery in the diocese of Autun, already mentioned in the history of Ulric. He held the office only a few months; and on his death, a large assembly, consisting of several bishops and abbots, and a great multitude of monks (multus monachorum populus) chose Petrus Mauricius de Monte-

* Odericus Vitalis says—"Consulis Merguliensis filius Regum et Imperatorum consanguinitate proximus, Paschalis (II.) filiolus, cujus imperio inter Cluniacenses educatus est."—Hist. L. xii. ap. Gal. Chr. IV. 1134.

† Honorius says—"Se perpetuo Jerosolymis victurum voto adstrinxerat."—Gal. Chr. I. 1136.

Buxerio, or Pierre Maurice de Montboissier, or Peter the Venerable, to succeed him. He was of a noble family in Auvergne, and was one of several brothers who filled important stations in the church. Heraclius was archbishop of Lyons; Pontius, abbot of Vezelai; Jordanus, abbot of La Chaise-Dieu; Armannus, prior of Clugni, and afterwards abbot of Maillieu. Peter himself was offered by his parents, in his childhood, at the priory of Soucillanges, or Sauxillanges, (belonging to Clugni, and about thirty miles S.E. of Clermont, in Auvergne,) and, during the abbacy of Pontius at Clugni, he was first prior of Vezelai, and then of Domaine, a considerable cell, dependent on that monastery, but in the diocese of Grenoble.* It was in this character, and when he was about thirty years of age, that he attended the election at Clugni, on the 22nd August, 1122; when, as I have already stated, he was chosen abbot, and received the benediction from the archbishop of Besançon on the same day.

It may well be supposed, that a house divided against itself for ten years had not prospered; and Peter found it in a sad state at his accession. In a document written long after, he says—

“When I was raised to the office, twenty-six years ago, I found a large monastery, religious and famous, but very poor; with great expenses, and, comparatively speaking, scarcely any revenue whatever. There were three hundred monks, or more, and the monastery was not able, from its own resources, to provide for more than one hundred. A crowd of guests, and always an infinite number of poor.”†

By his judicious measures, however, he soon put things in a train for amendment. Old quarrels subsided, and Peace sat quietly waiting for Plenty, when, all at once, with unexpected violence, she was driven from the place. Pontius, it would seem, got tired of living at Jerusalem. He returned to Italy, and set up a little monastery near Ravenna; but this did not succeed, or was perhaps only intended as a temporary residence; and he soon quitted it, and returned to France.

“Having at length,” says the Abbot Peter, “gained information that I was from home, (for I was absent in *Aquitania Secunda*, on the business of Clugni,‡) pretending that he would not come to Clugni, he, nevertheless, by degrees, came nearer and nearer. Having been joined by some deserters from thence, and being supported by the arms of the rabble whom he had collected, he came suddenly to the gates of Clugni. These being forced, and the venerable old Prior Bernard, and the monks, put to flight in all directions, he entered the monastery with that mixed multitude of armed men, even women rushing in along with the rest. Immediately on

* “Qualis fuerit infantia, quantaque assiduitas legendi seu discendi, postea rei probavit eventus. Nam ad tantam scientiæ plenitudinem, Dei gratia, in brevi evectus est, quod in ipsa juventutis adolescentia in Vizeliacensi monasterio seniorum doctor et custos ordinis constitutus est. Quod cum strenue et religiose tenuisset, et novellam plantationem secundum formam religionis sacri eloquii imbre ad plenum irrigasset, promotus est in Priorem de Domina, in quo non est oblitus scientiam et disciplinam, sed magis et magis in Deum proficiens, in annis juvenilibus assidue meditabatur, quod postea in senectute devotus impleteret. Lectioni et orationi vacabat, et ita sapientiæ splendore fulgebat, ut amabilis omnibus orderetur. Suavis eloquio, decorus aspectu, sermone admirabilis, facundia insuperabilis, benignitate singularis, misericordiæ visceribus affluens, universis compatiēbatur.”—Vita, auctore Rudolfo Mon. ejus Discip. ap. D. & M. vi. 1189.

† Baluz. Miscel., tom. V., p. 443.

‡ This is not a very precise statement, as that district includes the dioceses of Bourdeaux, Agen, Angoulême, Saintonge, Poitiers, and Périgieux.

his entrance, he took possession of everything, and those whom he found there he compelled, by threats and torments, to swear fidelity to him. Such as refused, he turned out, or subjected to severe imprisonment. He instantly laid hands on the sacred things. He seized golden crosses, golden tablets,* golden candlesticks, golden censers, and all the other vessels, many in number and of great weight. He also took the most holy chalices, and did not spare the gold and silver reliquaries and shrines, containing the bones of many saints and martyrs. These and the like he melted down into a vast sum of money, with which he invited the knights of the neighbourhood, and all the robbers who were greedy of gain, to the war. Protected by them, he invaded the towns and villages round the monastery; and, endeavouring, in a barbarous manner, to subdue the religious places, [that is, the dependent cells and priories,] he laid waste all that he could with fire and sword. He abstained from no species of warfare; plunder and slaughter, by soldiers hired with consecrated gold, raged everywhere. In this manner, all the summer, from the very beginning of Lent to the beginning of October, was passed, without any respite, of even a few days, from these calamities. During this time, Bernard the prior, already mentioned, and the noble, religious, and great men, were out of Clugni, wherever they could find places more secure; and there they defended themselves, as well as they could, against the attacks of such enemies. Thus, by the inscrutable, but just judgment of God, Satan, being loosed for a time, raged in that holy and most famous house of Clugni; but, according to the book of the blessed Job, 'He that made him, made his sword to approach unto him;† and soon put a happy termination to such great evils. The venerable Pope Calixtus, already mentioned, had departed this life, and had been succeeded by Honorius, who was not his inferior. Hearing of such disorder in so great a monastery, and having sent the Lord Cardinal Peter, as his legate, *a latere*, with whom was joined Hubald, archbishop of Lyons, he condemned Pontius and all the Pontians (as they were then called) with a terrible anathema; but having shortly after appointed a day for both parties to appear before him, for the hearing and decision of that important cause, he cited them by his apostolical letters. All our side obeyed immediately; and, among innumerable priors of monasteries, that one on whose account I insert these particulars, the venerable Prior Matthew, was present. Pontius, although against his will, was there also with his party, and was cited to the trial on the day appointed. As, however, he could not be a party in any suit, nor be canonically subjected to any judgment, while excommunicate, he was ordered first to make satisfaction, and, by so doing, to free himself from the bond with which he had been legally bound. Messengers were sent by the pope, who, in the name of him who sent them, ordered him to make satisfaction for such enormities. This he refused to do; and affirmed that he could not be bound by the anathema of any man living. He would acknowledge that power to belong to St. Peter in heaven, and to him only. The Lord Pope, being still more incensed by such an answer, and all the city being in an uproar, there was an universal outcry that he was not only an excommunicate person, but a schismatic. And because, as has been said, he could not be admitted to trial until the excommunication was taken off, the Lord Pope, by his messengers, desired an answer from those who had come with him, whether they were willing to make the satisfaction which he had refused? They immediately replied that they were prepared to submit to his authority. They all, therefore, entered the palace barefoot; and, publicly confessing themselves guilty, were immediately absolved; and, being absolved, they were admitted to trial, and left nothing unsaid that could be said for themselves, or for him on whose behalf they appeared. On the other side, the venerable Matthew acted as spokesman for the party, and went through the whole business with great wisdom. The pope having heard both sides, instantly rose; and, being accompanied by the whole court of Rome, retired to consider the matter in private. He staid a long while; but, returning with them all, after some hours, he resumed his seat, and commanded the bishop of Porto to pronounce the sentence which had been agreed on. He, as he was directed, pronounced the sentence; and I shall set down his very words:—'The holy Roman and apostolic church,' said he, 'deposes for ever from all ecclesiastical honour and function, Pontius the usurper, the sacrilegious person, the

* That is, what we should call the "boards" of books. See what is said of "excrustation," in No. xiii., March, 1836, p. 256.

† Job, xl. 9.

schismatic, the excommunicate; and has restored to the present abbot (from whom they have been unjustly taken away) Clugni, its monks, and all things pertaining to the said monastery.' This sentence having been given, the contending parties were united, and the body of Clugni being healed, as it were in one moment, this great and protracted storm of evils was appeased."^o

Pontius remained at Rome, where he did not long survive the papal condemnation; and Peter, returning to Clugni, pursued his quiet plans of reform in peace, until circumstances arose which, in a view of the dark ages, with reference to ecclesiastical history, would claim our attention, even if they had not been the immediate occasion of Peter's being exhibited as an ignorant person, the respect entertained for whom is of itself evidence of the irreligion of the age; but, to understand it, we must look back a little.

While Peter was a child, a monk, named Robert, who was prior of the Benedictine monastery of Moutier-la-Celle, close to Troyes,† became abbot of St. Michael's at Tonnere, in the diocese of Langres. That this monastery required some reform, there is reason to believe; and that Robert's ideas of discipline and monastic austerity were unusually strict, is certain. He could not manage the monks, who led

* Bib. Clun., 552. I have said that this is Peter's account; and perhaps we must make some allowance for feeling; other accounts, too general to give any satisfaction, lead us to hope that there were some redeeming qualities about Pontius. At all events, it is quite to our purpose to give a short extract from the Chronicle of Clugni, which may tend to shew that, if he was not himself as much under the influence of the word of God as he should have been, he yet took some pains to preserve the letter of scripture:—"Albert was a monk of St. Hugh, worthy of an honoured memory by those who are fond of copying books, or making them for themselves. For his glory in that volume [*hiatus in M.S.*] is to be found at the entrance of the library of Clugni, which he wrote with the help of Peter, the librarian, also called the rector of the choir, or chanter. For it is that volume of the bible, great, wonderful, and precious for the writing, and the correctness, and also for the binding, adorned with beryl stones, whose eulogy or commendation is written in the same volume, in manner following:—"This book was written by a certain monk of Clugni, previously of Treves, named Albert, by the order and at the expense of the Lord Pontius, the venerable abbot. Peter being also at that time librarian, and providing, according to his office, all things necessary, with joy and diligence. But the father of the aforesaid monk, named Andrew, came with him to Clugni, and both, (that is, the father and son,) through the Holy Spirit's assistance and illumination, received the monastic habit from the holy father Hugh. But the father died long since, at Clugni. Moreover, the aforesaid monk, associating with himself a certain religious brother, named Opizo, read through this book twice, with great diligence, that he might improve it on the authority of other books, and twice he corrected it. Therefore the brother Albert, a sinner, prostrating himself at the feet of the seniors of Clugni, humbly entreats that they would obtain from God, for himself and his father, the pardon of their sins. Amen."—Chron. Clun. ap. Biblioth. Clun., p. 1645.

† Or perhaps it would be more correct to say, in the suburb of Troyes. The reader will find most of the places mentioned in this paper in the little map (or skeleton of a map, or, more properly still, index to a map) which is annexed. It is copied, as to scale and the site of places, from the map of France published by the Society for Promoting Useful Knowledge; but instead of roads, rivers, and departments, I have marked the boundaries of dioceses. These are reduced (without any pretence of minute accuracy) from the Gallia Christiana, and from that work, and M. Bonne's map of France, in the Abbé Grenet's Atlas Portatif, some places are inserted. Whether *Coulanges* is the ancient *Colan*, and *Riccy le Haut*, the ancient *Haut*, I do not pretend to determine; but it seems to me so probable, that I have put them in. Perhaps I need not say that the suffragan sees are united to their metropolitans by a dotted line.

him a sad life; and he was tempted to listen to the invitation of some recluses in the desert of Colan, to whom his austerities seem to have recommended him, and who wished him to come and take the government of them. The prior of St. Michael's, however, and some of the elder monks, were unwilling to lose him; and, to please them, he agreed to stay there, and to confine himself to epistolary correspondence with the hermits. But it would not do: after a while, the conduct of the greater part of the monks (that is, I believe, their insubordination and refusal to submit to certain strict regulations, for I do not see any charge of immoral conduct, and in writing on such a subject it is necessary to say so,) drove him away. Why he did not then go to the hermits, I do not know; but, in fact, he returned to the monastery where he had been brought up, and of which, as I have said, he had been prior. From thence he was soon sent to take charge of the monastery of St. Aigulph, at Provins, which was dependent on Moutier-la-Celle. The solitaries of Colan, however, did not choose that he should escape them so. I do not find that they said anything to him, but they applied to the pope, and got an order directed to the abbot of Moutier-la-Celle, directing him to give up Robert to them, on the ground that they had elected him as their superior; and in this he appears to have very cheerfully acquiesced. He accompanied his new subjects to their desert; but, finding it to be a very unhealthy place, he transplanted them to the forest of Molesme. There they built cells with the branches of trees, and an oratory, dedicated to the Holy Trinity, and for some time went on very well. But it seems that some of their rich neighbours, who admired their zeal and self-denial, destroyed, or at least diminished, both those virtues, by the presents which they heaped upon them; and the monks of Molesme, when they became comparatively rich, were as hard to govern as those of Tonnere. At all events, Robert could not keep them up to what he considered the proper standard in ascetic life, and he fairly ran away from them to some recluses in a solitude called Haut. These seem to have been simple, industrious men, who lived by the labour of their hands, in great harmony, and they considered Robert such an acquisition, that they chose him for their abbot. But the monks of Molesme did not choose to part with him; and having succeeded so well before, they again applied to the pope (and this time to the bishop of Langres also) to order him back. Their request was granted, and he returned; but there is too much reason to fear that their anxiety to regain him arose chiefly from secular motives, and indeed it may be well imagined that both their character and revenue suffered from its being known that they had driven him away. Things, therefore, soon became as bad as before. The greater part of the monks were ungovernable; but there were some who felt conscientiously distressed by the consideration that they were not living in conformity with the rule of their order, which they daily heard read in their chapter, and which they had bound themselves to obey. They conferred among themselves on the best means of remedying the evil, and relieving their consciences; but the matter soon transpired, and the other monks took

the alarm, and opposed them with all their might. Under these circumstances, they thought it would be best to retire, and seek for some place where they might serve God according to their consciences, without such disturbances. They asked the abbot's permission; and he not only granted it, but expressed his willingness to accompany them. In order to this with perfect regularity, he took six of them with him to Lyons, in order to explain the matter to the archbishop, (who was also legate of the Holy See,) and to obtain his sanction. He stated his wish to institute an exact practice of the rule of St. Benedict, such as he had found himself unable to produce at Molesme, which he desired permission to quit; and he obtained from the archbishop letters patent, approving his design, and counselling him to persevere in his holy resolution.* Returning to Molesme, he selected those monks who were most zealous for exact discipline, and with them, to the number of twenty, he set out to form a new settlement. He fixed (I know not why) on a desert spot in the diocese of Chalons-sur-Saone, about five leagues south of Dijon; and there, on Palm-Sunday, in the year 1098, being St. Benedict's day, and the 2nd of March, he and his companions settled down in that place, and so laid the foundation of that monastery, and of that order, from whence were to issue unnumbered popes, cardinals, and prelates, to say nothing of more than three thousand affiliated monasteries.

But when Robert had thus founded what he named the new monastery, afterwards called the monastery of Citeaux, he could not stay there; and whether he should be called the first Cistercian abbot is a point which has been disputed, and in which writers vary. However, it is certain that, before he had been long there, he was reclaimed by his old subjects at Molesme, who made a fresh application to the pope, and were again successful. They seem to have felt that there was no living with him, nor without him; and they set off to Rome, where Urban II. was then holding a council. By great clamour and vehement importunity, as the pope says, they prevailed on him to restore their abbot; and he wrote a letter to the archbishop of Lyons desiring him to manage the business.† Robert accordingly returned to Molesme, where he presided during the rest of his life; and Alberic became abbot of Citeaux. He framed some regulations for the government of the monastery, which are still extant, and which partake of the austere character which he (as well as Robert) had endeavoured to give to monasticism at Molesme. After he had governed for nine years and a half, he was, in the year 1109, succeeded by our countryman, Stephen Harding, who was also one of the

* The Archbishop says—"Vos in nostra præsentia adstitisse, ac Regulæ Beatissimi Benedicti, quam illic hucusque tepide ac negligenter in eodem monasterio tenueratis, arctius deinceps atque perfectius inhærere velle professos fuisse," &c.—Exord. c. ii. ap. Monast.

† The pope begins his letter by saying, "Molismensium fratrum magnum in Concilio clamorem accessimus, abbatibus sui reditum vehementius postulantium. Dicebant animam religionem in suo choro eversam, seque pro abbatibus illius abrentia odio apud principes et ceteros vicinos haberi."—Ep. xx., Conc. x., 444.

original settlers.* In fact, they had not gained a single recruit, and so many of their number had died, during the first fifteen years from the foundation, that there was some apprehension that the community would become extinct, when, all at once, it received an accession of more than its original number. In 1113, St. Bernard, who was then but twenty-two years of age, brought with him thirty companions, and seems to have had the power of making men fall in love with that rigorous and austere mode of life which, though hitherto persevered in by its originators, had been so repulsive to all others. Cîteaux revived,—it flourished,—it sent forth its branches, and before it was fifty years old it numbered more than five hundred affiliated abbeys. It is not necessary to give a detailed account of all and each of them; but it would be uncourteous not to name the “*quatre premières filles*.” Stephen Harding, who seems to have had ideas of centralization which would not have disgraced a more enlightened age, and who seems almost as if he had anticipated the extensive increase of the order, published what he denominated a “*Charta Caritatis*.” It is a brief set of regulations, chiefly designed to promote uniformity in the understanding and practice of the rule of St. Benedict in the Cistercian monasteries, and to guide the mutual connexion, dependence, and intercourse between them.† To the “*quatuor primi abbates*” of the order is given the honour of being the visitors of the chief monastery of Cîteaux, and of governing it during vacancies. These four filiations were, first, Ferté sur Groué, in 1113; secondly, Pontigny, in the year following; thirdly, Clairvaux, in 1115; and, fourthly, in the same year, Morimond.

There is no need to enter into details about it—no necessity to trace Cistercian history from St. Michael's at Tonnere to La Trappe,‡ in order to shew that the spirit of the order was austere and ascetic. No doubt it was originally, in its conception and first spirit, a plan of reform; and if it was not meant particularly and pointedly to reflect

* I do not like to mention him without saying that the great Bible, in six volumes, which he caused to be written, and which, by the help of learned Jews, he collated with Hebrew MSS., was at Cîteaux, little more than a hundred years ago, and is, I presume, still in existence.—See I. Voy. Lit., 221; Gal. Chr. iv., 964.

† See Paris, Nomast. Cist., 65.

‡ Of course I mean La Trappe in the days of De Rancé, for the monastery was one of the earliest affiliations of Cîteaux. That reformer had, I believe, no idea of going beyond what he considered (and, I believe, rightly) as required by the Cistercian order. Perhaps he mistook in that point in which he differed from Robert. He desired to reform the Cistercian order, and might have had better success if, instead of setting about it under that name, he had founded a new order, as Robert did. Fuller is not a writer whom I would quote as an authority about “the several orders of monks and nuns,” but a remark of his in his attempt “confusedly to shovel up these vermin,” contains much truth and much history:—“As mercers, when their old stuffs begin to tire in sale, refresh them with new names to make them more vendible; so when the Benedictines waxed stale in the world, the same order was set forth in a new edition, corrected and amended, under the names, first, of Cluniacks—these were Benedictines sifted through a finer search, with some additional inventions imposed upon them by Odo, abbot of Clugni, in Burgundy, who lived, Anno Domini 913. . . . Secondly, Cistercians, so called from one Robert, living in Cistercium, in Burgundy aforesaid; he the second time refined the drossie Benedictines,” &c.—Ch. Hist., b. vi., p. 266.

on Clugni and its connexions, yet it can hardly be wondered at that jealousies arose. I hope that I do them no injustice by the suggestion, but really I have wondered why these monks of Molesme should travel a distance of, I suppose, at least seventy or eighty miles, to set themselves down in a swampy thicket,* so bad that, after a short time, they were obliged to remove a quarter of a league, unless it was that all that distance brought them almost as much nearer to Clugni. Surely, whatever nicety of taste they might have in such matters, they might have been accommodated with a suitable wood or wilderness nearer home. If that was really all they wanted, surely they must have seen "*quod petis est hic*" inscribed in characters not to be overlooked or mistaken, on some part or other of almost every league which they travelled. I do not dispute that Alberic might dream that the Virgin Mary directed that his monks should wear white garments; but it leads me to suspect that he might have been thinking on the matter when he was awake; though even then, perhaps, not because the monks of Clugni wore black ones. Nor do I say that he was thinking of the fine chandelier, composed of brass, gold, and silver, which hung from the roof of the church at Clugni, when he gave special directions that the Cistercians should have none but iron candlesticks in their churches; nor that he meant to be personal in the minute directions which he gave respecting various little matters, in which grounds of accusation against the monks of Clugni were afterwards found; but it seems impossible not to believe that there was, from the first, something like a design on the part of the Cistercians to reform (not to say rival, or humble) the monks of Clugni.

Be this as it may, jealousies did arise: the Cistercians murmured that the Cluniacs were lax, and the Cluniacs hinted that the Cistercians were upstart pharisees; and in the course of a few years these feelings had become strong, undisguised, and even noisy. Look for a moment at the real state of things:—during that period, Bernard, at the age of four-and-twenty, in the ardour of youthful zeal, and in the practice of austerities which he lived to regret and condemn, had set out in the government of one of the first offsets of a severe order, even younger than himself; while Pontius, probably not much his senior, was at the head of a monastery nearly two hundred years old, where, perhaps, the protracted abbacy of his predecessor, or the mere lapse of time, had produced some relaxation, and where, during his dissensions with his monks, every kind and consequence of misrule might naturally be expected. By the time that Bernard had been ten years at Clairvaux, (that is, in the year 1125, just when Peter was settling down quietly at Clugni, after the irruption of Pontius,) William, abbot of St. Thierry's, near Rheims, one of Bernard's dearest and most intimate friends, and himself a Cluniac, urged him to publish some statement on the subject; letting people know authentically what he had and what he had not said about it, and what charges the Cistercians really did mean to bring

* "*Qui locus in Episcopatu Cabilonensi situs, et præ nemoris, spinarumque tunc temporis opacitate accessui hominum insolitus, a solis feris inhabitabatur.*"—Exord. c. iii., ap. Nomast. Cisterc.

against their Cluniac brethren. Bernard accordingly put forth what is called his apology, but what is, in fact, a vehement attack on the monks of Clugni.

That this work contains much important truth and much fervent eloquence, and that it was dictated by a fine zeal for the glory of God and the welfare of his church, Bernard's enemies will scarcely venture to deny; but that it was vehement beyond the occasion, that his zeal for God was not merely intemperate, but misguided (as such intemperate zeal too frequently is) into something too much like judging another man's servant, even his friends must admit. The tone is like that which we expect from a man who would think it wrong to write in anger, but who tells us (and very sincerely) "I am not angry, but I certainly *do* feel very much hurt." In fact, this is so apparent, and this tone in an aggressor, who might rather have been expected to write with feelings of quiet self-complacency, is so singular, that I cannot help noticing a circumstance which, if it does not entirely excuse, may perhaps account for some appearance of personal feeling in the matter. A young cousin of St. Bernard, named Robert, for whom he seems to have had a most tender and paternal affection, had accompanied or followed him to Cîteaux, during the time that Pontius governed the abbey of Clugni. This latter monastery claimed him; on the ground that his parents had promised (not, St. Bernard contends, offered) him there in his infancy; and the prior of Clugni came to Cîteaux, and persuaded the youth to quit the place, and enter the monastery for which he had been originally destined. Their claim to him was affirmed by the pope, on an *ex-parte* statement, if we may place entire reliance on St. Bernard's account of the matter, in a letter which he wrote to the youth, with the hope of moving him to a voluntary return. This letter is a singular composition of wrath and tenderness; of rebuke to the youth, whom he treats as a prodigal gone to indulge in riotous living, and of self-reproach for the harsh enforcement of austerities such as he might have known that a lad, brought up in the softness of secular life, could not bear. And as to the prior of Clugni (*magnus quidam prior, ab ipso principe priorum: foris quidem apparet in vestimentis ovium, intrinsecus autem lupus rapax,*) and his monastery, they are treated with all the bitterness of bereaved affection. But it was in vain; as long as Pontius remained abbot of Clugni, Robert was not to be regained. When, however, Peter succeeded him, he gratified his friend Bernard by restoring his kinsman, who expiated, we may hope, a comparatively short absence by sixty-seven years of submission to the Cistercian order.

That Bernard had forgotten all about this when he wrote his Apology—that he did not naturally feel bound to follow up and support the charges which he had made in that letter—and that he did not bring to the work some of the feelings which had been so strongly excited, is more than can be believed; and, as I have already said, the Apology is a vehement invective. It would exceed the bounds of this paper even to mention the charges which he makes; but, as people in the present day form the most gross ideas on the least hint of irregularity in a monastery, I must just say, that he charges them

with nothing which in the common and gross sense of the term we should call immorality, nothing more nearly approaching to it than such a degree of luxury in eating, and drinking, and dress, and in the ornament of their buildings, as he considered inconsistent with strict monastic life. It is as Benedictine monks, it is for their Benedictine irregularities, and for departures from the rule which they professed, (that is, however, we must recollect, for perjury,) that Bernard attacks them. In fact, Milner is in some sort a voucher for this; for, from Peter's reply, he characterizes the matters in dispute as "frivolous punctilios and insignificant ceremonies." His testimony as to the merits of the case may be admitted, though he happened to mistake between the plaintiff and defendant; for it is quite obvious that Bernard was the aggressor, and that Peter was only replying to his charges; that Bernard was the person insisting on punctilios, and that Peter was in some cases repelling charges of perjury, and in others asserting his Christian liberty, and claiming a right to modify such small matters according to his discretion. This is, I say, obvious; and if it should not immediately appear so to any reader, I hope to make it plain; for the contention and correspondence of two such persons, and so situated, as Bernard and Peter, is quite worthy of further discussion.

In the meantime, it may be right to explain how the historian from whom I have borrowed my motto came to entertain the opinion which is there expressed. He was too much in the habit of forming his opinion of authors from the brief accounts and extracts which he found in the English translation of Dupin's *Bibliothèque des Auteurs Ecclesiastiques*,* to which work he very honestly refers us on the present occasion. The works of Peter he does not profess to have seen. As printed in the *Bibliotheca Cluniacensis* they extend from col. 621 to col. 1376,—that is to say, they occupy about 377 folio pages, which are not, I believe, defrauded of their full measure by a single note. Dupin's account of the life and writings of Peter, in this English translation, does not fill quite seven folio pages, not so large, but, owing to a smaller type, containing rather more than an equal number of the others. Of these seven pages, a large, though I do not know that we should say a disproportionate, share is given to an abstract

* I do not know how far this translation is faithful, not being much acquainted either with it or with the original work; and I shall be very much obliged to any one who can communicate the history of this version. I have seen two or three persons named as translators, but, I suspect, incorrectly. The tenth volume, with which we are at present concerned, is, as far as I see, anonymous; and so is the ninth: but the eighth is dedicated to the Bishop of London, by William Jones, in terms which distinctly imply that he was the translator. Some of his notes look as if he might be the person whom Watt mentions as the author of a "Poem on the Rise, Progress, and present State of the New Reformation. Lond. 1691, fol." Whoever he was, I cannot help suspecting, from the little which I have seen, that he was not very familiar with ecclesiastical matters and language. In this present article he tells us that Peter wrote "Several pieces of prose," which he certainly did (and perhaps without being aware of it). But the translator (for the mistake can hardly be Dupin's) does not seem to have known that a *prose* was something in verse—especially as he goes on to say that Peter wrote "a discourse in *prose* on the Virgin Mary."

of the letter which Peter wrote in reply to Bernard's Apology. Dupin naturally thought this letter one of the most curious among nearly two hundred of Peter's which are extant; and the abstract which he gave of it, including the translator's addition, occupies exactly two pages out of the seven. Yet, long as it is, this is a very brief abstract of Peter's long letter, and, compared with it, little more than a table of contents, stating the points in dispute. Mr. William Jones, in all probability, knew nothing about the matter but what he found in Dupin, and did not consider that Peter was replying to the particulars of a charge of perjury, urged with great heat by a man whose character and station made it necessary that every such charge should be fairly met and discussed. He only thought, perhaps, that the bookseller who employed him wanted to have Dupin's work turned out of French into English, as he tells us that Peter "procured the Alcoran to be turned out of Arabick into Latin;" and having learned and taught his readers in the foregoing chapter that St. Bernard "touches the heart with his movements," he perhaps expected to produce the same effect in the present case (or, more probably, took the opportunity of shewing his zealous protestantism,) by annexing to this abstract what might be called a note, if it were not inserted in the text in manner and form following:—

[And now upon this whole debate or controversie between the monks of Cisteaux and those of Cluny, we cannot forbear making this one remark, that, according to our old coarse English proverb, here has been a great cry but little wool; a great noise and clamour about the externals, but scarce one word said, pro or con, about the internals, of religion; which sufficiently shews, that when men are once wedded to any party in religion, their greatest heats happen about the circumstantialities of religion to which that party adheres, and that they have little or no concern for the fundamentals of the truly catholic and Christian church.]

This passage, printed almost entirely in italics, probably caught Milner's eye as he turned over Dupin; and it is perhaps owing to this effusion of Mr. William Jones that Peter owes the notice which he received from the historian. It is evidently on this suggestion, and almost in the language, of Mr. Jones, that Milner says, "He takes large pains to vindicate the manners and customs of his monastery from objections, and in doing this he is so verbose and circumstantial, that he may seem to have placed the essence of Christianity in frivolous punctilios and insignificant ceremonies."* It is not wonderful that, in the practice of these *sortes Dupinianæ*, Milner sometimes formed wrong opinions respecting the character and writings of authors of whose history and works he knew nothing. If the matter is to be decided by a casual dip, it should at least be made in the author's own works; and who will venture to say that Peter would have been pilloried as an ignorant and trifling writer, if Milner had happened to open on col. 865, and to have read in one of his epistles, "Libri, et MAXIME AUGUSTINIANI, ut nosti, apud nos AURO PRECIOSIORES sunt"?

* Cent. XII., c. viii.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 385.)

THE series of extracts now continued through the archiepiscopate of Bancroft, was interrupted in the last number in order to point out, before leaving the reigns of the Tudors, the momentous interests that were at stake in some of the conflicts which, under Queen Elizabeth, the archbishop had to maintain against the influence of the "temporal lords" in the disposal of the higher church preferments. The struggles for the appointment to the Mastership of the Temple (in 1584) and to the see of London (1597), seemed to require particular notice. The importance of the latter more especially was incalculable; and we are hardly aware to how great an extent, and in how many ways, (amongst others, in regard to our invaluable translation of the Bible,) we are indebted to Archbishop Whitgift for securing Bancroft, to the exclusion of "the learned, but morose, Hugh Broughton,"* for the important post from which his rise was easy, through the favour of King James, to the archiepiscopal throne of Canterbury. The extracts now given will contain the history of his elevation, and trace the influence which he exercised with the sovereign in the disposal of ecclesiastical offices.† A few lines are repeated at the head of the following extracts, in order to connect them the better with those which have gone before.

* The difficulty referred to in a note inserted in the last number (p. 385), of reconciling Heylyn's statement respecting Hugh Broughton with that of Strype, may be removed by comparing Heylyn's *Life of Laud*, pp. 25, 26. "The Calvinists," he there observes, "are subdivided into three opinions," which he there explains more fully; so that Broughton might seem to maintain a doctrine at variance with "the opinion of Geneva," (Strype's *Whitgift*, p. 502,) and yet oppose the doctrine of the church of England, as set forth by Bishop Bilson, against that of "Calvin and the Genevian English." As to Strype's representation of the matter as though Broughton had brought Whitgift &c. over to his way of thinking, it rests upon Broughton's own statements, (Strype, p. 482;) and how much credit is to be attributed to these may be judged from what Hooker says of the report, that, in regard to another point, he had "fully satisfied" Dr. Reynolds, who had "now assented unto him." (Vid. sup. p. 383.) Upon the point now in question, he had the same Dr. Reynolds, as well as Dr. Bancroft and the archbishop, opposed to him. (Strype, p. 431.) The archbishop seems, with his accustomed mildness, to have signified that he "resisted him not," as this "morose" scholar so vehemently complained.

Erratum in the last Number, p. 384, line 29.—The sentence, "Hooker, whose own deep Hebrew learning probably," &c., should read thus: "Hooker, whose own deep Hebrew learning had obtained for him such commendations of his excellent knowledge in that tongue that he was appointed to read the public lecture at Oxford during the illness of Mr. Kingsmill, the Rutgers Professor, as his friend Dr. Saravia's Hebrew learning probably," &c.

† Those which are given in a note, and which relate to preferments in the church in Scotland, will appear of great importance, when compared with the traces which will be found in the sequel of the influence of a different system, as adopted in the early part of the following reign.

KING JAMES I. (ARCHBISHOP WHITGIFT).—"He (the Archbishop) lived and died in great reputation, and particularly happy in being highly esteemed for his wisdom, learning, and piety, by both his sovereigns, Queen Elizabeth and King James, who both consulted with him in all matters of the church, and in making laws and ordinances for the well-governing of it, and likewise in taking always his advice for proper men to be placed in the chief preferments of it. . . . In which respect, as he took part with Hooker, and at the council table against the complaints and informations of Travers, as before is said, so he received into his service Mr. Samuel Harsnet, then being one of the Fellows of Pembroke Hall, who, in a sermon preached at St. Paul's Cross, the 27th of October, 1584, had so dissected the whole Zuinglian doctrines of reprobation, as made it seem ugly in the ears of his auditors, as afterwards in the eyes of all spectators, when it came to be printed; which man he did not only entertain as his chaplain at large, but used his service in his house as a servant in ordinary, employed him in many of his affairs, and, finally, commended him to the care of King James, by whom he was first made Master of Pembroke Hall, and afterwards preferred to the see of Chichester, from thence translated to Norwich, and at last to York."*

In March following (1603) Archbishop Hutton, (of York,) in a letter to him, (Bishop Matthew, of Durham,) dated at Bishopthorp, March 7th, condoling with him for the great loss the church was like to sustain by the death of Archbishop Whitgift, has the following expressions:—"God move his majesty's royal and religious heart (the sooner the better) to make special choice of some one to succeed him; and I think that either your lordship or my lord of Winchester (Bilson) is like to have the place. Albeit, the dealing with the sec. (secular) priests against the Jesuits in her majesty's time is now said to be a good service, and that it was done only to advance his majesty's title against the Spanish faction."†

Bishop Bancroft, accordingly, who is alluded to in the last sentence, (vid. inf.) "was nominated, Oct. 9th, 1604, to succeed the archbishop‡ in that high dignity, to which he was elected Nov. 17th, and confirmed in Lambeth Chapel Dec. 10th." Let us now hear what one says of him whose affection to the order of bishops was now much boasted of:—"He came to all his preferments very clearly, without prejudice or spoil of his churches; that by means of the Lord Chancellor Hatton, whose chaplain he was, Queen Elizabeth came to take knowledge of his wisdom and sufficiency, especially from his writings against the Genevising and sectising ministers, of which King James also had heard, so as he became a favourite to both those princes and to the state. The seditious sectaries maligned him in libels and rhymes, laying on him the imputation of papistry, for which some were punished in the Star Chamber; but he was so far from being popishly affected, that it may be truly affirmed, the greatest blow which the papists received in all Queen Elizabeth's time came from his hand, or at least from his head; for he, having wisely observed the emulation between the secular priests and Jesuits, found means to set them one against another, Watson against Parsons, so he divided their languages as scarcely they can understand one another yet. In the disputations at Hampton Court, King James found him both learned and stout, and took such a liking of him, that, passing by the bishops of Winchester (Bilson) and Durham (Matthew), both men of eminent learning and merits,

* Heylyn's History of the Presbyterians, pp. 343, 4.

† Le Neve's Protestant Archbishops of York, p. 106, comp.; Strype's Whitgift, Appendix No. xlviii.

‡ Whose "faithful chaplain" he had been, and, in 1584, "*recommended by the archbishop, for the Deanery of Gloucester.*" (Strype's Annals, book i. chap. xix., vol. iii. p. 229.)

he made choice of *Bishop Bancroft* for the filling up the then vacant see of Canterbury, as a man more exercised in affairs of state.*

(*ARCHBISHOP BANCROFT*.)—"In the beginning of the reign of King James, (by the power and mediation of *Archbishop Bancroft*,) he (*Doctor Richard Neile*) was made clerk of the closet to that king, that, standing continually at his elbow, he might be ready to perform good offices to the church and churchmen; and he discharged his trust so well, that though he lost the love of some of the courtiers, who were too visibly inclined to the puritan faction, yet he gained the favour of his master, by whom he was preferred to the deanery of Westminster, and afterwards successively to the richest in the kingdom, which shews that there was in him something more than ordinary which made that king so bountiful and gracious to him."† He was "a man who very well understood the constitution of the church of England, though otherwise not so eminent in all parts of learning as some of the bishops of his time. But what he wanted in himself he made good in the choice of his servants, having more able men about him from time to time than any other of that age. Amongst which (not to reckon Land, of whom now I speak) were *Doctor Augustine Linsell, Bishop of Hereford*; *Dr. Thomas Jackson, President of Corpus Christi College in Exon, and Dean of Peterborough*; *Dr. John Cozen, Prebend of Durham, and Dean of Peterborough* after Jackson; *Dr. Benjamin Lang, Master of Pembroke Hall in Cambridge, and Dean of Rochester*; *Dr. Robert Newell, his half brother, Prebend of Westminster and Durham, and Archdeacon of Buckingham*; *Dr. Gabriel Clarke, Prebend and Archdeacon of Durham*; *Dr. Eliazer Duncum, one of the Prebends of Durham*; also, *Mr. Barlow, a right solid man, but not possessed of any dignity in the church to my best remembrance; and some others of good note, whose names and titles I cannot presently call to mind. . . . None of his chaplains were received so much into his counsels as Dr. Laud, whom he found both an active and a trusty servant, as afterwards a most constant and faithful friend upon all occasions. . . . The bishop, before his going off from the Deanery of Westminster, which he held in commendam with his bishopric of Rochester, obtained for him of King James (to whom not otherwise known but by his recommendation) the reversion of a prebend in that church, which, though it fell not to him until ten years after, yet it fell at last, and thereby neighboured him to the court."*

"In 1606, he (*Dr. Morton*) took the degree of D.D., which brought him into the acquaintance and esteem of *Dr. John Overall, the Regius Professor at Cambridge*. About the same time he was sworn Chaplain in Ordinary to King James, and by him presented to the Deanery of Gloucester, (June 22nd, 1607,) through *Archbishop Bancroft's recommendation*."

"But while these things were in agitation, there happened a great alteration in the church of England, by the death of the most reverend *Archbishop Bancroft*, who died on the second of November, 1610, and with whom died the uniformity of the church of England. A man he was of eminent parts, and of a most undaunted spirit; one who well knew his work and did it. When chaplain only to the Lord Chancellor Hatton, he pieced himself with *Dr. Whitgift*, not long after his first coming to the see of Canterbury, to whom he proved a great support in gaining the Lord Chancellor for him, by whose assistance he was enabled to hold out against the overruling power of the Earl of Leicester, the patron-general of the faction. In the year 1588, he preached a sermon at St. Paul's Cross, and therein made an open declaration of those manifold dangers which the prevalency of that faction would bring upon the church and state, if they might be suffered; which blow he followed in a

* *Le Neve's Protestant Archbishops of Canterbury*, p. 80.

† *Heylyn's History of the Presbyterians*, p. 55.

‡ *Heylyn's Life of Laud*, pp. 54, 55.

§ See *Life by Barwick*, p. 26, *Biog. Brit.*

book entitled, 'Dangerous Positions and Proceedings,' &c. . . . And in that book he made such a perfect discovery of their plots and practices, and so anatomized them in every part, that he made them odious unto those who before had been their greatest patrons. In the year 1593, he published another treatise, entitled, 'A Survey of the Pretended Holy Discipline,' in which he so dissected the whole body of Calvin's presbyterial platform, shewing the incoherencies of it in itself, and the inconsistencies thereof with monarchical government, that he took off the edge of many (*and those great ones too*) who had not only seemed to like it, but had longed for it. The plot was so laid down by Whitgift, that at the same time there should come out two other books, the one written by Dr. Thomas Bilson, warden of the college near Winton, for proof of the antiquity and perpetual government of the church by bishops; the other by Dr. Richard Cosens, a right learned civilian, in justification of the proceedings in the ecclesiastical courts. By which four books the Puritan faction was so muzzled, that they were not able to back in a long time after; *nor do they want their several and just rewards for such good performances*, Bilson being first made *Bishop of Worcester*, and not long after *Bishop of Winton*; Bancroft advanced to the see of London, and Dr. Cosens Vicar-General and Dean of the Arches.* . . . And knowing how much the

* "It was about this time (1597) that Dr. Richard Bancroft, Bishop of London, began to run a constant course of correspondence with the King of Scots, whom he beheld as the undoubted heir and successor of the Queen then reigning. And well considering how conducive it was to the peace of both kingdoms, that they should both be governed in one form of ecclesiastical policy, he chalked him out a ready way by which he might restore episcopacy to the kirk of Scotland. To which end, as the king had gained the liberty in the last assembly to question and dispute the government then by law established, and gained a power of *nominating* ministers in the principal cities, so in the next they gratified him in this point, &c. . . . But that which made most towards his purpose was, the appointing of thirteen of their number to attend his majesty, as the commissioners of the kirk, whom we may call the high commissioners of Scotland, the king's ecclesiastical council, the seminary of the future bishops, to whom they gave authority for the planting of the churches in Edinburgh, St. Andrews, Dundee, &c.

"After these preparations comes a parliament. . . . And he so managed the affair to his own advantage, that he obtained an act to pass to this effect—viz., that such pastors and ministers as his majesty should please to provide to the place, dignity, and title of a bishop, abbot, or other prelate, at any time, should have voice in parliament. . . . It was resolved also, that the election of the persons should belong partly to the king and partly to the church. But as to the manner of the election, &c. . . these points were left to be considered of at better leisure. . . . [1598.] First, for the manner of elections: That for each prelate that was void, the church should nominate six persons, and the king chuse one; and that if his Majesty should like none of that number, six others should be named by the church, of which his majesty was to chuse one without further refusal. . . . Nothing now [1599] remained but the nominating of some able persons to possess those prelates which either were vacant at that time, or actually in the king's disposing."—(Heylyn's History of the Presbyterians, pp. 355—9.)

"Episcopacy, therefore, now [1610] began to gain ground, (Guthry, p. 13.) and James was very careful in the selection of the men whom he advanced, *consulting the older bishops*, and bringing forward such men only as were suited to promote the real interests of the church. It was by these steps that the assembly of St. Andrews was enabled to consult about introducing a liturgy [1617]."—(Short's Sketch of the Hist. of the Church of England, vol. ii. pp. 99, 100.)

"It had been King James's custom, when a bishopric fell void, to *appoint the Archbishop of St. Andrew's to convene the rest, and name three or four well qualified, so that there could not be an error in the choice, and then out of that list the king pitched upon one whom he preferred*; whereby it came to pass that during his time most able men were advanced, as Mr. William Cooper to Galloway; Mr. Adam Ballantyne to Dumblain; Patrick Forbes, of Corse, to Aberdeen; Mr. David Lindsey to Brichen; and Mr. John Guthry to Murray."—(Guthry's Memoirs, p. 13.)

peace of this church did depend upon it, he managed a secret corresponding with King James in Scotland, insinuating unto him the necessity of conforming the churches of both kingdoms in government and forms of worship, and laying down a plot for restoring episcopacy to that kirk, without noise or trouble; which counsel being advisedly followed by King James before his coming into England, was afterwards so well pursued, (though not without some violent struggling of the presbyterians of that kingdom,) that on the twenty-first day of October, in the year 1609, the designed Bishops of Glasgow, Brechen, and Galloway, received episcopal consecration in the chapel of London house.*

"Archbishop Bancroft left this life upon the second of November, not living above thirteen days after the Scottish bishops had received consecration. For which great blessing to the church, he had scarce time to render his just acknowledgment to God and the king, when he is called on to prepare for his *nunc dimittis*. And having seen so great a work accomplished for the glory of God, the honour of his majesty, and the good of both kingdoms, beseecheth God to give him leave to depart in peace, that with his eyes he might behold that great salvation which was ordained to be a light unto the Gentiles, and to be the glory of his people Israel."†

Bancroft being dead, some bishops of the court held a consultation touching the fittest person to succeed him in that eminent dignity. [They knew that Montague and Abbot would be venturing at it, but they had not confidence enough in either of them, both of them being extremely popular, and such as would ingratiate themselves with the Puritan faction, how dearly soever the church paid for it.‡] The great abilities and most exemplary piety of Dr. Lancelot Andrews, then Bishop of Ely, pointed him out to be the man, as one sufficiently able to discharge a trust of such main importance, and rather looked on as a preferment to that see than preferred unto it. [A man, as one says of him, of primitive antiquity, in whom was to be found whatever is desirable in a bishop, even to admiration; to whom they found the king to be well affected, for taking up the bucklers for him against Cardinal Bellarmine.] Him they commended to King James, who had him in a high esteem for his parts and piety.

"The motion was no sooner made, but it was embraced, and they departed from the king with as good assurance as if the business had been done, and Andrews fully settled in the throne of Canterbury. In confidence whereof some of them retired to their country houses, and others lessened their accustomed diligence about the king, and thereby gave an opportunity to the Earl of Dunbar (a powerful minister of state) to put in for Abbot, who had attended him in some negotiations which he had with the Scots; and he put in so powerfully in his behalf, that at last he carried it, and had the king's hand to the passing of the public instruments before the other bishops even heard of the plot.¶ But when they heard of it, there was no remedy but patience;

* Heylyn's Life of Laud, pp. 57, 58.

† Heylyn's History of the Presbyterians, p. 383.

‡ The passages between brackets are inserted from Heylyn's Life of Laud, pp. 58, 59.

¶ Some light may be, perhaps, thrown on the history of this appointment, by a "very singular letter" from King James to Dr. Abbot, which may be seen in the Biogr. Brit. Art. Abbot, [note G.] The bishops and clergy, it appears, were just then in great disgrace with the king, for some expressions which they had used in one of the acts (see Bishop Overall's Coronation Book, pp. 58, 59,) passed in the convocation which "was first called an- 1603, 1mo. Jac., and continued by adjournments and prorogations to 1610," (Overall's Convocation Book, advertisement,) the year of Archbishop Bancroft's death. The king, it appears from that letter, had called his clergy together, "to give their judgments how far a Christian and a protestant king might concur to assist his neighbours to shake off their obedience to their own sovereign, upon the account of oppression, tyranny, &c." "All my neighbours,"

but it was patience perforce, as the proverb hath it: for much they feared that Abbot would unravel all the web which Bancroft, with much pains, had weaved; and that he was (as the same author well observes) better qualified with merit for the dignity, than with a spirit answering the function. . . . If Andrews had succeeded Bancroft, and Laud followed Andrews, the church would have been settled so sure on a foundation, that it could not easily have been shaken; and the preventing of those deplorable miseries which the remiss government of that popular prelate did so unfortunately bring both on the church and state."^a

"It must be acknowledged to be the sense of many churchmen, that the lenity and coldness of Archbishop Abbot had a very unhappy influence on the peace and honour of the church of England. His immediate predecessor, Bancroft, had experience to understand the constitution of the church, and had courage to assert the discipline of it; and had he been succeeded by Bishop Andrews or Bishop Overall, or some other active instrument of decency and order, this church had perhaps stood the glory of the Reformation, and the envy of Rome. But by the bold importunity of the Earl of Dunbar, the prime Scotch favourite, Dr. Abbot, was first preferred to Litchfield and Coventry; then soon (before he had sat a month in this bishopric) to London and so to Canterbury."[†]

"He had scarce performed any part of the office of a bishop in the diocese of London, when he was snatched from thence and promoted to Canterbury, upon the never-enough-lamented death of Dr. Bancroft; that metropolitan, who understood the church excellently, and had almost rescued it out of the hands of the Calvinian party, and very much subdued the unruly spirit of the non-conformists by and after the conference at Hampton Court, countenanced men of the greatest parts in learning, and disposed the clergy to a more solid course of study than they had been accustomed to; and, if he had lived, would quickly have extinguished all that fire in England which had been kindled at Geneva; or, if he had been succeeded by Bishop Andrews, Bishop Overall, or any man who understood and loved the church, that infection would easily have been kept out which could not afterwards be so easily expelled."[‡]

(To be continued.)

he says, "call upon me to concur in the treaty between Holland and Spain; and the honour of the nation will not suffer the Hollanders to be abandoned, especially after so much money and men spent in their quarrel; therefore I was of the mind to call my clergy together, to satisfy, not so much me as the world about us, of the justness of owning the Hollanders at this time. This I needed not to have done, and you have forced me to say, I wish I had not; you have dipped too deep in what all kings reserve among the arcana imperii; and whatever aversion you may profess against God's being the author of sin, you have stumbled upon the threshold of that opinion, in saying, upon the matter, that even tyranny is God's authority, and should be remembered as such. If the king of Spain should return to claim his old pontifical right to my kingdom, you leave me to seek for others to fight for it; for you tell us, upon the matter beforehand, his authority is God's authority, if he prevail.

"Mr. Doctor, I have no time to express my mind further on this theory business; I shall give you my orders about it by Mr. Solicitor, and until then, meddle no more in it, for they are edge tools; or rather like that weapon that is said to cut with one edge and cure with the other. I commit you to God's protection, good Dr. Abbot, and rest your good friend, "JAMES R."

* Heylyn's History of the Presbyterians, p. 363.

† Le Neve's Protestant Archbishops.

‡ Clarendon's History of the Rebellion, b. i.

INVIOIABILITY OF CATHEDRAL CHARTERS.

FROM the tenour of many of the ancient deeds of endowment of cathedrals, it would appear as if the founders and benefactors of such institutions anticipated attempts at change from legislators of ages then to come. In proof of this, some extracts from charters are subjoined, for the consideration of this oath-breaking age.

"Si quis hunc donationem. . . in maximo aliquo, vel in modico minuere ausus sit, sciat se in districto omnipotentis Dei iudicio, pœnam presumptionis suæ incurrere."—(Dugdale, Monasticon, vol. iii. p. 116, Edit. 1679.)

"Si quis hoc decretum irritum facere, tyrannico fretus potentia, violenter temptaverit, noverit se in tremendo cunctorum examine, coram Christo rationem redditurum, et habere partem cum juda traditori Domini nostri, in inferno inferiori."—(Ibid.)

"Si quis hanc donationem augere et amplificare voluerit, augeat Dominus partem suam in libro vitæ; si quis hanc donationem infringere aut minuire ausus sit, sciat se in tremendo die iudicii rationem redditurum coram Deo et Angelis ejus."—(Ibid. p. 117.)

There is scarcely a charter to which a similar monitory clause is not attached.

SACRED POETRY.

SONNETS.

I.

ELIJA AND NAAMAN THE SYRIAN.

Written in a fit of nervous despondence.

Elija spake, "Go wash in Jordan, go!"—
 "And are not Parphar and Abana near,
 Our rivers of Damascus?" to the seer
 Made answer Syrian Naaman: albeit slow,
 He to the prophet's lore inclined an ear,
 Bathing him where he bade; and of his woe,
 (Filled with such force divine the waters flow,)
 Cleansed in an instant is the leprous peer.
 As he, though late, the holy word believed,
 Nor would (as purposed) his own waters try,
 And washing in the Jewish wave received
 A cure for his foul leprosy, may I,
 Anxious to be from heavier curse relieved,
 Only to Jesus' living waters fly.

II.

SHADRACH, MESHACH, AND ABEDNEGO, CAST INTO THE FURNACE.

What time their doom upon the faithful three
 The inexorable King of Persia past,
 Forthwith into the fiery furnace cast—
 Changeless the Persians' and the Medes' decree—

Upon the Jewish martyrs gazed aghast
 The potentate and peers, who wondering see
 Four walking in the fire, from peril free ;
 One more than sentenced to the burning blast.

The perils of those three, who shared unsought ?
 He that the tear from every eye shall wipe,
 That for the holy in all times hath wrought,
 Vouchsafed to view, in vision or in type.
 By whose atoning blood shall man be bought
 When time for such a sacrifice is ripe.

III.

THE PRODIGAL SON.

The prodigal (saith Jesus) craved his share,
 And in far lands his wealth on harlots shed ;
 Next herded swine for hire, and fain had fed
 (A famine raged) upon their refuse fare.

"I will arise, and seek my father ; bread
 How many of his menials have to spare !
 —To be but thy bond servant is my prayer ;
 I have sinned against thee and Heaven," he said.

But him his sire discerned yet far away,
 Returning, fell in tears, upon his breast ;
 Kissed him, and bade the truant boy array
 In shoes, and ring of gold, and gorgeous vest ;
 Bade music sound his welcome home, and slay
 The fatted calf, and feast him with the best.

IV.

THE PRODIGAL SON.

The elder son was in the fields, and din
 Of song and dance and noisy revel heard ;
 And of the feasted truant one brought word ;
 And he was wrath and would not enter in.

And to his sire, who fruitless prayer preferred,—
 "I have served thee many years, and without sin ;
 Nor, to make merry with my friends, have been
 Requited with a kid out of the herd.

"Now, for the prodigal, the cup goes round ;
 For him, returning from the harlot's bed,
 The fatted calf is slain, and rebecks sound."
 "Son, thou art always mine," the father said,
 "But it behoves us feast ; the lost is found ;
 Thy brother lives, whom we bewailed as dead."

V.

JESUS WALKING ON THE WATERS.

When the benighted men of Galilee
 The Saviour walking on the waters eyed,
 And knew their chief, the chosen apostle cried,
 "If it be thou, Lord, bid me come to thee."

And he, consenting, "Come to me," replied.
 But straightway frightened by the swelling sea,
 "Lord, save me, or I perish!—succour me!"
 And Jesus snatched from the rising tide.

So when, with failing sight and faltering breath,
 I look my last upon the fading day,
 Should my faith fail, and fear embitter death,
 Amid the doubts and dangers which dismay,
 As he i' the waters of Genesareth,
 "Lord save me, or I perish!" may I pray.

VI.

THE NUPTIAL GARMENT.

JESUS to wedding feast the gospel call
 Hath likened, where a hospitable lord
 Had bidden many to the marriage board,
 And saw his proffered grace refused of all.

Then such as high or by-way might afford
 He bade collect, to fill his empty hall;
 And noting one, unclad in nuptial pall,
 Amid that troop, to him address the word:

"Why hither in thy wretched rags repair?
 Why art thou not attired like wedding guest?
 Disdainest thou my proffered weeds to wear?
 Hence cast him forth!"—So he, arrayed in best
 And richest raiment of his own, shall fare;
 And he alone that's clothed by Christ be blest.

VII.

THE MIRACULOUS DRAUGHT.

TOILING, and taking nought, the long night through,
 The apostle-band were at their fishing met;
 When Christ, with fire and food before him set,
 Appeared at dawn, and bad them cast anew.

They (filled with fish—unbroken was the net)
 In the miraculous draught their master knew;
 And, joyful and refreshed, the weary crew
 Bread in that desert with the Saviour eat.

Even so, when sinners, in despairing plight,
 Like the desponding son of Jesse pray
 Through the long watches of the weary night,
 Though faint their hopes, though distant be the day,
 Jesus will shew himself at last,—the light
 Will dawn, and heavenly bread will be their stay.
Alter Ego.

JUDGMENT.

'MID the realms beyond all space
 Where God holds his dwelling place;
 Past, to come, and present, seeing,
 In one perfect now of being;
 Hangs concealed from other eye,
 The dial of eternity.
 Not with Time's great lord, the sun,
 Did those wheels begin to run;
 When for ever he is dim,
 They shall circle, rest of him.
 What may we compare to this
 Dark and fathomless abyss?
 It is like an ocean, save
 That wave never urges wave;
 Boundless waters, self-supplied,
 Living, yet without a tide;
 In its fulness of repose
 A deep which neither ebbs nor flows.
 Somewhere on that dial's plate
 God hath fixed an hour of fate,
 He alone the time can tell
 When it strikes upon the bell;
 Not the Son himself hath power
 To declare that fated hour;
 And upon man's sleepy sight
 It stealeth like a thief in night.
 There are signs,—but none will mark;
 Lights,—but darkness fits the dark;
 Characters which all might spell;
 Heralds, its approach to tell.
 Ruddy tints at eve forewarn
 Brightness with the coming morn;*
 But when mists the sunset shroud,
 Day succeeds with storm and cloud.
 It is harvest when the plain
 Swells with ripe and bursting grain:†
 Then the master of the soil
 Sends his reapers forth to toil;‡
 Each his sheaf, in separate kinds,
 Wheat or tares, collects and binds;
 Those to swell the garner'd seed,
 These the devouring flame to feed.
 Hark! the trumpet! at its sound
 Swarms with life the teeming ground;

* Matt. xvi. 2.

† John, iv. 35.

‡ Matt. xiii. 30.

Earth opens her sepulchral bed,
 And the sea gives up its dead.
 Every spirit flesh has cumbered
 Breaks the trance in which it slumbered ;
 Suppliant, tyrant, master, slave,
 Burst their universal grave ;
 Sire and son meet side by side,
 Matron, maiden, mother, bride ;
 Those who drew but one short breath,
 Those whose years defrauded death ;
 Humble, lofty, evil, good,
 Linked in one vast brotherhood.

Who shall count that countless clan,—
 All the families of man ?
 He is there, the first whom God
 Summoned from the lifeless clod ;
 Who, too soon by sin betrayed,
 Shame and sorrow on us laid ;
 Now he springs again from clay,
 Shame and sorrow wiped away ;
 Planting his triumphant tread
 On the bruised serpent's head.
 He is there, whose living ear
 Hath heard the gathering trumpet near ;
 Who, with quick and unclosed eye,
 Hath watched the march of Deity,
 And seen the angels who unfurled
 The banners of another world.
 What is this ?—his death or birth ?
 Stands he now on heaven or earth ?

High above, in glittering stations,
 Powers are ranged and dominations ;
 From the fiery-circled wheel,
 Chorused alleluiahs peal ;
 Voices, thunderings, lightnings, flame,
 Jubilee, with loud acclaim,
 Blessing, thanks, hosannahs, praise,
 Hymn the Ancient One of days ;
 Till the re-echoing depths of sky
 Kindle with the symphony.
 Legioned seraphs there unfold
 Wings of many-coloured gold ;
 Saints, arrayed in raiment white ;
 Elders, crowned, and richly dight.
 Princedoms, virtues. Oh ! the glory
 Of that matchless consistory !

And upon the judgment throne,
 Who is He that sits alone ?
 Man—but that his forehead bears
 Empire more than mortal shares.
 God—but that his tempered eye
 Seems touched by our infirmity.
 Million millions round him press
 Voiceless, powerless, motionless ;
 Silent as when nature's sleep
 Presages the earthquake's sweep.
 Now he speaks,—but who shall say
 What the doom his lips convey ?

Ere that sentence meet our ear,
 Father, Saviour, Comforter,
 Teach us, for such hour of need,
 What the ransom we may plead;
 Wash us in thy blood of healing,
 Stamp us with thy spirit's sealing;
 Thou hast given us life—O, give
 More than life—the way to live!

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

LETTERS ON THE CHURCH OF THE FATHERS.

NO. XX.

(Continued from p. 405.)

It may be conjectured, not without reason, as regards the apostolical canons, that, whatever reluctance was shewn in any quarter to acknowledge them had reference to the authority of the collection or edition of its component parts. It was an *anonymous* collection; and, as being anonymous, seemed to have no claim upon Christians. They considered that a collection or body of canons could only be imposed by a *council*; and since the council could not be produced which imposed this in particular, they had no reason to admit it. They might have acted upon this, and that, and the third, and so on to the eighty-seventh, from time immemorial, and that as canons, not as mere customs, and might confess the obligation of each; and yet might say, "We never looked upon them as a *code*," which should be something complete, and limited to itself. The true sanction of each was the immemorial observance of each; not its place in the collection, which implied a competent framer. Moreover, in proportion as general councils were held, and enacted canons, so did the vague title of mere custom, without definite sanction, become less influential, and the ancient canons fell into disregard. And what made this still more natural, was the circumstance that the Nicene council did re-enact a considerable number of those which it found existing. It substituted then a definite authority, which, in after ages, would be much more intelligible than what had then become a mere matter of obscure antiquity. Nor did it tend to restore their authority, when their advocates, feeling the difficulty, referred the collection to the apostles themselves; first, because this assertion could not be maintained; next, because if it could, it would have seemingly deprived the church of the privilege of making canons. It would have made those usages divine which had ever been accounted only ecclesiastical. The church would then have seemed to have as little right to add to the really apostolic canons as to scripture; discipline, as well as doctrine, would have been given by revelation.

If this conjecture be true, it would follow that we are not at liberty

to argue, from one part of this collection being received, that therefore the other is ; as if it were one work. But whether we may fairly do so or no, I shall not here dispute ; but proceed to shew, that even those which are not formally quoted by early writers ought to be received as the rules of the ante-Nicene church, independently of their being found in one compilation. On this subject I may quote the decided remark of the dispassionate Mosheim :—" *The matter of the work is ancient* ; for it comprises the customs and rules of the Christians, especially Greek and oriental, in the second and third century ; that the form of it is of a later date, divines are mostly agreed." He adds, in a note, that the former part of this judgment has been " put beyond all controversy by Bishop Beveridge, a man especially versed in Christian antiquities."—(Ant. Constant. Sæc. i. § 51.) To proceed—

I have already said, that nearly half of the canons, as they stand in the collection, are quoted by early writers, and thus placed beyond all question, as remains of the ante-Nicene period : the following arguments may be offered in behalf of the rest :—

1. They are known to express *usages* or *opinions* of the ante-Nicene centuries. The simple question is, whether they had been reflected on, recognised, converted into principles, enacted, obeyed ; whether they were the unconscious and unanimous result of the one Christian spirit—the ἐκκλησιαστικὸν φρόνημα—in every place, or formal determinations from authority claiming obedience. This being the case ; there is very little worth disputing about ; for (whether we regard them as Christian, or in the light of antiquities) if uniform custom was agreeable to them, it does not matter whether they were enacted or not. If they were not, their universal observance is a still greater evidence of their extreme antiquity, which, in that case, can be hardly short of the apostolic age ; and we shall use them as contained in the collection, merely for convenience' sake, as brought together in a short compass.

Nay, a still more serious conclusion will follow, much more serious than any we are disposed to draw. If it be maintained, that these observances did not arise from formal injunctions on the part of the church, then the church has no power over them. As, not having imposed, she cannot abrogate, suspend, or modify them. They must be referred to a higher source, even to the inspired apostles ; and their authority is not ecclesiastical, but divine. But if *any* of these canons, though not actually appealed to by ancient writers, are nevertheless allowed to have been really enacted, because we find historically that usage corresponds to them ; perchance others, about which the usage is not so clearly known, are real canons also. There is a *chance* of their being genuine ; for why, in drawing the line, should we decide by the mere accident, of the usage admitting or not admitting of clear historical proof ?

2. Again, all these canons, or at least the first fifty, are composed in a similar style ; there is no reason, as far as the internal evidence goes, why one should be more primitive than another, and many, we know, certainly were in force as canons from the earliest times.

3. This argument becomes much more cogent when we consider

what that style is. It carries with it evident marks of primitive simplicity, some of which I shall instance. The first remark they draw from the reader would relate to their brevity, the breadth of the rules which they lay down, and their plain and unartificial mode of stating them. A good instance of this will be supplied by a comparison of the thirty-fifth canon with one of a number of canons passed at Antioch by an Arian council, held A.D. 341, and apparently using the apostolical canons as a basis for its own. The former says, simply:—

“The bishops of every nation are bound to acknowledge the principal among them, and to count him as a head, and to do nothing extraordinary without his advice, but those things alone individually which relate to the diocese of each respectively and its towns. He, in turn, must not act without the advice of all.”

These plain directions are thus amplified in the canon of Antioch:—

“The bishops in each province are bound to acknowledge the bishop ruling in the metropolitan see, and that he has the care of the whole province, because all who have business have recourse from every quarter to the metropolis. Whence it has seemed good that he should be first in honour also, and that the other bishops should do nothing extraordinary without him, (according to that most ancient canon which has been in force from our fathers’ time,) or such things only as relate to the diocese of each and the places under it. For, each bishop has power over his own diocese to administer it according to his own conscience, and to provide for the whole territory subject to his own city, so as to ordain presbyters and deacons, and to dispose all things with consideration, but to attempt no proceedings beyond this without the metropolitan bishop; and he, in turn, must not act without the advice of the rest.”

Or, again, take the following instance; which, read with the words in brackets, agrees, with but slight exceptions, with the Antiochene, and, without them, with the apostolical canon:—

“All who come [to church] and hear the [holy] scriptures read, but do not remain to prayer [with the people,] and [refuse] the holy communion [of the eucharist] contumaciously, [these] must be put out of the church, [until, by confession, and by shewing fruits of penitence, and by entreaty, they are able to gain forgiveness.”]

Now these instances will serve to illustrate the antiquity of the apostolical canons in several ways, besides the evidence deducible from the simplicity of their structure. It will be observed that the word “metropolis” is introduced into the canon of Antioch; no such word occurs in that from which it is apparently formed. There it is simply said, “the principal bishop;” or, literally, the *primus*. This accords with the historical fact, that the word metropolitan was not introduced till the fourth century. The same remark might be made on the word province, which occurs in the canon of Antioch, not in the other. This contrast is strikingly brought out in two other canons, which correspond in the two collections. Both treat of the possessions of the church; but the apostolical canon says simply, “the interests of the church,” “the goods of the church;” but the Antiochene, composed after Christianity had been received by the civil power, speaks of “the revenue of the church,” and “the produce of the land.” Again, attempts have been made to shew that certain words are contained in the canons before us which were not in use in the ante-Nicene times, but they have in every case failed, which surely may be considered as a positive evidence in favour of their genuineness. For instance, the word “clergy,” for the ministerial body,

which is found in the canons, is also used by Origen, Tertullian, and Cyprian. The word "reader," for an inferior order in the clergy, is used by Cornelius, Bishop of Rome; nay, by Justin Martyr. "Altar," is the only word used for the Lord's table by St. Cyprian; and, before him, by Tertullian and Ignatius. "Sacrifice" and "oblation," for the consecrated elements, by Clement of Rome, Justin, Irenæus, and Tertullian. This negative evidence of genuineness extends to other points, and surely is of no inconsiderable weight. We know how difficult it is so to word a forgery as to avoid all detection from incongruities of time, place, and the like. A forgery, indeed, it is hardly possible to suppose this collection to be, both because great part of it is known to be genuine, and because no assignable object would be answered by it; but let us imagine the compiler hastily took up with erroneous traditions, or recent enactments, and joined them to the rest. Is it possible to conceive, under such circumstances, that there would be no anachronisms or other means of detection? And if there are none such, and much more if the compiler, say in the fourth century, found none such, (for we may assume he would have been willing and qualified to judge of them,) nay, if Dionysius Exiguus found none such; what reasons have we for denying their existence in those centuries which they claim as their own? Yet so it is; neither rite, nor heresy, nor observance, nor phrase, is found in them which is foreign to the ante-Nicene period. Indeed, the only reason one or two persons have thrown suspicion on them has been, an unwillingness on their part to admit episcopacy, which the canons assert; a necessity which led the same parties to deny the genuineness of St. Ignatius' epistles.

In my next number, I mean to put together the matter of these canons, by way of shewing what the ways and views of the early church were. I am anxious, however, to state, that I do so chiefly in an antiquarian way, not as implying that that primitive state of things is of authority, but merely stating what it was, as one might describe a cave of fossil bones, or the edict princeps of a classic. It is necessary to state this, or I perceive I shall have a number of persons not indisposed to believe, with Daillé, that the said canons are a forgery; whereas there will be little opposition made to them if they are not supposed to lead to any practical results. I will frankly state the utmost point to which I wish to make them of authority in our own ways of going on; only as far as this, as evidencing the general temper and spirit, the mind, the view, and the drift of primitive Christianity, which, I suppose, under all external changes, must be accounted the one true faith which the apostles bequeathed to the church, not as if in themselves, and as formal developments, they were of perpetual obligation. This, indeed, is all that I am led to maintain by the original inquiry which has led me to consider these canons; why I do not maintain more shall be explained in the following words of Bishop Taylor, in his "*Ductor Dubitantium*." It will be a long extract, and take up the remainder of my present paper:—

"That the canons," he says "which the apostles made, did oblige the churches, to whom they were fitted and directed, is without all question, according to that of the

apostle, 'To this end also did I write, that I might know the proof of you, whether ye be obedient in all things.' For whatsoever was their ordinary power, yet they had so much of extraordinary, had such special commissions and warranties from Christ, had such gifts and miracles of power, so much wisdom, so much charity, and so entire a government, and were the only fountains from whence the rules of the church were to be derived, that their word ought to be a law to whom it was sent, and a precedent to those that should hear it; it was like the pattern on the mount, to which all churches, in equal circumstances and the same conjunction of affairs, might conform their practices.

"Thus we find, that the apostolical decree of abstaining from blood was observed by more churches than those of Syria and Cilicia, in which the canon was directed; and the college of widows or deaconesses, though provided for the first ministry of the churches and relief of ancient widows, derived itself into the manners of the western churches, and lasted longer than there was need. There was no hurt in it; the reverence to the former dignity apostolical was foundation enough to bear a greater burden; but the retention of such canons and orders was just like the retention of the judicial laws in some commonwealths, which they did in regard to the divine wisdom; though they, in so doing, did piously indeed, but yet did not imitate that wisdom by which those laws were made.

"But because it is evident, that the laws of order and government were fitted to times, and places, and present necessities, the same wisdom that so fitted the laws and things together, did also know, that those rules were not good, when the things were changed and grew unfit for that measure. The apostles, in their first preachings and conversation in Jerusalem instituted a cœnobitic life, and had all things in common with the believers; indeed, no man was tied to it; and of the same nature were their canons, counsels, and advices, or propositions of what was best..... Whenever they said of any particular, 'This say I, not the Lord,' they gave but an advice, or made a temporary order; but when they said, 'This we have received from the Lord,' it is always a doctrine of faith, or a moral commandment. So that the rules of order, being neither of these, are but topical, and limited, and transient; such which, when they are chosen by the rulers of churches, they become canons and measures of practice, but else not. The apostle made an order, in the Corinthian church, that men should not pray or prophesy having their heads covered; but yet in France the preachers are covered, and do not think they prevaricate an apostolical canon, because they supposed it reached no further but to that church, or, at least, was agreeable to the manners and customs of those places. St. Paul appointed, that they should lay aside, every first day of the week, something for the poor; but he that shall choose to do this upon his weekly fasting day does as well, he does the same thing in another circumstance. St. Paul gave an order to Timothy, that a bishop should not be a novice, meaning in age, or in Christianity, or both; yet St. Timothy himself was but a novice, being chosen bishop at the age of twenty-five years, as the ecclesiastical histories report; and Theodosius chose Nectarius, being but newly converted; and the people chose St. Ambrose to be bishop before he was baptized, and the election was confirmed by Valentinian. Fabianus, Cyprian, Nicolaus, Severus, Tarasius, were all novices, or new Christians, when they were chosen bishops; and yet the church made no scruple of that canon of the apostles, because to break it was now for the edification of the church. And I remember that Cassander, speaking of the intolerable evils that fell upon the church by the injunction of single life to priests and bishops, says, 'This law ought to have been relaxed, although it had been an apostolical canon.' Thus also it happened in the canon concerning the college of widows: 'Let not a widow be chosen under threescore years;' and yet Justinian suffered one of forty years old to be chosen, and had no scruple, and he had no reproof; but that was no great matter, for the whole institution itself is now laid aside, and other appointments are established. And, which is most of all, that decretal of the apostles, which was made in full council, the most œcumenical council that ever was in Christendom, made at the request of the churches of the gentiles, and the inquiry of the Jews, forbidding 'to eat things strangled,' is nowhere observed in the western churches of Christendom; and St. Austin affirmed, that if any man in his time made a scruple of eating strangled birds, every man did laugh at him.... Now, if those canons apostolical which are recorded in scripture, and concerning which we are sure that they had apostolical authority, be, without scruple, laid aside in all Christendom, some everywhere, some in some places, it is evident, that it is the sense of the whole catholic church, that the canons of the apostle, for order and external mea-

asures of government, had a limited sphere of activity, and bind not beyond their reason and convenience—that is, as every church shall find them fitted to its own measures.....The fifth canon of the apostles, in that collection which is called apostolical, appoints that, 'the first-fruits shall be sent home to the houses of bishops and priests,' and makes no question but they divide them among the deacons and clerks; but I think in the church of Rome they pay no first-fruits, and what they do pay the bishops and priests keep unto themselves. But this is nothing. The sixth canon commands that, 'a priest or a deacon should not, under pretence of religion, put away his wife;' now this is so far from being received in the church of Rome, that, for this very canon's sake, Baronius calls the collection apocryphal, and rejects them from being apostolical.....And the tenth destroys one of their great corruptions in discipline and doctrine; for it is a perfect delectory of their private mass. It excommunicates those of the people who come to churches and go away before they have received the communion, calling them disturbers of the church; now this at Rome would seem a strange thing."—(iii. 4, § 3, Rub.)

Enough has now been said to shew the light in which the ancient canons are to be regarded—their matter is binding, not in conscience, but according to expedience; their principles are binding on our piety.

BAPTISM BY IMMERSION.

DEAR SIR,—Upon reading the letter of "Catholicus" on this subject in your Magazine for Feb. last, it occurred to me as possible, from the tone and substance of his remarks, that the following considerations, which satisfy my own conscience, might be useful also to him, and perhaps to such of the younger clergy as feel the same sort of doubtful hesitation on the point in question. I am the more willing to indulge this hope respecting "Catholicus," that he represents his own private inclinations to be in favour of the general practice of affusion or sprinkling, though he cannot see that it is in accordance with the rubrical directions of our church, or with primitive usage and the signification of the words ("baptize," &c.) of our Lord's command.

I. Does, then, *our church* regard "immersion" as an *essential part* of the sacramental ceremony of baptism? I answer, certainly not;—1. Because we are not to *immerse* even children in "public baptism," unless "they (the sponsors) certify" us, "that the child may well endure" that physical shock, which, in our climate, cannot but be very dangerous to life in almost every instance of infant "baptism by immersion."—2. Because 'dipping' or affusion is prescribed indifferently in the *baptism of adults*, leaving the choice to the minister's discretion.—3. Because, in the "*private baptism of infants*," (which yet is *complete baptism*,) affusion *ONLY*, and not 'immersion,' is prescribed by the rubric.—4, and lastly. Because, when we are instructed to make inquiries as to the fact of any baptism having been lawfully and "well done and according unto due order," we have only to ask, 1. *Who* officiated? 2. Before what *witnesses*? 3. With what *matter*? (i. e., whether with "water?") and lastly, with what *words*? (i. e., whether "in the name of the Father and the Son and the Holy Ghost?") From these premises, I cannot but conclude, that, in the view of our church, *neither* immersion *nor* affusion is an *essential* part of the baptismal ceremony, but "*water*" only, in *some* way ap-

plied by a proper "minister," and before "witnesses," with the usual form of "words."

II. As *our church*, so also (I believe) has our *divine Master* decided, that neither "immersion" nor any other *specific mode* of application is *essential* to baptism; and *that*, not only by promulgating as a general principle to be followed in *all* ceremonial observances, '*that God willeth MERCY rather than sacrifice,*' but also by his reply to Peter, on his manifesting this same "entire-immersion" principle, against which I wish to put "Catholicus" upon his guard. After first objecting to the ceremony *in toto*, Peter would not be content, when our Lord had assured him of its necessity, with his "feet" only being washed, but wished his "head" and his "hands" also to be included in the ceremony; upon which our blessed Lord again corrects his erroneous ideas: "Jesus saith unto him, He that is washed needeth not save only to wash his feet, but is clean every whit," (*καθαρὸς ὅλος.*) Just so in baptism; for we seek not here to wash the *body*, which indeed would be more perfectly done by washing the *whole* than by affusing only a *part*; but we seek, through Christ's ordinance, hereby to obtain "the mystical washing away of sin" from our guilty souls, and all other spiritual benefits consequent thereupon.

III. The word "baptize," on the meaning of which "Catholicus" seems to lay some stress, is indeed apparently of a *kindred* form with βάπτω, "I dip, tinge or dye;" but its termination is such as to make all reliance on its *etymon*, as an argument for its *identity* with βάπτω, wholly unworthy of consideration, unless its usage strictly bears out this idea of its signification. The word in scripture is chiefly used to express *ceremonial* applications of water, but "immersion" is certainly not always, if ever, *necessarily* implied as the *mode* of application. One instance may suffice: "And (when they come) from the market, except they wash, [Greek, 'baptize themselves,'] they eat not: and many other things there be, which they have received to hold, (as) the washing [Gr. 'baptisms'] of *cups, brazen vessels, and tables*, [marginal translation, *beds.*]"—Mark, vii. 4. *cf.* Luke, xi. 38. "The Pharisee wondered that he (Jesus) did not wash" [Gr. "baptize himself"] before eating.

IV. With respect to *primitive* customs being universally in favour of "immersion," I answer, "that I am not convinced that such was the case in every instance; and, secondly, that I cannot agree even with Tertullian, that 'what is *first* is *best*,' in any such sense as to preclude all change of even ceremonial observances, much less of ecclesiastical regulations in general."—1. I cannot, indeed, prove that "immersion" was not the *general* practice in the first days and warmer localities of the Christian church; nor yet, on the other hand, can it be shewn that it was the *invariable* mode of applying the baptismal element to "dip" the whole person, whatever the sex, age, or circumstances of the parties, in cold baptisteria or running streams. In short, I cannot think even the usual instance of the *eunuch's* going with *Philip* "into the water" and coming "out of the water," so very clearly decisive as to favour anything approaching to the *necessity* of *entire* immersion, since it is not manifest from the context, which

merely says, that "they came where there was *some* water, (or "a water," *τὸ ὕδωρ*.) in the road from Jerusalem towards Ethiopia. 2. But, in the next place, even supposing that "immersion" *was* the universal practice, except in clinical baptism, or when otherwise impracticable, (as in prison, &c.,) still, in such a matter, we should not only not be tied down hereby to this mode of administration, but should be bound to discard it, and substitute affusion or sprinkling, at least in cold climates, both according to the rule of our Lord above mentioned, ("I will have mercy and not sacrifice,") and also in obedience to St. Paul's injunction, which bears directly on the *indelicacy* of "immersion" and its concomitant circumstances. For, 1. it is not only consonant with the truths of medical science, founded upon the laws of the human body and its physical health, but it has been proved, by the experience of "immersion" baptists, to be a fact unavoidable in practice, that serious illness, and sometimes premature death, is the *natural* consequence of "baptism by immersion," even in the case of adults, and especially of females; what, then, is it but "mercy" instead of "sacrifice" which our church, with our Lord, prefers, when she directs her minister not to "dip" little infants—in a cold church, and perhaps far from home—unless the sponsors "certify that they may well endure" such killing treatment, and when she, even then, still requires that (if "dipped" at all) it must be done "discreetly and warily" by him? I can speak the more feelingly on this subject, since I have had myself the affliction of losing my first child, (as far as human judgment and medical opinion may decide,) chiefly in consequence of a cold caught by even too profuse a *sprinkling* applied to its face at its baptism. But let "Catholicus" ask any medical man's opinion and judgment, or search the annals of any (so called) "*Baptist*" congregation, if he has the least doubt remaining of the applicability of this our blessed Saviour's maxim to this subject. 2. Again, the general rule (or rubric) of *St. Paul*, is directly applicable to "immersion," when he sums up his directions on public worship in the words, "let all things be done *decently* [*εὐσημεῖως*, 'with a regard to outward decorum,'] and in order." Whatever "Catholicus" may say, when viewing the question philosophically and abstractedly, even he himself confesses that his *inclinations* are *against* the practice of "immersion," which appears to me a tacit but full admission on his part, that, at the present day, and with our present ideas of decorum, "immersion" and its accompaniments are either indelicate *in themselves*, or have "the appearance of" this "evil" in the views of modern society in general: in either case, the practice not being an *essential* part of the sacramental ceremony, ought to be discountenanced, and (as far as scrupulous consciences will admit,) entirely discontinued in the church. Thus the *inhumanity* in *all* cases, and the *indelicacy* superadded in the cases of young people and adults, ought now to banish "immersion" as universally from the church in cold climates as it is *said* to have been universally practised in the primitive ages of Christianity.

In conclusion, I cordially agree with "Catholicus" in condemning those departures from the rubric and the spirit of the whole baptismal service, which he supposes to have arisen from the same or similar

causes with those of sprinkling or affusion ; but I must confess that I cannot understand how "immersion," in any moral or sacramental sense, (with which alone we are now concerned,) must necessarily be considered as a "*different act*" from affusion or sprinkling. Every act is correctly designated only according to the *intention* or *view* with which it is performed, and does not depend upon the movements of the body or external things for either its essence or its difference from any other act. If, therefore, I apply "*water*," no matter *how*, unless the *mode* be prescribed by authority, for "the mystical washing away of sin," in obedience to Christ's ordinance, and with faith in his promises, I do *the act* of baptizing, and that act cannot be made a different one without a want—1. of a lawful ministry ; 2. of witnesses ; or lastly, of the prescribed formula, "In the name of the Father, and the Son, and the Holy Ghost."

Hoping, sir, that nothing I have said may be found in the least derogatory from the authority of canonical or rubrical directions, strict adherence to which I consider the imperative duty of every member of our church, as well as the most likely means of avoiding that restlessness and dissatisfaction of mind which is the daily food and sustenance of dissent in religion and turbulence in politics,

I remain, very respectfully, yours, Φιλοκάνων.

CAMBRIDGE PETITION OF 1641 AGAINST THE ABOLITION OF DEANS AND CHAPTERS.

MR. EDITOR,—As the petition of the University of Oxford, in the year 1641, against the abolition of deans and chapters, has been inserted in your Magazine, I send that presented to the House of Commons in the same year by the University of Cambridge.

Yours most respectfully, X.

"To the Honourable the Knights, Citizens, and Burgesses, of the House of Commons, assembled in Parliament.

"The humble Petition of the University of Cambridge,

"Sheweth,

"THAT your petitioners having heard of divers suggestions offered to this honourable court, by way of remonstrance, tending to the subversion of cathedral churches, and alienation of those lands by which they are supported, being the ancient inheritance of the church, founded and bestowed by the religious bounty of many famous and renowned kings and princes of this land, and other benefactors, both of the clergy and laity, and established and confirmed unto them by the laws of this kingdom, and so accordingly have been employed to the advancement of learning, the encouragement of students, and preferment of learned men, besides many other pious and charitable uses,

"May it please this honourable court, out of their great wisdom and tender care for the cherishing of learning and furtherance of the studies and pains of those who have and do devote themselves to the service of the church, graciously to protect and secure those religious foundations from ruin and alienation, and withal to take order that they may be reduced to the due observation of their statutes ; and that all innovations and abuses which have by some men's mis-carriages crept in, may be reformed ; that so the students of our university, which by the present fears are discouraged, may be the better invited to pursue their studies with alacrity, and the places themselves disposed to the most serviceable and deserving men, according to their first institution.

"And your petitioners, as in duty bound, shall ever pray, &c."

[Dated, May 12, 1641.]

VOL. XI.—May, 1837.

CONCURRENCE OF FESTIVALS.

DEAR SIR,—Your correspondent who signs himself “A Lover of Ancient Customs” has deduced from the rubric of the Roman missal, relative to *duplex* festivals, a rule for regulating the concurrence of festivals in our own church service.

With respect to the principle from which he has derived this rule, I would remark, that I think your correspondent will find himself wrong in supposing the *Roman* missal to have been at any time the service book of our church. This error, it must be admitted, is of no consequence to his argument, because he might have drawn the same inference from the missals of Salisbury and of York.

There is, however, another objection to his rule; he tells us, that if the Conversion of St. Paul should fall on Septuagesima or Sexagesima Sunday, the service of the Sunday ought to take precedence. I ask him, what lessons he would in this case read? there are no proper second lessons appointed for either of those Sundays, and there are no ordinary second lessons in the calendar for the 25th of January. He is therefore compelled, of necessity, to have recourse to the lessons appointed for the festival; and does not this seem to indicate that it must have been the intention of the church, that all such festivals, at least for which both first and second lessons are appointed, should take precedence of all Sundays, unless perhaps such Sundays as have also both first and second proper lessons assigned to them? This rule will, I think, solve a great part of the difficulty; and it accounts for there having been no provision made for the case of concurrent festivals, because no necessity for such a provision was felt until the feasts of the church began to be neglected, and Sunday came to be regarded as the only day on which we are called upon to assemble for public worship. The calendar and table of lessons itself determine what service is to be used; for there is surely no authority for mixing two services, as is sometimes done; and the only service that *can*, in the cases alluded to, be used, whole and exactly as it is appointed, is the service of the festival.

The Sundays which have double proper lessons in our service book are the following:—Palm Sunday, Easter Day, Whit Sunday, and Trinity Sunday. These Sundays, therefore, should take precedence of all festivals. A result which coincides with that obtained by your correspondent, except that he gives the same privilege to Quadragesima and Advent Sundays. This difference, however, is more apparent than real, for Advent Sunday can never happen on a festival except on St. Andrew's day, and the only feast with which Quadragesima can interfere is that of St. Matthias, neither of which feasts have proper second lessons, and therefore (though I by no means say *ought* to) may yield to the Sunday.

The holidays for which we have double proper lessons are the following:—Christmas Day, St. Stephen, St. John, Circumcision, Epiphany, Conversion of St. Paul, the Wednesday, Thursday, Friday, and Saturday in Passion week, Monday and Tuesday in Easter week, St. Philip and St. James, Ascension Day, Monday and Tuesday in

Whitsun week, St. Barnabas, St. John the Baptist, St. Peter, St. Michael, and All Saints' Day.

Such of these holidays as *can* fall upon a Sunday, must, I think, *necessarily* supersede the ordinary Sunday service, except Michaelmas Day, for which, by a strange oversight, which a friend has just pointed out to me, there are both ordinary and proper second lessons. I cannot see how the Sunday service can be performed on these days without either mixing the lessons of the Sunday and holiday, or else declaring from the reading-desk, as a clergyman of this city is reported to have done, "There is no second lesson appointed for this day's service."

Of Christmas Day there can be no question, because, whether it falls on Sunday or not, there is plainly no service but that of the festival. Nor do the other holidays of this class present any difficulty, except when two of them coincide, which can, I believe, only happen when Ascension Day falls on the feast of St. Philip and St. James, (a case where there could not, I suppose, be any question as to the preference to be given to the former, or when St. Barnabas' day happens on Whitsun Monday or Tuesday, a case in which the minister appears to be left to his own discretion, or to the decision of his ordinary.

With respect to such festivals as have no proper second lessons, I confess I am not prepared to say that they should, in every case, give way to Sunday; on the contrary, I am rather disposed to hold that, in general, the service of the festival should be read, except when it falls on one of the four Sundays already specified: And in this opinion I am confirmed by observing, that the Athanasian Creed is appointed to be used on the feasts of St. Matthias, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, and St. Andrew, none of which have proper second lessons; I think it will be admitted, that when any of these feasts fall on Sunday, the Athanasian Creed ought to be said, and therefore all the other parts of the service appointed for the festival.

The observation of your correspondent upon the case where the Annunciation happens on the Monday or Tuesday in Passion week, appears to me to be an additional argument for my view of this subject; because, in that case also, a mixture of services is unavoidable, unless the festival be exclusively observed.

These remarks are founded upon the principle, that there is no authority in our Prayer Book for reading a part of two different services together; and since this cannot possibly be avoided, except by the rule which I propose, I would conclude that, at the time when our calendar and table of lessons were last revised, it was the practice of the church to observe, in all ordinary cases, the holiday in preference of the Sunday.

"A Lover of Ancient Customs" is wrong in his assertions, that the Annunciation always falls between Septuagesima and Easter, and the feast of St. Andrew always in Advent; for Easter may happen on the 22nd of March, three days before the Annunciation, and Advent Sunday may be the nearest Sunday after, as well as before, the feast of St. Andrew.

On the whole, however, I think the rule laid down by "A Lover of Ancient Customs" is a good and sound one; although, for the reasons I have assigned, I do not think it was the rule which our church intended to be observed; and the want of some explicit direction on the case of concurrent festivals must be confessed to be one of the few oversights with which the compilers and revisers of our liturgy are chargeable.

I agree also with your correspondent in wishing that there might be always a commemoration of the festival, even in the case where it is superseded; but I cannot perceive that this is authorized by the rubric.

J. H. T.

MR. W. CROTTY.

SIR,—I have read with much interest, in your number for this month, the account of the proceedings at Birr. I had long wished for accurate knowledge upon the subject, and your Magazine has afforded it. The Messieurs Crotty deserve high commendation for the fearless manner in which they have cast off so much that was sinful in the forms of worship to which we may suppose they were, by many strong prejudices, attached. I cannot, however, avoid saying, (I hope I do it from no wrong motive,) that they are not, or at least one of them is not, a very consistent churchman. I cannot but mourn over an unhappy mistake into which *Mr. W. Crotty* was some time ago led. It is, indeed, many months since, and might perhaps be allowed to pass without reproof; but as I am not aware that he has in any way retracted his error, I feel it my duty to make you acquainted with it, lest you should seem in any way to countenance it, by what you have published in his praise.

That to which I allude is a charge which *Mr. W. Crotty* published, last July, against the episcopal succession of the church of England. I will extract the passage from the sheet tract (price one penny) in which it appeared:—

"The doctrine of succession, as held by the church, is what impeded the progress and obscured the glory of the English Reformation. Queen Elizabeth's commissioners maintained against the nonconformists that the church of Rome was a true church, though corrupt and erroneous in many points of doctrine, and that the Roman pontiff, though chargeable with tamerity and arrogance, in assuming to himself the title and jurisdiction of head of the church, was nevertheless a true and lawful bishop; and all this for the purpose of claiming a lineal succession from the apostles through the most profligate and abominable of the popes of Rome. Now this doctrine is evidently a delusion, and has no warranty whatever in the word of God; there are two kinds of succession—a true and a false succession—a carnal succession of men, and a spiritual succession of doctrine. 'My doctrine is not mine,' says the Saviour, 'but his that sent me; if any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself.' (John, vii. 16, 17.) Here we find the Saviour of mankind, instead of referring to his succession from Aaron or Moses, (!) appealing simply to the truth of the doctrine he preached as a proof of his divine mission."

Now, Sir, I know that you will agree with me in thinking this monstrous. But what are we to think of clergymen of the church of England actively circulating such a precious document among the

lower orders of both protestants and Roman catholics? I grieve from my heart to tell you, Sir, that it has been the case to a great extent. That they have supplied the tract shops in various towns and cities with it, and pasted it up conspicuously in the windows to be read by those who could not afford to buy. Some really good men, when expostulated with upon the subject, answered, that they circulated the tract without reading it. And really (you will ask) are we come to this, that we are in such haste to distribute food, that we actually administer poison to the lambs of Christ's flock, and then excuse ourselves by saying we had not time to look whether it was food or poison? But, Sir, I have a further statement with which to shock your feelings. For some of these clergymen actually believed the charge to be true, until the falsehood was pointed out to them,—and those, not stupid, indolent men, who cared not for the interests of religion, but laborious and highly-respected parish clergymen.

The fact is, Sir, our clergy in this country seem, in numberless instances, to know nothing of the nature or necessity of episcopal succession; and I cannot but fear it will continue to be so until all divinity students in Dublin University are compelled to read something more full upon the subject than Mr. Maclaine's notes to his translation of Mosheim, or Bishop Burnett's Annotations on the Twenty-third Article. Pray pardon my troubling you with this long letter, and allow me to subscribe myself, your humble servant,

AN IRISH COUNTRY CURATE.

Innishannon, March 20th, 1837.

THE CONCLUSION OF THE MORNING PRAYER BY A DEACON.

SIR,—Since being ordained deacon, in the month of December last, I have several times been requested to do duty in parish churches during the absence of the minister, and on such occasions have been in great doubt how to conclude the morning service. If you will allow me room in the pages of your Magazine to state my difficulty, I will do so as briefly as I can, and shall feel very much obliged to any of your correspondents who may favour me with an opinion upon the subject.

It is directed in the rubric, that "upon the Sundays, &c., (if there be no communion,) shall be said all that is appointed at the communion to the end of the prayer for the whole state of Christ's church militant, together with one or more of the collects before rehearsed, concluding with the blessing." The expression "shall be said," does not of itself imply that he who "says" must necessarily be a priest. But still the word priest is so used throughout the rubrics of the communion service as may well seem to justify such an inference, and to establish a distinction between that service and the morning prayer with the litany, which may undoubtedly be read by a deacon. In the rubrics of the morning prayer, the term *minister* is generally used; and, in one instance, (before the absolution,) he is so distinguished as the priest alone, as to shew that all the rest may be read by a

minister of the inferior order. A custom, uniform and constant, originating no doubt in necessity as early as the Reformation, authorizes the deacon to read alone, omitting the absolution. There is nothing in the nature of the service itself to raise a doubt, and the custom which exists is so far from being inconsistent with the rubric, that there is an express order prefixed to the morning and evening prayer which enjoins upon all deacons, as well as priests, to use it every day, either openly or in private. But in the communion service, on the contrary, the rubrics are so far from contemplating the ministration of a deacon at the altar alone, that they do not even distinguish those places where he may legitimately assist the priest, but leave them to be collected from other sources. Besides this, there are parts in the service itself which of themselves would make one hesitate; for instance, if the offertory is read and a collection made, (which there is no authority for omitting, and bishops in their charges have repeatedly enjoined,) is it not inconsistent with the office of deacon to offer? Is he not expressly named as the proper person to collect the alms and oblations, while it is the priest who is humbly to present and place them on the holy table, and afterwards to offer them with the prayers of the congregation? Again, no one will contend that a deacon should pronounce the blessing as directed by the rubric; and custom, in this instance, interprets the word *priest* exclusively; yet, if he does not, he is left without any other conclusion to the service than such as his own judgment may supply. But above all, it may be asked, is there any authority or precedent in the early church, either Latin or Greek, for a deacon offering or reading part of the communion service alone at the altar, in the absence of the priest? And, since the Reformation, has there been *always* such a custom in our own church? Even if there has, still it is quite necessary that we should know precisely what was at first and what ought still to be the custom; for common practice now is so uncertain, and so much more negative than positive, that it will scarcely afford us any definite and intelligible rule. I believe it is *not* the custom for a deacon officiating alone to conclude with the litany and a homily or sermon; and it is *not* the custom for a deacon to pronounce the blessing; but what part or parts of the communion service to read, and whether in the desk or at the altar, and how to conclude, these are points with respect to which deacons (and priests, too, I am afraid,) do every man according to that which is right in his own eyes. For myself, as I am unwilling, without further information, to omit any part of the proper service for the day, I have hitherto read all according to the rubric, as if I were a priest, trusting to chance and the general neglect that there should be no alms or oblations, and substituting, in place of the blessing, the short prayer which concludes the litany. At the same time, the considerations which I have stated above incline me very strongly to think that the proper course would be to end with the litany, and then read a homily or sermon, not as part of the communion service, but as an adjunct to morning or evening prayer, for which there is full and sufficient authority.

W. P.

CONDUCT OF CLERGY DURING THE PLAGUE.

REV. SIR,—In the “History of the Plague,” on the Society’s Supplementary Catalogue, p. 33, occurs the following passage:—“*Many of the best and most valuable ministers and preachers of the dissenters were suffered to go into the churches where the incumbents were fled away—as many were*, not being able to stand it; and the people flocked, without distinction, to hear them preach, not much inquiring what opinion they were of.” Is this correct to such an extent as the writer would lead us to infer? Undoubtedly, persons of all descriptions, lay and clerical, would be unable to support the terrors of such a fearful visitation. But is the above statement so far true as to warrant the society in allowing an assertion to go forth without explanation or contradiction, calculated to leave a direct impression upon people’s minds that, during one of the most awful periods of our history, a number of the metropolitan clergy fled from their posts, and left their places to be supplied by nonconformists?

I am, Rev. Sir, your most obedient servant, J. E. M.

W—n, April 11th.

JUDAS ISCARIOT.

SIR,—Allow me to make a few remarks on a letter of your correspondent “M. A.,” in reference to the death of Judas Iscariot. It seems to me that he first creates the difficulty, and then perplexes himself with answering it. It is surely neither unnatural nor improbable that, as Judas was his own executioner, he might not be able to secure the rope with which he hung himself, (allowing for a moment the usual interpretation of ἀπήγατο,) and that, the rope breaking, the fall, possibly from some height, might, by the special judgment of God, (for there seems in St. Peter’s account to be an interposition of Divine Providence in the matter,) cause the bowels to burst, and gush out. At any rate this difficulty seems less than doing so much violence to the word ἀπήγατο, which is in the middle voice, as first to render it passively, for which I see no authority, and secondly to give it a metaphorical sense, of which we have scarcely any examples. Looking into Suicer’s “Thesaurus,” I find that Origen, Epiphanius, Jerome, and others of the fathers, understood it in the usual way, and I cannot doubt that Chrysostom did the same. The latter author repeatedly uses the word ἀπήγατο, and never, as far as I can discover, in the metaphorical sense. E. G., Hom. xxiv. in Ep. ad Hebr. p. 220, ed. Bened., he says, πολλοὶ δὲ καὶ προληφθέντες τὴν αἰσχυρὴν οὐ φέροντες, καὶ ἀπηγάντο, *have even hung themselves*; and Hom. 31, on the same epistle, p. 288, contrasting the repentance of Peter with that of Judas, he says of the latter, μετανόησε καὶ ὁ Ἰούδας, ἀλλὰ κακῶς, ἀπήγατο γάρ, where surely it is more natural to translate *he hung himself*, than *he was suffocated with grief*. In the Homilies on the Epistle to the Galatians the word ἀγχόνῃ occurs in the same sense. Οὕτω δὲ ὁ βιαίῳ θανάτῳ, καὶ δι’ ἀγχόνῃς, ἢ δι’ ἄλλων τινῶν καταλύων το ῥῆν. κ. τ. λ. P. 664, ed. Bened.

Both Suicer and Schleusner have abundantly shewn that this is the ordinary use of the word in profane writers, and the Septuagint have used the same expression in reference to Abithophel, 2 Sam. xvii. 23, where the Hebrew will bear no other meaning. And as Abithophel seems clearly to have been a type of Judas, as appears from the Psalms, this would confirm the sense of ἀπὸφύγο. With regard to the place in Tobit which our translators have rendered, "she thought to have strangled herself," it is not, I conceive, of sufficient force to outweigh the evidence on the other side.

I remain, Sir, your obedient servant, J. M.

Truro, March, 1837.

THE WORD "CATHOLIC."

SIR,—Will you allow me to express my admiration of Mr. Le Bas's letter* upon the word "Catholic," and at the same time to lay before your readers two extracts from a Roman-catholic writer which appear to be very applicable to the subject:—

"Steam Voyage down the Danube." By M. J. Quin.

Vol. i. p. 58. "After hearing mass in one of the Roman-catholic churches, which was attended by a respectable, and apparently a very devout, congregation, I went to the church belonging to the Greek catholic form of worship."

Vol. ii. p. 81. "I am, I must confess, very much disposed to think, that the Armenian form of religion, which is Roman catholic, will sooner or later prevail over both the Greek and the Mahometan in that country."

I should hope that these extracts will prove, even to those who have hitherto been deterred from using the word Roman for fear of giving offence, that their scruples are groundless; and, in confirmation of this, I have myself been assured by a respectable Roman-catholic layman, that he could see no just cause of offence in the appellation.

In some instances, such as the first extract supplies, it is absolutely necessary; and, in all cases, it is proper for the sake of distinction.

I remain, yours obedient, WM. RILAND BEDFORD.

Sutton Coldfield, Dec. 14, 1836.

REV. J. MENDHAM'S "INDEX EXPURGATORIUS OF SIXTUS V."

SIR,—As I am indebted to you for such a notice of my different works as would leave me inexcusable if it were not responded to by very sensible gratitude, I beg the additional favour, that you will give insertion in your journal to a fresh and not very obvious proof, which I have discovered, of the official condemnation, or rather apprehended condemnation, of Cardinal Bellarmine by his own church. His name, indeed, actually appears under the letter R, (Roberti Bellarminii, &c.,) in the prohibitory and suppressed Index of Sixtus V. In the preface I had given some intimations to that effect, which had escaped from

* See No. LIX., p. 571. This letter ought to have appeared some time ago, but the press of other matter has interfered with it.

different writers not very friendly to the fact. Since the publication of the reprint, I came in possession of a volume of tracts, a duplicate of the British Museum, among which occurs, by the celebrated Abraham Scultetus, as the substance of the work discovers, (for it does not appear in the title,) "*De Curriculo Vitæ imprimis verò de actionibus Pragensibus Abrah. Sculteti, &c. Narratio Apologetica, &c.*" Emden, 1625. At page 59, where he is speaking of Isaac Casaubon, he proceeds:—"Idem mihi sanctè contestabatur; Frontonem Ducautum Jesuitam Gallum, appellasse Bellarminum de scriptis ipsius super auctoritate Papæ in temporalibus, cum spiritualis Papæ auctoritas laboraret: respondisse autem Bellarminum. *Si esses Romæ, aliter judicares: oportuit me ita scribere: parum abfuit, quin libri mei in inquisitionem venirent.*" This testimony, indeed, is not decisive, as to the actual fact of the temporary proscription of the cardinal; but it throws some curious and unexpected light upon it. I will avail myself of the present communication to notice two errors in my reprint—the first, p. iii., line 19, of *nonnulli* for *nonnulli*, which, of course, is my own; and I am sorry to say the other is so likewise, p. viii. line 4, where *sive* ought to be *sine*. I exercised the most scrupulous attention; but even a corrector of the press sometimes follows the example of Homer, and *aliquando dormitat*.

JOSEPH MENDHAM.

Sutton. Cobfield, Feb. 22nd, 1887.

PENNY SUNDAY READER.

SIR,—In justice to the Publisher of the *Church of England Magazine*, I beg to state that he has disclaimed all intention of depreciating the *Penny Sunday Reader* in those expressions against which I protested; and has offered to make any reparation in his power for a statement inadvertently put forth.

I am, Sir, &c. &c.

H. N. MOLESWORTH.

EPISCOPACY.—COLONIAL BISHOPS.

MY DEAR SIR,—There is a point of primitive ecclesiastical polity which appears not to be generally understood, or efficiently followed, in our community. I mean the appointment of a bishop as the pastor of every church considerable in numbers, and detached locally from any episcopal see already constituted. Some approximation has indeed been made towards a system conformable to the apostolic model; but our church seems to be still infected with that timidity which, in former times, made her shrink from declaring openly the necessity of episcopacy, for fear of offending some foreign protestant communities.

In the Christian Knowledge Society's Family Bible, we find, at Tit. i. 5, the following explanatory note:—

"That by thine episcopal authority thou mightest ordain presbyters in every city of that populous island."—*Bp. Hall*.

VOL. XI.—May, 1837.

Now, with all deference to the editor, I must beg leave to say, that this note conveys either no information at all, or a false impression to those who read it. The elders whom Titus was to ordain were not to be presbyters, in that acceptance of the term which has been received ever since the days of Polycarp and Ignatius. St. Paul, in verse 7, calls them bishops; and that they were so is established beyond a doubt by the ancient ecclesiastical historians and commentators. Of these it will probably be sufficient to adduce Chrysostom, who says on Tit. i. 1, *Τῶν Παύλῳ συνόντων δόκιμος οὗτος ἦν, εἰ μὴ γὰρ ἦν δόκιμος, οὐκ ἂν αὐτῷ τὴν νῆσον ολόκληρον ἐπέτρεψεν οὐκ ἂν τοσούτων ἐπισκόπων κρίσιν ἐπέτρεψεν*. Other testimonies are cited by Bishop Taylor in his "Episcopacy Asserted." Sec. xv. I feel quite sure that any candid person who reads that treatise attentively, and examines the passages of scripture cited in it, will see reason enough to agree with the author that there is abundant evidence of *bishops* being employed in the foundation of churches; but very little, if any, of the existence of *priests*, till, the original congregations becoming too numerous to be properly attended to by one person, the bishops, as they felt the necessity, ordained presbyters to assist them, admitting them *in partem sollicitudinis*, at first casually and cursorily, and then by station and fixed residence, when parishes were divided and endowed. It does not appear that it required any very great numerical magnitude, or any very considerable distance from an episcopal see, to entitle a congregation to be made independent, under a pastor of its own; for the province of Asia Proconsularis, though not above 200 miles long, by 50 in breadth, was soon divided among forty-two bishops; and in the neighbourhood of Rome, which, though now desolate, was then thickly peopled, the apostles or their immediate successors appear to have marked out the dioceses of no greater size than about ten or twelve miles square. It is very true that, in other parts of Christendom, they were of larger extent, but nowhere any thing like those of our prelates, for * if a diocese was so large that a bishop could not visit all his country churches annually, that was thought a reasonable cause to divide the diocese, and lay some part of the burden upon a new bishop. In short, an ancient bishop, instead of having his time engrossed by a perpetual round of *business*, and being compelled to trust implicitly to others, † lived principally at his cathedral, performing (of course with assistants) the ordinary functions of a spiritual pastor, ‡ and having his eye upon all that passed, not only there, but also in the *tituli* which were served by his presbyters. And when a mission was to be sent to evangelize some distant country, no one bishop was expected or allowed to depute mere presbyters for that important and extraordinary duty, so as to be responsible for the

* Bingham, b. ix. ch. vii. sect. 21.

† Conc. Carth. Can. 74, *Ἐδοξε μηδενα ἐπισκοπον, καταλιποντα τὴν ἀνθεντικὴν καθέδραν, πρὸς ἑτέραν μεταχωρεῖν*.

‡ I do not find that in those days a bishop was received as a guest in his own church, or that the precincts of it were exempt from his jurisdiction, to be subjected to the pseudo-episcopal authority of a dean and a chapter.

actions of men who should go completely out of his reach, but all the pastors of a province met together, and sent forth a band of apostles, armed with the highest and holiest gifts of God which their united hands could convey, to go and found genuine and perfect churches wherever it pleased God to collect at their preaching congregations of believers.

I am sure, my dear Sir, that neither you nor your readers will accuse me of advancing any new or heterodox opinion, when I assert that, humanly speaking, there is no safety for the church of England but in maintaining its identity with the catholic church of the fathers.

There is, however, another part of our religious polity which is not subject to the control of Parliament, and in which it does not appear that there need be any difficulty in recurring completely to true principles. I allude to the foreign missions and colonial religious establishments, maintained by the contributions of societies, or by endowments held in trust by them. We must thankfully acknowledge that a great improvement has, of late, taken place in that department;—but why is it that the congregations of Newfoundland, for example, are not allowed the benefit of a bishop resident among them? Why is there no higher spiritual person than an archdeacon at Bermuda, at New Brunswick, in Van Diemen's Land, in Ceylon? Why is there not, at least, one bishop in New Zealand? It must be a matter of indifference to the adversaries of the church in the House of Commons whether a clergyman be of a higher or a lower order, provided that no increase of salary is demanded. Why, then, is there not a bishop stationed* at each of our foreign embassies as well as at Paris? Why are the English inhabitants of Geneva as sheep without a shepherd? Why do we not take advantage of our military stations in the south of Europe to establish protestant churches at Gibraltar, in Malta, in Corfu?

I should occupy too much of your time and that of your readers were I to follow out this subject to its full extent. Allow me, therefore, further only to entreat the leading members of our religious societies to give their earnest attention to it, and to subscribe myself

Your faithful friend,

Χωροπρεσβυτερος.

DR. BURTON'S HISTORY OF THE CHRISTIAN CHURCH.

SIR,—I am anxious to call attention, through your Magazine, to certain statements in Dr. Burton's "History of the Christian Church," (which I happen to have just been reading,) which seem open to serious objection. For, considering how many readers of ecclesiastical

* No bishop is stationed at Paris by any authority of the church of England. On what primitive ground could such a step be defended under existing circumstances? Could it even be said that a large body of persons belonging to the diocese of Paris had attained, like ourselves, to views which made it necessary for them to separate, and that they then appealed to us not to leave them without an episcopate?—Ed.

history justly assign no small weight to the writings of the late Divinity Professor in Oxford—that this work appears before the public under the sanction of the Society for Promoting Christian Knowledge—and that it is in a style and compass so accessible and interesting to readers of every description, it is particularly to be desired that there should be nothing in it likely to cause any injurious misconception of the subjects on which it speaks. Let this, then, be my apology for troubling you with the following remarks. I shall quote the passages, and add a few comments explaining the objection made against them.

Before entering, however, upon the immediate object before us, I am most desirous to remove any appearance of want of respectful feeling towards the memory of the author in making these observations, and also to point out why it seems very important, if they are just, to call attention to them. This work, from the weight of the author's name, and the patronage of the Society for Promoting Christian Knowledge, is likely to have a large and continued circulation, and to be the first, perhaps the only, ecclesiastical history read by many; and therefore it is very advisable that any expressions or statements which seem ill-advised should be altered. I conceive it also due to the memory of Dr. Burton that these passages should be noticed, for it appears, from the advertisement to the work, that the proof sheets never passed through his hands; and every one knows how often persons who compose rapidly, and are too much occupied to allow careful reconsideration of MS. compositions, will make material alterations when their writings are in print—that being, in fact, a revision, in which they will not only examine the mere typographical correctness, but carefully weigh the substance of the text also. Moreover, from what I have heard others say, who had the advantage of the late professor's acquaintance and friendship, there was so much unassuming kindness in him, that a slight representation would prevail upon him to alter statements in his writings which gave pain,—supposing always that the alteration of these statements was no compromise of principles. Lastly, Dr. Burton has so admirably stated in his introduction the right tone in which the ecclesiastical historian should write, that I cannot but think he would have been anxious to be made aware of it, if statements of his were conceived likely to leave on the mind of any reader conceptions at all irreverent concerning holy scripture, its doctrines, or the characters there spoken of. His words are—"He [the ecclesiastical historian] is to write as a Christian addressing himself to Christians. He is not required to speak of Christianity as if it were merely one of the numerous forms of religion which had appeared in the world He supposes his readers not only to know the principles of the doctrines of Christ, but to believe them." One may feel sure that Dr. Burton would never have been desirous to make the history of the church, in the time of the apostles, palatable to those readers who like reading church history only as they would other history—i.e., as accounts of opinions prevalent in the world at different times, and of persons distinguished in their particular line and degree, but who do not like to have religion

brought in too much, in order to explain anything that can be otherwise explained—who do not like to be obliged to contemplate the persons about whom they are reading in the light of responsible beings in all the concerns of life, and as subjects of a particular superintending Providence.

Having made this apology, by way of preface, I may now proceed to enumerate the passages of which I complain.

I. Speaking of the judgment by which the sin of Ananias and Sapphira was so awfully punished, Dr. Burton observes (p. 33):—"The judgment may appear severe, but we may be sure it was necessary. The sufferers had, in the first instance, been seeking for applause under the mask of charity, and then thought to impose upon the very persons whose miracles had been the cause of their own conversion. The times did not allow of such cases being multiplied, or escaping with impunity. Treachery from within might have made it impossible to resist the attacks which were threatening from without." I would remark, first, on the tone of apology which this passage takes. The terms are those which would be used respecting a severe measure justifiable and necessary from the peculiar circumstances of the times. Surely, if one thinks a moment who was the executor of this sentence, there is something which one must call unsatisfactory and disrespectful in such an explanation. For, so far as the words of St. Peter, (Acts, v. 3, 4,) he may have been as unconscious of what would immediately follow upon Ananias as any one else present; though, it is true, he prophesied the death of his wife when she came in. So to speak, judgment was executed immediately from heaven, without sentence of punishment first pronounced. Yet the "superhuman power of the apostles" is spoken of as exhibited in this matter. (2.) If anything is to be said in explanation, do not St. Peter's words suggest a better? "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto man, but unto God."* As if there was an exceeding and hardened impiety in Ananias' coming forward to practise a lie on the apostles, who, in so much that they had said and done since the day of Pentecost, shewed that they were not acting by their own wisdom or power. It was a deliberate proof that he did not believe the hand of God was with the apostles, or how could he have dared to try this fraud? One knows, too, how, in the taking the water of jealousy, (Numb. v. 11,) a lie to one of God's priests was to be followed by a dreadful and extraordinary death. (3.) Or, again, might it not have seemed good unto God, by this solemn warning, to impress on men's minds ever after, that the threats denounced in scripture on all liars will be assuredly brought

* There is greater severity in St. Peter's address to Simon Magus than here—something in them approaching nearer to a declaration of punishment, *τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπωλείαν*. By the way, is it not a pity, in an ecclesiastical history for very general reading, that the offence of Simon Magus should be so very shortly dismissed? "He even offered the apostles money, if they would sell him the power of communicating these extraordinary gifts of the Spirit. It is needless to say that his offer was rejected." (p. 54.) Might not the nature of this sin have been very usefully and plainly explained?

to pass? (e. g., Rev. xxi. 8, 27.) And this is the rather suggested, because, in the quotation given above, it seems implied, that in the circumstances of the times, *then*, we are to find the reason of this severity. "The times did not allow of such cases being multiplied, or escaping with impunity." If a person be disposed to question the severity of a punishment in this world, on a deliberate and gross lie, solemnly uttered, will he acquiesce in what is revealed of the infinitely severer punishment to which liars will be condemned hereafter? I may just add, that, in the opinion of many, the sin of Ananias and Sapphira combined sacrilege with their lie.

II. (p. 50.) "They [the Samaritans] held that He might be worshipped in Mount Gerizim as effectually as on Mount Sion; in which opinion they may be said to have come near, though without being conscious of it, to one part of that *law of liberty* which was established by the gospel." It can hardly be meant that the Samaritan notions about worshipping God *rather*—not only "as effectually"—on Mount Gerizim as at Jerusalem, were correct, yet the wording of the sentence just quoted carries an appearance of it. The answer of our Saviour to the woman of Samaria, (John, iv. 21, 22,) on this subject, amounts, I conceive, to this—"There *will be* a time, though it is not yet, when neither this mountain nor Jerusalem shall claim pre-eminence as places for the worship of God; *meanwhile*, however, you Samaritans are in the wrong. Ye worship ye know not what; you have no assurance of the acceptableness of the service you offer here, for it is irregular—we know what we worship, for salvation is of the Jews." Further, I will add a few remarks upon the expression, "a law of liberty," as here used. It is applied to the gospel as if it was a relaxation of Jewish strictness—a system leaving more things to a person's free choice to do or not to do, as he pleased, without there being a greater propriety in the stricter than in the less strict course, or, if any thing, rather the contrary. Now, if any one will carefully consider the only two passages (I believe) in which this phrase occurs, he will, I think, see a striking incorrectness in so using it as to countenance the notion of its indicating, in any way, that a Christian may relax one tittle in circumspection, or in a rigorous consideration of *duty* in what are called small things, as well as great—in external as well as in internal matters of religion. In the first place (James, i. 25), one is struck with the strict care and attention with which this law is to be examined, and also with the practical duties which go along with it. ὁ παρακλυσας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, he that hath stooped down, and bent himself to the study of a perfect law, the law of liberty, that he may have a closer and more exact view of it—καὶ παραμεινας—and that hath kept to the practice which the law thus studied points out. As to the second place (James, ii. 12), I would ask any one merely to look at it, especially in connexion with the three preceding verses, and then say whether it does not plainly imply that, seeing we are to be judged by the law of liberty, we have need to keep a stricter restraint upon our words and actions than those who are under any other law of simpler or more express enactments? The latitude of expression and interpretation in the provi-

sions of the law does but *widen* the extent of its application, instead of leaving more without its range; imposing the *double* difficulty—first, of applying our principles to each particular case, then of acting up to them. Besides, it is rather strange to speak of the Christian law as leaving more things to a person's free choice and control, as entirely indifferent, when we know that, *besides a man's own conscience*, his *brother's conscience* also can affect *his own* line of duty. (1 Cor. viii. 9, 13.) As I am afraid of making this letter too long, I will only refer on this point to a passage of St. Paul, in which he seems clearly to lay down, that Christian liberty is not a set of abstract truths, which may be stated in definite propositions, but the particular condition of each individual, so far as he lives according to the guidance of the [indwelling] spirit. "Where the spirit of the Lord is, there is liberty." Some words of our Saviour clearly mark how this liberty is to be arrived at. "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free. By obedience comes knowledge of the truth; and the truth so learned brings a practical perception of the freedom of our Christian calling; his service being perfect freedom. Yet it is a *service* still. But what are bonds and slavery to others, become, as it were, a robe of honour and tokens of deliverance to Christ's faithful servant. ["Cui servire regnare est, is the Latin clause which is rendered, "whose service is perfect freedom."]

And here I may as well notice another place in which the same misuse of the phrase "a law of liberty" occurs—particularly as the general tone of the passage gives a colour to the loose and popular notions now so common, which entirely pass over that universal rule of the gospel, that *every one* is to take up his cross, and to be self-denying—nay, one clause of it almost goes to assign a sectarian origin to the practice of severities towards oneself, in order to more complete subduing of the flesh, and purifying of the spirit, and living above the world:—"Doubts about the lawfulness of marriage, abstinence from certain kinds of food, and the questions connected with ascetic mortifications of the body and its appetites, may be traced, in whole or in part, to the doctrine of the gnostics. Paul was often called upon to give his opinion on such points as these, and we always find him drawing a broad line of distinction between duties which are expressly defined in scripture, and those matters which, being in themselves indifferent, become right or wrong according to circumstances or to consequences which follow from them.....If a disciple abstained from any gratification from a principle of faith, he was allowed to follow his own conscience; but if the abstinence made him uncharitable, or was viewed as being in itself meritorious, he was told plainly, that the gospel is a law of liberty."—(pp. 100, 101.) In this passage, it is difficult to lay one's finger upon any clause as objectionable, when that which follows or goes before is taken into account; yet I cannot but think that the impression it would convey to the minds of most readers would be, that self-denial in general, as a distinct religious duty, a necessary part of Christian discipleship, need not be much considered; and also, that no definite abstinences, i. e., of any particular

sort or kind, enter into the gospel system. Yet, surely, in regard to facts, the primitive church, after the *example* of the apostles, and the *general command* of their Lord, did ever, both in theory and practice, observe some definite rules on this subject. Nor, again, is the tone of St. Paul's discussion in 1 Cor. vii. at all as if he was disposing of a light question, founded upon a misconception about things entirely indifferent one way or other. So, again, I believe, in regard to certain occupations and amusements. Further, does not the last sentence quoted carry with it the air, as if the person abstaining was the one to be pitied and complied with as a weak brother, ("he was allowed to follow his own conscience,") while he who had no such scruples was the more enlightened and spiritually-minded of the two? In short, that if a person gave up all for Christ's sake, he might be "allowed to follow his own conscience;" but that the true gospel rule was, that, except in duties "expressly defined in scripture," every man was to do as he liked best?

III., p. 82, speaking of the circumcision of Timothy:—"The policy of having him circumcised was very apparent, for no Jew would have listened to his preaching if this ceremony had been known to be omitted. Nor was there anything inconsistent in Paul circumcising Timothy, though he was bearer of the decree which pronounced such an act unnecessary, and though he had himself persisted in preventing the circumcision of Titus. . . . It was only when Paul decided to take Timothy with him in his journey, and when he wished to make him serviceable in converting the Jews, that he used the precaution of having him circumcised. To Timothy himself it was a mere outward ceremony." Here St. Paul's conduct is *defended*, as if questionable, for having circumcised Timothy. The defence is, the *policy* of so doing. I think there is a better explanation, I will not say defence, of this step, and of the difference of the apostle's conduct in the cases of Timothy and Titus. Timothy's mother was a *Jewess*, and believed, (i. e., had become a Christian, converted probably on St. Paul's first visit into those parts,) but his father was a Greek. At the time when his name is first mentioned, (Acts, xvi. 1,) he was old enough to be well reported of among the brethren, and for St. Paul to think of him as a companion, and to assist in preaching the gospel. This was A. D. 46; i. e., about fifteen years since the institution of Christian baptism as the sacrament of admission to the Christian church, till which time, at least, I imagine, it will not be denied to have been the duty of every Jewish parent to bring their children to be circumcised. So that Timothy's not having been circumcised in his infancy (from the opposition of his father, or any other cause,) was clearly an omission of what *ought* to have been done. Considering, therefore, that there were Jews resident in those parts who "knew all that his father was a Greek," and were, on that account, likely to be aware whether he had been circumcised or not, would it not have been a marked disrespect to God's institution, and to the law of Moses, if St. Paul had not merely forborne to have repaired this omission, and passed the matter over, but had also selected this objectionable person for his close and constant companion? The conclusion I would draw is, that

there is better reason to suppose, that St. Paul would have circumcised Timothy in *any case*, than that it was only when he had decided to take him with him; (for, since he is here first mentioned, why are we to suppose that he knew of his case before;) and that, had any similar case come before him elsewhere, he would have done so again, not as a matter of policy, but of propriety. As to Titus' case, we may take the reason which the apostle gives himself, which plainly distinguishes it from that of Timothy. "Neither Titus, who was with me, *being a Greek*, was compelled to be circumcised."—(Gal. ii. 3.)

I have not noticed that which alone, upon general principles of Christianity, would have been sufficient reason for the apostle's conduct—viz., that, in doubtful cases, it is best to take the line of strict obedience. Nor have I adverted to a consideration which bears upon the subject—viz., whether children of converted Jews would not be circumcised as well as baptized? Our Saviour was. And I do not know of anything in the Acts or the Epistles which would decide this. Lastly, I cannot help questioning the propriety of saying, that his circumcision to Timothy was "a mere outward ceremony."

In connexion with the conduct of St. Paul as to observance of the Jewish law, is the following extract (p. 110):—"When he (St. Paul) was living among Gentiles, who cared nothing for the law, he felt no scruples in disregarding the precepts; but when he was living with Jews, whose consciences would have been hurt by a neglect of the legal ceremonies, he observed all the customs in which he had been brought up. His conduct, on the present occasion, (Acts, xxi.,) was exactly in conformity with this principle. . . . he took upon himself the vow of a Nazarite, and appeared publicly in the Temple as a person who submitted implicitly to the law of Moses." Let me place two of these clauses in still nearer juxtaposition. "He felt *no scruple in disregarding* its (the law's) precepts. "He appeared in the Temple as a person who submitted implicitly to the law of Moses." And this an inspired apostle. It is better perhaps to add nothing on this most objectionable statement. One may conceive in what light a sceptic would represent such conduct if he were wishing to sneer at the truth, and honour, and honesty, of one of the noblest of scripture characters. Then, in the same passage, it is observed, James "perfectly agreed with Paul in his notions about the law." This, again, is a startling assertion, considering that the apostles, one and all, seem to have continued a punctual observance of the Jewish rites, and the decision of the council of Jerusalem (Acts, xv. 29,) concerning the brethren of the Gentiles, "that they should abstain from meats offered to idols, and from things strangled, and from blood."

IV. To these I will only add two instances, in which it appears to me that the use of common terms, and the resorting to a popular sort of explanation, such as would be very obvious to all readers, has been rather inappropriate. The first case is about the Lord's supper:—"There is abundant evidence that it was celebrated frequently, if not daily, by the early Christians. It, in fact, formed a part of their ordinary meal."—(p. 30.) Not being competent to judge how far the assertion in the last clause can be established, I notice this merely to

suggest, whether, at a time when low and insufficient views of the worth and mystery of this holy sacrament prevail very widely, expressions which have a tendency, though but indirectly and unintentionally, to degrade it to a mere commemorative meal, should not be carefully avoided? In the second passage alluded to, there is this conjecture to account for the close agreement in the discourses and parables of our Saviour, as given in the three first evangelists:—"We may also remember, that the evangelists had been engaged in preaching the gospel for many years before they committed it to writing; and having to repeat the same parable, or the story of the same miracle, over and over again to different hearers, they would naturally adopt the same form of words." Now, though I am aware that this is a subject which has given rise to much learned and ingenious speculation, yet in writing a history of the church for very general reading, I should have thought it better to have abandoned this field of conjecture, and kept to that which comes so readily to every one's thoughts, which has some *scriptural* support, and which, speaking as a plain, unlearned person, I should say, is a satisfactory explanation. It is alluded to in the words just preceding those quoted above, thus:—"If the writers intended to report his actual words, there would be nothing extraordinary in this." Is it not natural to suppose that they would intend so to report them? Would they not, on every account, prefer them? And if they had the wish to do so, would not the promise—"He (the Holy Ghost) shall bring *all things* to your remembrance, *whatsoever I have said* unto you,"—warrant us in supposing that they had the ability? Why put forward then, a hypothetical explanation, and leave the miraculous one barely touched on?

Feb. 17th, 1837.

R. F.

APPENDIX TO THE PAPER ON CONFIRMATION.—I.

(Continued from p. 424.)

ORDER OF ADMINISTERING CONFIRMATION.—IN THE WEST.

I.—From a pontifical of Egbert, Archbishop of York, circiter 700.

The confirmation of men, to be spoken by a bishop.

How he ought to confirm.

(a*) Almighty everlasting God, who hast vouchsafed to regenerate this thy servant of water and the Holy Ghost, and who hast given unto him remission of all his sins, do thou, O Lord, pour into him (immette in eum) the sevenfold Spirit, thine holy comforter, from heaven. Amen. Give him the Spirit of wisdom and understanding. Amen. The Spirit of counsel and strength. Amen. The Spirit of knowledge and piety. Amen. Fill him with the Spirit of the fear of God, and of our Lord Jesus Christ, and of thy favour (propitiatus) sign him with the sign of thy holy cross unto eternal life.

Here he ought to put the chrism on the forehead of the man, and say—

(b.) Receive the sign of the holy cross, by the chrism of salvation, in Jesus Christ unto eternal life. Amen.

The Lord be with you.

And with thy Spirit.

The peace and blessing of the Lord be ever with thee. And with thy Spirit.

Afterwards, he ought to read this prayer—

(c.) God the Father, and the Son, and the Holy Ghost, confirm thee, that thou mayest have eternal life; and thou shalt live for ever. So thus let every man be blessed that feareth the Lord. The Lord from out of Sion bless thee, and mayest thou see the things which are good in Jerusalem all the days of thy life. Peace be with thee unto eternal life. Amen.

Then they are to be bound (with a band of linen round the forehead).

(d.) O God, who gavest the Holy Ghost to thy apostles, and willedst him to be given to the rest of the faithful by them and their successors, look favourably upon our humble service, and grant unto all them whose forehead we have this day anointed and confirmed with the sign of the cross, that the Holy Ghost coming upon their hearts may perfect them for a temple of his glory, by worthily inhabiting them. Through.

Then they are to be communicated of the sacrifice.

The episcopal benediction follows.

(e.) God Almighty, who created all things out of nothing, bless you, and grant you in baptism and in confirmation remission of all sins. Amen.

(f.) And may he who gave the Holy Ghost in fiery tongues to his disciples, enlighten your hearts by his own enlightening, and duly kindle them to the love of himself. Amen.

(g.) So that, being cleansed from all vices, defended by his own assistance from all adversities, we may be worthy to be made his temple. Amen.

(h.) May he who created you guard you from all imminent evils, and defend you from all wickedness. Amen.

Which he himself. Amen. The blessing. Amen.

Another blessing at mass, after confirmation—

(i.) Pour forth, O Lord, we pray thee, thy heavenly blessing upon these thy servants, and thine handmaids, to whom thou hast been pleased by us to deliver thine excellent sevenfold Holy Ghost, and to give them the grace and gifts of the Holy Ghost. Amen.

(k.) That whosoever are born again of water and the Holy Ghost may be ever defended by thy protection. Amen.

(l.) May charity, diffused by the Holy Ghost, abound in them, which covers and overcomes every multitude of sins. Amen.

(m.) Protect them with divine protection, that all sins may flee from them; and may they always study to fulfil thy commandments. Amen.

(n.) Rest favourably in them, who formerly rested glorious in the apostles.

Which he himself. Amen. The blessing. Amen.

II.—From the Sacramentary of Gelasius, and four Manuscripts, circiter A.D. 800.

The bishop prays over them, making with the chrism the cross on their foreheads with invocation of the Holy Trinity, and delivers to them the sevenfold grace of the Holy Ghost.

(a.*) Almighty God, the Father of our Lord Jesus Christ, who hast regenerated thy servants, &c. and command them to be signed with the sign of the cross unto eternal life. Through the same Lord.

Afterwards he signs them on the forehead with the chrism, saying—

(b.) The sign of Christ unto eternal life. Answer. Amen.

Martene has collected copies of twenty-three ancient forms of confirmation in the West. Of these, twelve are entitled "Order for signing infants," "Order at the confirmation of infants." Thus shewing how late the practice

of infant confirmation obtained; for some of those bearing this description are not older than the beginning of the fourteenth century. Most of these orders resemble one another very closely, having only some slight change in the wording of the prayers, or having a difference in the rubrics. It would hardly be worth the while and room to notice all the slight variations. Where anything of importance occurs, it shall be pointed out. The numbers refer to the different "orders," as given in his collection. The letters (to save repetitions) to the prayers, which are here given in the first order, some of which are to be found in all the rest.

In Order XI.—From the church of Saltzburg. Circ. A.D. 1100.

Let the bishop, coming to the infants, the archdeacon holding the chrism, his shoulders and arms covered with linen, and his hand raised and arraigned (compositu) over the heads of all, pray over them, with invocation of the sevenfold grace of the Holy Ghost.

(o.) The Holy Ghost come upon you, and the power of the Highest guard you without sin.

Then follows (a) Almighty everlasting God.

The prayer being ended, the deacons, asking the names of each, let the bishop, with his thumb anointed in the chrism, make a cross in the forehead of each, saying thus—

(p.) I confirm and sign thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In Order XIII.—From the church of Noyon. Circ. 1300.

(a.) Almighty everlasting God.

(p.) I confirm and sign thee.

(q.) Holy Father, by thine only Son deign to confirm on them the grace of the Holy Ghost.

In Order XIV.—From the church of Arles. Circ. 1300.

After baptism, let the infants be brought before the bishop; let him say at confirmation—

(o.) The Holy Ghost.

In Order XVII.—From the church of Apamea. 1214.

The infants, indeed, are held in the right arm; but let those of riper age place each one his foot upon the foot of his godfather; who being arranged in order before the bishop, let the bishop himself, his hand placed on the heads of the individuals, pray over them, with invocation of the sevenfold grace of the Holy Ghost, saying thus—

(o.) The Holy Ghost, &c.

The Lord be with you.

And with thy Spirit.

(a.) Almighty everlasting God, &c.

Then let the bishop, with his thumb dipped in the chrism, and asking the name of each, make the cross on the foreheads of the individuals, saying thus—

(r.) John, or calling them by any other name, I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

In Order XX.—From the church of Lyons. Circ. 1400.

Let the bishop, who will chrism the boys in the forehead, dressed in white and with a mitre, first give an admonition to the people saying, that no confirmed person ought to be re-confirmed; that no one unconfirmed can be godfather in confirmation; that no one excommunicated, or bound in grievous sins, intrude

himself to receive this sacrament, or to present one to be confirmed; that adults ought first to confess, and afterwards be confirmed; that in this sacrament copaternity is contracted, hindering matrimony, and destructive of that already contracted; that no one present more than one, or two at the most. Also, that no one bring a son, or a daughter, or step-son, or step-daughter, before the bishop, or hold them while he confirms them. Also, that no infant, who has not completed seven years, be brought to be confirmed. Also, that they have long, broad, and clean bands, and that their foreheads be washed, if necessary, and that no one depart after confirmation until they shall have received the blessing, and shall have heard from the bishop when and by whom the bands ought to be removed, and how honestly they ought to conduct themselves.

In the same Order. From the church of Catalonia.

Let the bishop, &c., as above, first give an admonition, &c. Then, having first washed and wiped the thumb of the right hand, those who are to be confirmed kneeling upon their knees, with their hands joined before the breast, say—

(o.) The Holy Ghost, &c.

Then he says,

Our help standeth in the name of the Lord, who hath made heaven and earth. Lord, hear my prayer. The Lord be with you. Let us pray.

Then with his hands raised, and placed over the heads of those to be confirmed, he says the prayer—

(a.) Almighty everlasting God, &c.

Then sitting over the faldstool, placed before the altar, or elsewhere, he asks the name of each individual to be signed, who is presented by a godfather, or godmother, on bended knees; and the bishop, with the point of the thumb of his right hand dipped in chrism, makes a cross on his forehead, saying—

(r.) John, or Mary, or any other name, &c., and of the Holy Ghost, that thou mayest be filled with the same Holy Ghost, and mayest have eternal life.

And in saying, In the name of the Father, and of the Son, and of the Holy Ghost, he makes the sign of the cross before his face. Then he gently gives him a slap on the cheek, saying, Peace be with thee. When all are signed in this manner, he wipes his thumb with a morsel of bread, or piece of linen, and washes it with water over some leaden cup, or some vessel, and the water and linen, or bread, is cast into the fonts, or the piscina. In the meanwhile, the antiphona is read.

Confirm, O Lord, the work which thou hast wrought in us from thy holy temple, which is in Jerusalem. Hallelujah! Hallelujah! Glory be. Lord have mercy. Christ have mercy. Lord have, &c.

Then the president, rising, laying aside the mitre, says—

Lord, shew us. Lord, hear my prayer. The Lord be with you.

Let us pray.

The prayer which he says, with hands joined before the breast; and all who have been confirmed devoutly bending the knees.

(d.) O God, who gavest, &c.

Then he says, So thus let every man, &c.; and making the sign of the cross over them, says, The Lord from out of Sion bless you, &c.

Confirmation being ended, the bishop declares to the confirmed, or chrismed, that they wear their chrismals on their foreheads, in honour of the Holy Trinity; and, on the third day, the priest shall wash their foreheads, and shall burn the chrismals over the fonts, or candles may be made of the chrismals, for the use of the altar. Let him declare, also, to the godfathers and godmothers, that they instruct and inform their little children in good morals and works, that they may flee the evil, and do the good. And that they teach them, "I believe in God," "Our Father," and also, "Ave Maria," since they have obliged themselves to this.

(To be continued.)

NOTICES AND REVIEWS.

Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and Popular Protestantism. By J. H. Newman, B.D., Fellow of Oriel. London: Rivingtons. 1837. 8vo. pp. 422.

THIS volume is, perhaps, the ablest of all Mr. Newman's works. The range of reading and thought which every page proves, but which not even one seeks to display ostentatiously, is such as can be paralleled by few works of the present age; and, as an attack on Romanism, it is by far the most formidable which this day has seen. It is so, because it comes from one who knows what Romanism is—what its strength is, as well as its weakness—what portion of truth, however clogged or bedimmed with corruptions, it still embodies. Mr. Newman does not call out, after the modern fashion, "This is popery!"—he does not content himself with telling us over again the thousand-times-told tales about purgatory and indulgences, the celibacy of the clergy, the error of transubstantiation, &c. &c.; but he shews us *how* errors arose, and what is their *real* extent. His picture of Romanism, thus made out, without the coarse daubing of more ignorant writers, is nevertheless a more hopeless and odious picture than any commonly exhibited. Some may say, that there is the beauty of Medusa; but there are the twisted serpent and the petrifying looks (such as Leonardo has painted with his fearful power) which can never be forgotten.

But Mr. Newman's representation of ultra-protestantism must be as formidable to the ultra-protestants as his picture of Romanism to the Romanists. It is to be regretted that there is no space for going at length into the subject. As a specimen, one of his statements, which is a very awkward one for them, is as follows:—In the chapters on private judgment, he shews clearly that some of the errors of Rome, most objectionable in the eyes of protestants, have not arisen from attention to tradition, or the authority of the church, but from the exercise of *private judgment*, without the authority of the church, on particular texts. Thus the Romanists do not affect to allege any early tradition, or any decision of the church, till *very* late times, in favour of *purgatory* or the *pope's supremacy*, but appeal to particular texts of scripture on which the church, by the early fathers, or in its collective capacity, has given *no* decision. On the latter point, especially, Gregory the Great, in his age, and Æneas Sylvius, in late day, two tolerably remarkable popes, positively reprobated the notion. This is not altogether a pleasant question for the unqualified rejectors of authority, and the assertors of the unqualified use of private judgment.

But, notwithstanding the great ability shewn by Mr. Newman, in the greater part of his work, the Reviewer is bound to say, that he cannot go along with him in one reflexion which seems to pervade the whole, although with some contradictory admissions,*—viz., the

* See, for example, p. 28, of Preface, which, if the words are taken in their full sense, must do away with much which was said before. See again pp. 311—314.

allegation that the church-of-England system (the *Via Media*) is only a *theory*, existing in the writings of certain excellent divines, but never tried as a practical system. This appears to the Reviewer not to be in harmony with history, nor with facts known to all clergy who have had pastoral duty on any large scale: Walton alone would shew that the doctrines and teaching of Sanderson and Hammond, &c., were most widely influential—that perhaps half of that part of the nation which attended to religious inquiries was ranged under their banners. And after the Restoration, unfavourable as things unquestionably were, we know that the writers who became the great authorities with all the quiet and middling classes were writers whom Mr. Newman would admit to have taught the church-of-England system soundly and fully. Such were Scott, and, a little later, Nelson and Stanhope. Scott's works went through numberless editions, (the seventh was in 1720), and that, Mr. N. will be glad to hear, with the other two well-known books, keeps its place, though anything but a lively book, among religious readers in the country, who have time, as well as the others. It is, indeed, a little curious that he himself enumerates some other books of the same principles, (Bishop Wilson's Works, &c.,) as having had, and having, wide influence, and so far preserving right principles. But does Mr. Newman doubt that, in a very large number of cases, although men could not give at large the arguments for church authority, or their reasons for preferring the church, the right feeling is in their hearts? The Reviewer has himself a very strong conviction, arising, as he believes, from personal observation, that the real and genuine produce of "Anglicanism" is even now of large extent. It must be remembered that one of its marked characters (as in all cases where there is a reverence, not for *self*, but for authority,) is to court retirement and quiet, and not, like those formed on the excitement system, to love display.

The last chapter of Mr. Newman's book will be made use of by the Romanists; for although he says he only makes the fearful admissions there made for the sake of argument, the Romanist will not fail to say (and plausibly) that so able a controversialist as Mr. Newman would never have made such admissions if he had felt that he could keep his ground without them.

The Comedies of Aristophanes, translated into Corresponding English Metre. By Benjamin Dann Walsh, M.A., Fellow of Trinity College, Cambridge. In 3 vols. Vol. I. London: A. H. Bailey, & Co., Cornhill. Cambridge: J. and J. Deighton. Oxford: J. H. Parker. 8vo. 1837. pp. 420.

(From a Correspondent.)

THE classical reputation of Trinity college is so widely and so deservedly celebrated, that any work emanating from the pen of a Fellow of that learned society cannot fail immediately to attract the attention of the classical scholar, whose feelings and attainments enable him to estimate correctly the value of whatever tends to illustrate a subject so sacred as the Greek language. In proportion to his

veneration and interest for the Greek language and literature, will be his pain and disappointment on meeting with a work like the present. The limits usually assigned to notices of new books, in this Magazine, preclude the possibility of giving this work more than a few passing remarks; but it contains some statements which must not pass altogether unnoticed. The work opens with an extremely long and tedious preface, swelled for little purpose with very long extracts from the "Symposia" of Xenophon and Plato, and really containing very little information. In this preface, Mr. Walsh seems to intimate, although he may not positively assert, (p. 66,) "there is nothing morally unjustifiable in the works of Aristophanes," and proceeds to confirm his position by sundry sarcastic reflexions on "those who keep an expurgated edition of Shakspeare for their own private reading," and on the American ladies, for whom he appears to have a most edifying contempt, as he attacks them again, in a very indecent note, to which a reference can be given, although for obvious reasons it is suppressed. Few persons will agree with Mr. Walsh in this position, that "there is nothing morally unjustifiable in the works of Aristophanes;" but even that point conceded, so much cannot be said for the translation, and Mr. W. must then be answerable for a most fearful list of "morally unjustifiable" passages. The book, both text and notes, abounds with allusions of extreme indecency; exprest, too, in sufficiently intelligible terms. Mr. Walsh may urge (preface, p. 63) that to "depict vice in its native hideousness," is to deter others from it, and not to allure them to it; but he should remember, that "it is a shame even to speak of those things that are done of them in secret." St. Paul ad. Ephes. v. 12.)

But this is not all that is offensive in this volume. It is grievous to see a work which otherwise, in point of scholarship (however inferior to Mr. Mitchell's), would not be disreputable, disfigured, from beginning to end, by strings of *slang*. Who would not be offended at seeing the beautiful little choruses, 'Αέναοι Νεφέλαι κ. τ. λ., in the clouds, (v. 275 . . . 314, Dindorf. in Poët. Scen. Græc. v. 276 . . . 312, Bekker.) translated into rhymes, fit only for an electioneering ballad? Moreover, extreme roughness of versification is a defect under which the whole work labours. This, however, is a defect that may be excused, in consideration of the difficulty of translating such an author as Aristophanes.

After what has been seen of the character of this work, it will not be surprising to find in it occasional sneers at the clergy. Accordingly, after a sarcastic notice of the Greek custom of having a public physician, regularly salaried by the state, in any town of eminence, the author flippantly observes, "In the countries of western Europe, the system is transferred from the physicians of the body to the physicians of the soul." (p. 99.) In the preface (p. 36,) he cannot let pass the circumstance of Socrates' insensibility to the effects of wine, without quoting a passage imputing to the clergy a corresponding capacity for drink. And, in another part of his work (p. 313), in order to illustrate the species of rhyme employed by the old Spanish writers, in which corresponding vowels only were required, he couples together

"parson" and "harlot." These offences against good taste and feeling, and that at p. 69, upon the House of Lords, deserve no further notice; to mention them is quite sufficient, and to have transcribed them would have been to shew how totally unacquainted Mr. Walsh is with the complicated relations of society, and the reviewer entirely declines such a task.

Mr. Walsh has swelled his book with some strange attempts at melody,—with the first lines of some of Pindar's odes, barbarously written in Roman letters, and barbarously translated into English rhymes, underneath the stave; and any one acquainted with the first principles of music will see, on inspecting the hymn to Calliope, into what mistakes Mr. W. has fallen. It is strange that any person who could count the first few numbers of the common numerical scale should have committed such errors.

It is hard to say for what class of persons this work is intended; from the long preface, one would suppose it was for schoolboys and young persons; but for such persons, its extreme impropriety renders it peculiarly unfit. If it is intended for scholars, the long preface might be well dispensed with; and the accents with which the author has thought fit to mark every proper name, would be much better employed in indicating with what syllabic emphasis his own couplets are to be read, in order to produce any rhythm whatever.

A few months back, attention was called, in this Magazine, to the able manner in which Mr. Mitchell is editing the comedies of Aristophanes, and the translation of the four plays by that eminent scholar has long been before the public. It is really lamentable that, with such an example as that of Mr. Mitchell, whose work displays in every page the character of the gentleman, the scholar, and the Christian, Mr. Walsh should have produced a work which cannot be recommended to any persons who value propriety.

No more space can be given to this work. Its author speaks of publishing two more volumes. Let him pause and consider whether he is not called upon by very solemn obligations to withdraw the first.

A Practical System of Rhetoric; or, the Principles and Rules of Style, inferred from Examples of Writing. With an Historical Dissertation on English Style. By Samuel P. Newman, Professor of Rhetoric, and Lecturer on Political Economy, in Bowdoin College, United States. London: Priestley. pp. 292.

THIS is a work intended, it is presumed, rather as a manual for the upper boys in schools than as addressed to men. There are some good and useful observations in it, which may serve to warn those who are beginning to compose against errors and faults into which they might otherwise fall; and perhaps this is as much as can be said for most school books on rhetoric. This volume appears to the reviewer to be neither much above nor much below the common average of books of this class; though he cannot say that the Historical Dissertation on English Style impresses him with any very high opinion of Professor Newman's judgment or taste.

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P. Terentii Afri Comædiæ Sex ex Editione Th. F. G. Reinhardt. With Explanatory Notes, by D. B. Hickie, LL.D., Head Master of Archbishop Sandys' Grammar School, Hawkshead. London: Priestley. 1837.

THIS is a very neat and useful edition of Terence; the notes well selected, and giving good explanations of phraseology. But in a book for the use of boys, from the master of a school, it is only right to say that one expects a certain course as to the morality of the heathen writers. He may say fairly—"I defend the reading these books on such and such grounds, and I take care to guard my pupils against the evil of them by my private remarks, either general, or particular in particular lessons." In this case, his edition should be a dry collection of critical notes, in which this question is not touched, and in which the boys may perceive that it is not touched, and that the absence of indignant comment on profligacy is not owing to indifference. On the other hand, if a writer for the young chooses to go beyond this, and to notice the subject of morals at all, he should take care to do so most fully, and with full justice to the subject. Now, in the notes on one of the most objectionable passages in Terence—that in the *Adelphi* "non est flagitium," &c., which at once sets before us the low, lax, profligate notions of morals commonly, if not universally, current in Rome, the observation is that Micio "seems to carry his indulgence too far, but that it is in opposition to his brother's surliness," &c.

An Exposition of the Thirty-Nine Articles of the Church of England, by Gilbert, Bishop of Sarum, with an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV., &c. Revised and corrected, with Copious Notes and Additional References. By the Rev. James R. Page, A.M., of Queen's College, Cambridge, Minister of Carlisle Chapel, Lambeth. London: Scott and Co., pp. 583.

BISHOP BURNET's Exposition of the Articles is too well known to need description here. Its merits and its defects need no discussion, but it may be predicted that this edition of it will henceforth be one of the most popular. It is enriched with excellent notes from Bishop Jewell, Hooker, &c., and with very useful compendiums of information on ecclesiastical points, furnished by the editor himself.

Relvedder, Baron Kolff, &c. By Thomas Eagles, Author of "Mountain Melodies," &c. London: Whittaker and Co. 8vo. 1837. pp. 246.

IT is difficult sometimes to ascertain why certain books are published, and the above is certainly calculated to give a reviewer a little trouble in guessing at the solution of this question. Mr. Eagles would do well to study the principles of grammar and a rhyming dictionary a little more closely before he next appears in the list of candidates for poetical fame. The following extract from the comic and melodra-

matic poem of Baron Kolff may explain and justify the reviewer's remark :—

" Such notes before
Had ne'er been heard upon the shore
On which the waters of the Rhine
Flow sweetly on, in circles fine,
And flash with gold, like glist'ning amber,
As through the gloomy woods they wander.
Her aunts had been in early youth
Coquettes and flirts, and were, in sooth,
In their opinion, fit to be
Guardians and censors strict of she."

The work may, perhaps, be published to gratify some of Mr. Eagle's friends, and as there does not appear to be anything objectionable in it, they may, perhaps, derive an innocent amusement from it. It is perhaps only just to say, that Relvedder does appear better in respect to the faults alluded to.

An Historical Vindication of the Leading Principles contained in the Earl of Radnor's Bill, entitled, an Act for Appointing Commissioners to inquire respecting the Statutes and Administration of the different Colleges and Halls at Oxford and Cambridge. London: Rivingtons, 8vo. pp. 24.

THIS pamphlet has one merit—it is brief; and to this is added another quality equally essential to the success of a pamphlet—it is pithy, and to the purpose. The advertisement, which forms a sort of preface, is worth extracting.

"The following 'Vindication' does not profess to do more than to touch upon some of the leading principles of Lord Radnor's Bill; the development and justification of its details being left to those who may happen to admire them. Nor has it been deemed necessary to argue the question, (1.) How far the legislature can, upon any acknowledged principles of justice, usurp the place of the Statutable Visitors of Colleges in whatever relates to the government and management of the affairs of such societies? Or (2) How the uncalled-for interference of the legislature in matters avowedly cognizable by the existing laws of the land can be reconciled with any rational notions of liberty? To have discussed these questions would have been a waste of time, since it has been settled by the wisdom of the age, that colleges, like police-offices, ought to be under the control of the Home Secretary of State; and that the perfection of liberty consists in having no law whatever, other than the will of the government for the time being."

The tract itself is occupied in comparing Lord Radnor's Bill, almost clause by clause, with the Bill of the Parliament of 1643, for the same goodly purpose of reforming the universities; and it seems that the modern peer has, in almost every instance, exceeded the arbitrary enactment, of which he has, perhaps unconsciously—as great reformers are sometimes not deeply read in history—been so worthy an imitator.

This tract is well worth the attention of all who are interested in the university question; it will not detain them half an hour to read it, and they will find it full of valuable hints. The question of the Bill itself has been touched upon elsewhere in this Magazine at so much length that it is useless to dwell upon it here.

Modern India; with Illustrations of the Resources and Capabilities of Hindustan. By Henry H. Spry, M.D., &c., Bengal Medical Staff. In 2 vols. London: Whittaker and Co.

THIS is evidently written by a shrewd and observant person. It touches on such a variety of topics, that it will have attractions for very different classes of men. Dr. Spry performed several journeys, (one of them from Berhampore to Cawnpore, a distance of more than 600 miles,) by the mode of travelling called *Dāk*, in a palankeen; and of these journeys he gives many details, which, however familiar to Anglo-Indians, are very interesting to stay-at-home travellers. There is something in the book for the naturalist, something for the speculator on human nature, and something for the politician and statistical writer. The Marquis of Hastings appears to have met Dr. Spry's view of what a governor of India ought to be most fully, and he gives some details of his measures, which appear to have been most judicious; but, of course, those only who are or have been really residents in India can be judges of the propriety of particular measures relative to that country. The reviewer must also plead an equal inability to judge of the correctness of the statements relative to the half-batta measure, which caused so much odium to the government of Lord W. Bentinck. This latter governor seems, in one instance, to have shewn very great judgment and decision—viz., in the suppression of that dreadful scourge the race of Thugs, and the system they pursued of wholesale murder. The whole account is extremely interesting. Dr. Spry was stationed for some time at Saugor,* a place about 300 miles S.W. of Cawnpore, and as this was the chief prison for the *Thugs*, and the residence of Captain Sleeman, (the superintendent-general for the suppression of *Thuggee*,) he had an opportunity of witnessing in person some of the scenes connected with the apprehension of these miscreants. It appears that, in this part of central India, a secret society has subsisted, consisting of individuals scattered over a very large surface of territory, connected by secret signs, and by a participation in the most dreadful crimes. They meet together for unholy rites, and for murder and depredations; and they are known to have carried on their trade of murder and plunder for at least twenty-five years. But, on Lord Bentinck's determination to suppress the crime of *Thuggee*, (as their practices are called,) one or two were induced to turn king's evidence, and formed the means of bringing numerous others to execution. On one occasion, as many as twenty-nine were executed at once. The account of the apprehension of one gang is given, as well as a phrenological account of seven skulls among the culprits, which Dr. Spry sent to Mr. Combe, of Edinburgh. The extract from this account is, it may be presumed, of some interest to phrenologists; although the reviewer thinks it might as well have been left in the pages of the "*Phrenological Journal*,"

* This place is spelt in the map (in vol. i.) Saugur, and Cawnpore is spelt in the same map Cawnpoor, while the other mode is adopted in the text. It would be more convenient to keep to the same spelling in the same book.

which he supposes is only read, or chiefly read, by those who are converts to that system. Many of the medical details in the volume, relative to the diseases of the country, are such as to interest even non-medical readers; and there are several suggestions, which Dr. Spry's experience has suggested to him, for the better management of our troops and our barracks in respect to matters of health. Of these, the English public can be no judge, and on their merits the reviewer must leave the proper authorities (while perhaps memorials embodying them would be a preferable mode of proceeding) to decide upon them; remarking, however, that the practices Dr. Spry blames are spoken of in temperate language.

The following account of a race of cannibals, existing at Chittagong, may perhaps be new to most of the readers of this Magazine, and will afford a fair specimen of these volumes:—

"The Kookees, as these brutal wretches are called, have, according to the account afforded me by Major Gairdner, protuberant bellies; they are low in stature, with set features, and muscular limbs. They speak a dialect peculiar to themselves, and build their villages on the boughs of the forest trees. They do not appear to have any settled abiding place, but wander in herds from one wilderness to another. When a site favourable to their purpose has been found, the whole community immediately set to work to collect bamboos and branches of trees, which are afterwards fashioned into platforms, and placed across the lofty boughs of the different trees. On this foundation the rude grass superstructure is raised which forms the hut. When these sheds are completed, and every family provided with a habitation, the women and children are taken into their aerial abodes. The men then lop off all the branches within reach of the ground, and having constructed for themselves a rough ladder of bamboos, they ascend the trees by means of this rude staircase, drawing it up after them to prevent the intrusion of strangers, and a necessary precaution against the encroachments of their four-footed companions of the forest. In this manner they repose, floating in the branches, and cradled by the wind, partaking more of the savage ferocity of brutes than the milder charities of man.

"To persons who have travelled much in India, the mere circumstance of a whole tribe of natives choosing to take up their permanent habitations in the trees would not excite much surprise, since the watchmen who are employed in the charge of mango groves, or other valuable fruit cultivations, often form a sort of nest on the branches of some neighbouring trees, a small hut, or rather shed, just sufficient to shield the body from the inclemency of the weather, being raised upon a platform resting on the boughs. The Kookees, therefore, in this particular, only differ from more civilized natives, forced by necessity upon expedients of the kind, by living constantly in trees; in other respects, there is fortunately no similarity, even to the most degraded beings of the human race. They openly boast of their feats of cannibalism, shewing, with the strongest expressions of satisfaction, the bones and residue of their fellow-creatures who have fallen a prey to their horrible appetites. So intent are they in their search after human flesh, that the superintendent was always obliged to send out the men employed in hunting the elephants armed with muskets, and in not fewer than parties of ten. One poor man they unfortunately caught while off his guard, and devoured him almost before his life blood had congealed in his veins. Attempts have been made to subdue and civilize these people, and one of their head men was won over, and employed by Major Gairdner at the elephant dépôt, but he could not be induced to relinquish his old habits. In a short time he was detected in the commission of a murder, and was executed by the civil authorities of Chittagong. When the tidings of this man's fate reached the ears of his former associates, they became greatly incensed, and for a long time afterwards exerted themselves, happily in vain, to obtain possession of the person of the superintendent, who had frequently occasion to cross their path in the execution of his duty. These people, strange as it may appear, are living within 150 miles of Calcutta, the metropolis of British India and the seat of government, and yet their existence even is scarcely known by the people who are not in authority—comparatively little in-

formation from the woods and jungles of the savage portions of Bengal finding its way to the Calcutta newspapers. The existence of cannibals in India is a fact only recently established, and many were of opinion that the races were extinct; it has now, however, been proved beyond all question, that the Kookes, who infest the blue mountains of Chittagong, and the Goands, inhabiting the hill forests of Nagpore, both feed upon human flesh. There is this distinction in favour of the latter, that they partake of it only occasionally, and in compliance with a religious custom, while the Kookes delight and banquet on the horrid repast."

There are many statistical and meteorological details in the Appendix, which renders the volumes more valuable. After so much has been said in favour of this work, it will not be deemed hypercritical if it be suggested, that in a few instances there is a departure from the usual tone of the work, and a lower and somewhat less chastened style adopted, which will prove offensive, and which the removal of a very few sentences and expressions will remedy. The chapter containing the account of the Indian swell mob, &c., will at once explain the reviewer's intention.

Life of King Henry the Eighth, founded on authentic and original Documents, (some of them not before published,) including an Historical View of his Reign; with Biographical Sketches of Wolsey, More, Erasmus, Cromwell, Cranmer, and other eminent Contemporaries. By Patrick Fraser Tytler, Esq., F.S.A. Edinburgh: Wilson and Boyd. London: Simpkin and Marshall, and Co. 12mo. (Edinburgh Cabinet Library, No. xxii.)

THE Life of Henry the Eighth can scarcely be so written as not to be interesting to every Englishman; the times were so eventful, and so full of fruit which ripened in after days, that their record must be full of stirring incidents to entertain the less laborious reader, while it furnishes food for contemplation to the more solid thinker. The volume that relates, among its episodes, the deaths of Bayard, Wolsey, and More, and the capture of Francis I. of France, is well provided with narratives of interest; and the history of Wolsey's rise and fall, and the first dawn of the Reformation in the earlier passages of Cranmer's life, are sufficient to rivet the attention of the politician or the divine. Mr. Tytler has at least written a very pleasing volume, and in the course of it, especially in the affair of Henry's divorce, and his continental relations, appears to have turned the sense of original letters, of Henry the Eighth, published in the Government State papers, to much effect. The volume contains a great many passages of considerable length, quoted *verbatim*; and where these are taken from contemporary writers and original historians, it is perhaps a very advisable mode of writing an historical work; but the paste and scissors should not be applied to books which are themselves nothing but abridgments; such as Waddington's History of the Church. An abridgment of any incidental affairs touched upon always dovetails into a volume better when given in the style of the author himself; and Mr. Tytler is too well practised in historical writing to find any trouble in making it.

A Scriptural Inquiry into the Nature and Import of the Image and Likeness of God in Man. By E. W. Grinfield. London: Fellowes. 8vo. pp. 199.

NOTHING can be better intentioned than this volume, while, at the same time, the reviewer cannot but express his fear that it is, to say the least, rather injudicious. Its object is to shew that the image and likeness of God, in which man was made, is the incarnate nature of the Son of God. The author thinks that this view gives the only reasonable interpretation of the passage in Genesis in which the phrase occurs, and many persons might be found, who, while they would agree with him in adopting this interpretation, would not consider it to lead to such important results as he anticipates, nor adopt the conclusions which he draws from these premises. He considers that it follows not only that the Son is "the personal and immediate creator of man," but that the declaration in the catechism of belief in "God the Father, who created me and all mankind," is liable to lead the catechumen to an erroneous distinction, namely,—that "the work of creation is to be attributed as officially and peculiarly to the Father as the work of redemption to the Son, or of sanctification to the Holy Spirit." Now surely, some among the very quotations introduced by Mr. Grinfield to support his own views, namely, Ephes. iii. 9, and Heb. i. 2, especially the latter, (p. 21) require further consideration at his hands before he is entitled to claim them for himself, and charge the catechism with error. These passages, at all events, attribute, *in some sense or other*, the work of creation to God the Father,* and so far support the view taken in the catechism, while they at the same time make our Saviour the agent through whom the work was performed. These points it is painful to be compelled to advert to in a spirit at all approaching that of controversy; for the moment man approaches the contemplation either of the attributes or the agencies of the pure nature of the Godhead, he is in danger of falling into error, and his only safety is to rest in the fair and legitimate interpretation of scripture. It may sometimes be necessary to advert to these subjects, because heretical speculations, may be abroad respecting them, which it is a duty to meet and confute; but even then, the subject must be approached with a deep feeling of reverence, and an implicit deference to the proved meaning of scripture,—with a shrinking feeling, as it were, of veneration, such as we may conceive the high priest to feel when he entered within the veil that guarded the holy of holies. It is from a feeling of this description that the reviewer regrets the turn given to this question by one to whom much esteem is due, because he fears that it may lead to questions that minister more to strife than to edification. Mr. Grinfield, however, conceives that the adoption of his view would be a mean to reconcile various ethical theories, by bringing them to converge.

* The context in Heb. I. shews (at least in the humble judgment of the reviewer,) that the word "God" is there to be applied to the Father, and not to the Godhead of the Trinity. These great and momentous subjects are so unfitted for a notice like this, that the reviewer trusts that he shall give no offence in simply stating the grounds on which he differs from this estimable writer, and requesting the reader to form his own judgment by a consideration of the words of scripture itself.

in one common centre, (p. 83;) by presenting a more just view of the real nature of man and his relation to God; and this is a result happily independent of his controversy with the catechism, and his censure of Bishop Bull, (pp. 40, 41.) (The passage relative to that great prelate, surely might be reconsidered with advantage.) If the author shall have succeeded in this, he will have effected a great triumph for ethical science: and to this portion of the work the reader may be referred with pleasure; even if it fails entirely of convincing him, it will suggest much matter of useful and improving thought.

The last chapter, the object of which is to shew, by passages of scripture, that the same emotions and sympathies which influenced our Saviour on earth, still animate his humanity, even in its alliance with Omnipotence, is pleasing and valuable.

The appendix of notes and illustrations contains some interesting collections.

Four Sermons preached before the University of Cambridge, February, 1837, to which are added two Sermons, preached at the Evening Lecture in Great St. Mary's Church. By H. Melvill, B.D., late Fellow and Tutor of St. Peter's College. Published by Request. Cambridge: Deightons. London: Rivingtons. 1837. 8vo. pp. 139.

THE subjects of the four University Sermons are, "The Unnaturalness of Disobedience to the Gospel," "Songs in the Night," "Testimony confirmed by Experience," and "The General Resurrection and Judgment." Of these, perhaps the last is the most striking, and the second that which will have the most effect upon the heart. The style of Mr. Melvill is so well known that it is needless to characterize it; but it may be said, that, in this course of sermons, those peculiarities which once distinguished it are more subdued and chastised than formerly. The second sermon is, however, still an instance of one of those very peculiarities. Mr. M. takes hold of an expression in scripture, and transfers it metaphorically to anything which a most brilliant imagination and very high reasoning powers enable him to bring under the same category. Thus, songs are Cheerfulness, and night is Sorrow; and the sermon is occupied with shewing the unsatisfactoriness of human attempts at alleviation, and the cheering and renovating power of God's spirit. Those who are acquainted with the former sermons by Mr. Melvill, will easily divine with how much power he will treat such a theme; and the passage (p. 31) in which he speaks of the comfort of God's word and spirit, and of the ministrations of his church in the scene of sorrow, when the fairest and the loveliest in a family is snatched away by the hand of death, although a topic so often introduced into addresses from the pulpit, loses none of its effect in his hands from the subject being common. In the third sermon, "Testimony confirmed by Experience," the general argument that scripture, studied in a spirit of prayer, will evidence itself as divine to the heart, will be acquiesced in by most Christians; but to the reviewer it appears pushed to a somewhat questionable length, when Mr. Melvill proclaims (p. 51) that he "should never fear the bringing any canonical book, or any

apocryphal, to the test supposed." The reviewer would suggest that there may be a general truth in the argument, without sufficient grounds for this definite assertion, and the manner in which it is applied. In the last sermon of all, which was for the benefit of the Society for the Conversion of the Jews, the author maintains the personal return of our Saviour to the earth, on the ground of the promise to the apostles, and suggests that it may be one of the points of similarity that he shall return to the same spot (namely, the Mount of Olives,) from which he ascended. The latter part of the first sermon is very striking, but the effect is, perhaps, diminished by the elaborate simile of the statue of Memnon. It is impossible, in a short notice like this, to do more than just hint of the subjects, and the manner in which they are handled; but no one can take up a volume from Mr. Melvill without finding much to delight, and much to improve him in it, and the present volume forms no exception to this rule.

Thamuta. The Spirit of Death, and other Poems. London: R. Fenn. 12mo. pp. 144.

THIS little volume ought to have been noticed before; there are many passages in it of great poetical beauty. It is written, if one may guess from the tone of its contents, by one whose earthly prospects and affections were blighted in youth, and who dwells in the thoughts of the departed, and the place of their abode, rather than among the living. Perhaps there is too much of the sombre and the melancholy about it; but there is considerable imagination, and a great command of language, as well as of versification, as far as blank verse is concerned. In style, it rather resembles Mrs. Hemans' more melancholy productions, but the author (? authoress) seems to delight more exclusively in such subjects; of course, it is impossible (as the well known example of J. Gilpin, written during a season of despondency, well proves,) to argue the condition of an author's mind from the nature of his works; but although the gloomy parts are relieved by religious views and hopes, it would be well if this writer sometimes touched a subject of a more cheerful nature. Still there is very much in the volume to please those who are not deterred from a subject because it is rather gloomy.

An Autumn Dream: Thoughts in verse on the Intermediate State of Happy Spirits. By John Sheppard, Author of "Thoughts on Devotion," and "Essays for Christian Encouragement," &c. London: W. Ball. 8vo. pp. 317. 1837.

THIS volume will probably be read, by those by whom it is read at all, with very varied feelings. It enters on a subject where, as no certain knowledge is vouchsafed, opinions will differ widely, and that which is a source of satisfaction and comfort to some will prove a matter of disappointment to others. But it seems to the reviewer that it will be impossible for any man of religious feelings and of a tender

disposition not to receive a chastened pleasure from many parts of this poem. The subject is difficult in itself, and it has been already treated, in some way or other, by poets of the highest name among both heathen and Christian writers. The state of the departed has been the theme of Homer and of Virgil—and of one, at least, among the very greatest of Christian poets—of Dante. With the two former it was introduced as a mere subsidiary episode to the great subject of their poems. The former uses the wild and mysterious notions respecting the dead then afloat among his countrymen for enhancing the interest of his poem; while Virgil introduces the infernal regions in imitation of his great model, and from a desire of giving the exposition of a philosophical system through the medium of a poetical dress. The object of Dante is different from either; the whole machinery of his work is dependent on the condition of the worlds beyond the grave. The manner in which he has treated the subject is too well known to require description; but it may be remarked, *en passant*, that he appears rather to take notions then afloat concerning the state of the departed for granted, as the foundation of his poem, and then to make use of it for embodying great truths, whether great political and religious maxims, or the individualities which characterize the time and the scenes in which he lived. These poets, therefore, have left a mode of treating the condition of the departed open to any subsequent writer, without being deterred from the task by the fear of comparison with the greatest poets of the world. The writer who should propose to embody, in verse, his own feelings and thoughts as to the condition of the departed, and while he avoided the formality of a discussion yet gave the result of considerable investigation and inquiry, would clearly be occupying new ground. This is the ground on which Mr. Sheppard has taken his stand; and the poem itself, independently of its merit in a philosophical point of view, has much merit also when poetically considered. The poet imagines himself, in a kind of trance, conveyed to a distant orb, where the spirits of the departed enjoy a state of bliss, still indeed imperfect, but far beyond that which earth can give. The soul is conceived to be invested with a thin and subtle covering, differing from our gross and earthly body, but not yet the glorified body in which the righteous shall be made like their Saviour. In this state he meets and converses with Klopstock and Fenelon, and is placed under the guidance of his favourite poet, Cowper, who here bears the name of Sophanio. The poem consists of five parts. In the second the question of materialism is discussed, and the others are occupied in describing his meetings with those formerly known to him in the flesh, and those of the great and good whom he has known by their writings and by the light they shed around the world.

Mr. Sheppard is a dissenter, and his former writings are too well known and too highly valued to need enumeration here; nor is it necessary to state that they form a pleasing exception to the bitterness which too often characterizes the works of dissenters in the present day. Still it is but fair to remark, that the very circumstance of his being a dissenter has here exerted a somewhat remarkable influence

on this poem, by having a tendency to limit too much his Christian sympathies. If he has to introduce a Christian physician, a preacher, or a Christian sufferer, he confines himself too much to the annals of dissent. Robert Hall is introduced as delivering a discourse among the departed spirits; Dr. Henry Sampson (a nonconformist) is introduced, under the name of Timanthes, as the Christian physician; and Susanna Harrison and Mrs. Ann Steele (both of them dissenters) are brought forward, under the names of Susanna and Theodosia, as models of Christian resignation under suffering. A note is appended to most of these instances, which gives, indeed, a pleasing view of the character of the individuals; but still the introduction of them in a general poem will naturally strike those who are not dissenters (though not correctly in Mr. Sheppard's case) as evidences of that exclusiveness which is sometimes attributed to the church, but which dissent is perhaps more calculated to cherish.

Having made this remark, not in an uncharitable spirit, but simply as an observation which strikes one on reading the volume, the reviewer would conclude by expressing the gratification he has derived from reading this work, and by assuring Mr. Sheppard, who seems to fear that sarcasm and ridicule may arise from the nature of his subject, that those who can find anything to ridicule or to be sarcastic upon in his poem must be so utterly contemptible, that their weapons need be no object of fear.

There are some appendices which contain copious collections from all the great writers upon the great questions relative to the immateriality of the soul, the reason of animals, &c.

Old Friends in a New Dress, or, Æsop's Fables in Verse, by R. S. Sharpe, has reached a fifth edition, and the profits of the last edition have been spent in ornamenting the present. It received, on its first publication, the highest praise from Lindley Murray and others, and seems to deserve the favour which it has met with.

The following Sermons may be mentioned with commendation:—*The Slumber of the People*, by the Rev. E. Thompson, of St. John's, Marylebone, and *An Earnest Appeal to the People against Apathy in Public Prayer*.—*The Gospel Preached to the Poor*, by the Rev. J. Morton, preached at Holbeach, for the Church Building Society.—And a *Village Sermon on the Prevailing Epidemic*, by the Rev. Robert Eden, which last ought to have been noticed long ago, as it might have proved useful and interesting during the continuance of that disease.

The last Number of *The Ports and Harbours of Great Britain* is devoted to Portsmouth, and succeeds completely in giving the character of that peculiar place.

MISCELLANEA.

UPPER CANADA—KING'S COLLEGE, TORONTO.—CHURCH AT GUELPH.

If reformers are not really gifted with a degree of foresight and wisdom to which a nation's destinies, and its hopes of peace and stability, may be safely confided, they seldom fail to shew a degree of watchfulness for occasion of increasing their power and promoting their views which might be advantageously imitated by those who are averse from ill-considered changes. There is one mode of action by which the promoters of change have been anxious indirectly to further their objects, the importance of which has not been duly weighed by their opponents. The former are physiologists enough to know, that though they may be unable to poison the blood in its very fountain of the heart, yet their object will be as fully, though not so speedily attained, by poisoning it at the extremities:—if they cannot overturn the institutions of the mother country, they may tamper with those of its colonies, and thus the poisoned stream of innovation will at length revert to the centre and origin from which all the institutions of those colonies proceed. Ireland, indeed, is not a colony, but it affords an apt illustration of this remark, because the establishment of the scriptural extracts, and the amalgamation system, in national schools, adopted there, was immediately appealed to as a precedent, in Liverpool, at least, if not elsewhere. Turning, however, to our colonies, properly so called, what do we find? We find our government appointing salaries to popish bishops and priests in Australia, while the Protestant population, after a hard struggle for one bishop, is spiritually starved for want of priests and deacons. Will any one believe that this will not be appealed to as furnishing a precedent for salarizing the Roman-catholic priests of Ireland? The co-ordinate establishment, or at least endowment, of different denominations in Canada and in India, is already a regular and hackneyed argument in all treatises against the church establishment of England. And thus one might swell this article, with detailing one mischief after another, which is brought into the mother country by a side-blow from its affiliated states. It is not seething the kid in the milk of its mother, but poisoning the kid that it may infect its mother.

But the object of this notice is not to declaim generally on the policy of innovation, but to point public attention to a specific instance. The attack upon the universities, as to the admission of dissenters, having failed for the present, the few collegiate establishments which our colonies possess are not unworthy the consideration of the genius of reform; and King's College, Toronto, Upper Canada, has been subjected to most vexatious delays, and most serious impediments, in order that it might be sacrificed as a holocaust on the altar of that all-devouring spirit. Two important and interesting documents—a bill to amend the charter, and a report from a committee of the legislative council on that bill—relative to this point, have just been transmitted to the writer of this notice. They are worthy of very serious attention; and it may be desirable, in another number, to offer some extracts from the report. The following brief statement, in the meantime, may prove interesting:—

After the provincial authorities had for many years expressed a desire for the establishment of an university, the late king, in 1825, established, and munificently endowed, a college, to be called King's College, and to have the style and privileges of an university. After several attempts at changes and modifications &c. of the charter, the House of Assembly (the more democratical part of the colonial legislature) proposed a bill for the reform of the charter, in the session of 1832-3, but nothing was done. In the last session, another bill of the same kind was brought to the upper house (the legislative

council) which was referred to a select committee, from whom the report alluded to above proceeds. The liberality of the institution, as originally formed, is such, that it is open to all denominations; and the *professors*, except those which are ex-officio members of the council of the college, may also be members of any Christian denomination; and the charter requires no religious tests for any degrees, except degrees in divinity! Now this was a degree of openness and liberality which, one would conceive, might have satisfied the very universal-suffrage and annual-parliament reformer;—but, no! the House of Assembly desired that things might be placed on a still more liberal basis!

There are some passages in the report comparing the charter of King's College, Toronto, with the universities of Great Britain, and those of America. It shews that all have a religious character, and some, even of America, an exclusive and sectarian character, such as the Unitarian University of Harvard, and the Congregationalist College of Yale. This, however, will not satisfy the Toronto House of Assembly. The members of the council were to sign the Thirty-nine Articles, and this was voted exclusive and persecuting; and the council were therefore to be free to choose their own religion, except a general declaration about the authority of scripture and the doctrine of the Trinity.

Other alterations were made in the charter by the proposed bill, with the intention of placing the college under the control of the colonial legislature, and depriving the king of England of his interest in the college he founded and endowed; but these cannot now be specified. The course taken by the upper house was, to refer to the council of the college, and to endeavour to strike out some plan satisfactory to the House of Assembly, and to them also. How much the council were disposed to concede will be seen from the annexed comparison of their offer and the proposed bill, taken from the report itself:—

<i>Original Charter.</i>	<i>Charter as amended by the College Council.</i>	<i>Charter as amended by the Bill under consideration.</i>
<p>1. The bishop of Quebec, visitor.</p> <p>2. The president—a clergyman, and archdeacon of York.</p> <p>3. The members of the council to be members of the church of England, and to sign the thirty-nine articles.</p> <p>4. Ordains no tests or qualifications, except for divinity degrees.</p>	<p>1. The Court of King's Bench substituted as visitor, for the bishop.</p> <p>2. The president—a clergyman of the church of England, but not necessary to be the archdeacon of York.</p> <p>3. Relieves the council from signing the thirty-nine articles, but requires the members to belong to the church of England.</p> <p>4. Removes tests even from divinity degrees, but allows regulation, without which they could not be conferred.</p>	<p>1. The same—the court of King's Bench, &c. &c. &c.</p> <p>2. The president shall not be required to be the incumbent of any ecclesiastical office.</p> <p>3. Relieves the council from signing the thirty-nine articles, and need not be members of the church of England.</p> <p>4. Removes all tests and qualifications, even from divinity degrees. Under this bill no degrees in divinity can be conferred, if literally interpreted, it must have by-laws and regulations.</p>

If this will not satisfy the democratic spirit now abroad, surely it may be asked what will, or what can ever, satisfy it? There is no room now for further remark; the only suggestion the writer would offer, is this: Let the conservative party in England look to these matters, and lose nothing from neglecting to support their own cause, whether at home or in our colonies,—whether in the great matter of the English universities, or the apparently smaller matter of King's College, Toronto.

While on the subject of Upper Canada, it may be allowable to recommend most earnestly a subscription for promoting the spiritual interests of a large district, called Guelph, in that country. It is a district of nine hundred square miles, with a chief town of 3000 inhabitants, confided to one protestant clergyman; and while under great difficulties, the present rector of the parish (Rev. A. Palmer) has contrived, by great exertion, and the subscription of his friends, &c., to build a church at Guelph, there is no means of religious in-

struction for the rest of this large district, unless he can get sufficient to enable him to build school-houses in different parts of it, and place a schoolmaster or catechist in each, and it must then be left to its present awful state of spiritual destitution. An address has been printed, containing full information on the subject, and may be seen at the following places, where subscriptions are received:—John Perry, Esq., at the Office of the Canada Company, St. Helen's-place, Bishopsgate-street; Messrs. Cocks and Biddulph, Bankers, 43, Charing-cross; L. and G. Seeley, 169, Fleet-street; Rev. Dr. Pusey, Regius Professor of Hebrew; Dr. Macbride, Principal of Magdalen Hall, Oxford; and Rev. J. Stanley Faber, Sherburn Hospital, Durham, &c. &c.

COLLEGE OF THE HOLY TRINITY AT LA TOUR, IN PIEDMONT.

It will be seen by an advertisement in the British Magazine of this month that several zealous friends of the Waldenses (among whom are Dr. Gilly and the Rev. W. Palmer, of Magdalen College, Oxford) are anxious to establish a college in Piedmont, for the education of the Waldensian youth, so as to obviate the necessity of sending them to Geneva, there to imbibe all the unsound notions with which unhappy Switzerland has lately been deluged. No mode, but this, appears, humanly speaking, to give a hope for the maintenance of sound opinions in that church; and the contribution of books to the library or funds to the college will be a most valuable assistance in this righteous cause, and it is earnestly to be hoped that this simple appeal may not be disregarded.

"A protestant college having been established at La Tour, in Piedmont, under the name of the 'College of the Holy Trinity,' for the education of the Waldenses in their own valleys, the friends of the cause are requested to give their aid to the institution, by assisting in the foundation of a library.

Contributors to this Collection:—Col. Beckwith, Bishop of Chester, Rev. J. Collinson, Rev. F. Cunningham, Rev. H. Douglas, G. T. Fox, Esq., Rev. Dr. Gilly, Rev. Wm. Palmer, Rev. C. Perigal, Rev. C. Townsend, and the Church Missionary Society.

"Any contributions in Books, or otherwise, to the 'College of the Holy Trinity,' will be thankfully received by Messrs. Rivington, St. Paul's Church-Yard and Waterloo-place, London; Rev. Dr. Gilly, Durham; and the Rev. Wm. Palmer, Magdalen College, Oxford."

ACCOUNT OF THE DIVINITY STUDIES AT THE UNIVERSITY OF DUBLIN.

[To be followed by some Extracts from the admirable Examination Papers, and remarks on them.]

In the University of Dublin, all undergraduates, during the first two years of their studies, must give proof of their acquaintance with the Scriptures and with the Catechism of the church of England, unless they be Roman catholics, or members of any other dissenting body, who profess to have scruples of conscience against receiving religious instruction from the clergy of our church. During this period of the undergraduate course, resident students are lectured and examined every Saturday during term, in the Scriptures, and non-resident students must pass an examination at the beginning of every term in the same subjects.

The order in which the scripture is read at these lectures and examinations is as follows:—

FIRST YEAR.

Michaelmas Term—The Gospel of St. Luke.

Hilary Term—The Acts of the Apostles.

Trinity Term—Archbishop Secker's "Lectures on the Catechism."

SECOND YEAR.

Michaelmas Term—Genesis and Exodus.

Hilary Term—Joshua, Judges, Ruth, the Books of Samuel, Kings, and Chronicles.

Trinity Term—Isaiah, Jeremiah, Daniel, Zechariah, Malachi.

These lectures, or, in lieu of them, examinations in the same subjects, must, as has been said, be attended by all students, candidates for the degree of A.B., whether they be intended for holy orders or not, provided only that their parents do not profess to have any religious objection against permitting them to enter upon such a course of study. Prizes are given, both at the lectures and at the examinations, to the best answerers.

In the fourth year of the undergraduate course, students who are candidates for holy orders commence their professional studies; and all such students must, during their attendance on divinity lectures, be resident either in the city or in the University, and must keep two years, or six terms, before they can become entitled to the Professor of Divinity's testimonium.

These terms are kept by attendance on a twofold course of lectures delivered during the Academic Term by the Professors of Divinity and their Assistants. The lectures of the Professors are prælections; but those of the Assistants are actual examinations, held twice every week during term; and students are frequently refused their testimoniums for insufficient answering at these examinations.

During the first year of attendance on the divinity lectures, students are required to attend the prælections of Archbishop King's Lecturer in Divinity, delivered twice every week during term, and also the lectures or examinations held by the Assistant Lecturers on the same days.

The subjects of the prælections are the "Evidences of Natural and Revealed Religion, and the Controversies with Deists and Socinians."

The subjects of the examinations are as follows:—

Michaelmas Term—Paley's "Evidences of Christianity."

Hilary Term—The Gospel of St. Luke, and the Harmony of the Gospels—in the original Greek.

Trinity Term—The Epistle to the Romans.

At the end of the first year a public examination is held by Archbishop King's Lecturer in the subjects treated of in his own prælections, and prizes are given to the best answerers. Attendance on this examination is, however, voluntary.

During the second year of attendance on the divinity lectures, students must attend the prælections of the Regius Professor of Divinity, delivered twice every week during term, together with the examinations held on the same days by the Professor's Assistants.

The Professor lectures on the Criticism and Interpretation of the Bible, the Canon, the Text of the Sacred Scriptures, the Articles and Liturgy of the Church, and the Controversy with the Church of Rome.

The examinations of the Assistants are on the following subjects:—

Michaelmas Term—The Epistle to the Hebrews.

Hilary Term—Ecclesiastical History of the First Four Centuries, (Mosheim, the text-book,) and the first half of Burnet on the Articles.

Trinity Term—Ecclesiastical History of the Reformation, and the remainder of Burnet on the Articles.

The Regius Professor of Divinity holds an annual public examination, open to all Bachelors of Arts, in which prizes are given to the best answerers.

Candidates for these prizes are examined during two days, for four hours each day, in the following subjects :—

FIRST DAY.

Morning—The Old Testament.

Afternoon—The New Testament.

SECOND DAY.

Morning—Ecclesiastical History.

Afternoon—The Creeds, Articles, and Liturgies of the Church of England.

Attendance on this examination is voluntary.

The Number of Students attending Divinity Lectures will be seen by the following Table :—

	FIRST YEAR.			
	1834-5.	1835-6.	1836-7.	
Total Number attending—				
Fellow Commoners.....	16	..	—	..
Scholars	30	..	—	..
Pensioners and Sizars.....	125	..	—	..
Certificates granted—				
Fellow Commoners.....	10	..	—	..
Scholars *	6	..	—	..
Pensioners and Sizars	64	..	—	..
	SENIOR, OR SECOND YEAR.			
	1834-5.	1835-6.	1836-7.	
Total Number attending—				
Fellow Commoners.....	12	..	9	.. 13
Scholars	8	..	16	.. 16
Pensioners and Sizars.....	74	..	91	.. 82
Certificates granted—				
Fellow Commoners.....	11	..	7	.. —
Scholars	6	..	9	.. —
Pensioners and Sizars.....	55	..	58	.. —

The year 1836-7 not being yet completed, the number of certificates granted cannot be ascertained.

PLAN FOR ELECTING BISHOPS IN IRELAND.

THIS is the plan alluded to in the last number. It is copied from the "Dublin Record," and is understood to have been widely circulated among the clergy of one party in Ireland.

CIRCULAR.

"It has been considered advisable, by a number of those who are sincerely attached to the united church of England and Ireland, to endeavour to obtain an alteration in the ecclesiastical polity of the established church in this country, by which, while the constitution of parliament and the royal prerogative would be left untouched, the church should regain her rights. Recurring to the practice of the primitive church, in the purest period of its history, we would suggest, for adoption, the authentic mode of *electing bishops*,

* It is to be observed, that all Scholars, whatever be their future profession, are obliged to attend the *first year's* divinity lectures, but need not apply for certificates.

and restore to the entire body of the clergy the power of free choice; at the same time reserving for the king the right of selecting, from amongst the bishops thus chosen by the church, spiritual peers to take their place in the Upper House. From a measure so free from political and pecuniary considerations we anticipate the most beneficial results, as leading to the revival of all that spiritual influence which the church ought to possess, the invigoration of the clerical character, and the claim upon the respect and confidence of the laity, which would be thus secured, and to which their feelings must respond.

"When a measure of such moment is in prospect, we trust that so auspicious an occasion will not be lost, merely on account of disagreements and difficulties relating to the mode of election. Everything, almost, that does not violate principle, ought to be surrendered for the sake of an object so momentous. We therefore appeal to our brethren, in the confident expectation that no minor matters will be permitted to divide the strength of those who truly love our church, but that all will unite to accomplish the one great object which is now submitted to their consideration.

"After much mature deliberation, and anxious consultation, with wise, and intelligent, and devoted members of our church, the following plan appears to us as the best calculated to secure to the church such a measure of spiritual independence as shall not interfere with her political relations, and at the same time to guard against undue influence, or intrigue and electioneering amongst the clergy:—

"First—That the ten sees, as annexed to others by the 3d and 4th William IV., c. 37, should be restored to their original independence; that for such suppressed sees as are now vacant, bishops should be immediately chosen by the clergy, and for the rest as vacancies shall occur.

"Secondly—That an ecclesiastical board should be formed, consisting of deputies from each of the twenty-two dioceses in Ireland; as they stood before the above-named act of William IV. These deputies to be chosen by the beneficed clergy and curates who have been licensed for the preceding twelve months; who, in every diocese, should meet, appoint a chairman, and each give in the names of three of the beneficed clergy on a slip of paper; when the clergyman who has most votes should be declared duly elected to act as the representative of the diocese; such election to stand for seven years. In case of the death or resignation of any such representative, the clergy of the diocese should proceed to fill up the vacancy—such person continuing in office only during the remainder of the seven years.

"Thirdly—That within three months after a vacancy shall have occurred in any of the ten sees, these twenty-two deputies so chosen, should meet, appoint a chairman, and each give in the names of three beneficed clergymen. That the three names which should be found to have the greatest number of votes, should be submitted to the king, to select one. In every instance the chairman to have a second vote in case of equality.

"Fourthly—That the ten bishops, thus chosen, should have at least 1,000*l.* a-year allocated to them out of the revenues of the bishoprics to which the ten sees have been annexed, whenever a vacancy shall occur in the same; and that, until then, they should hold their preferments as a means of support, as it is not contemplated that any part of the revenues originally belonging to the annexed sees should be detached from their present use and allotment.

"Fifthly—That the ten bishops, so elected by the clergy, should have the disposal of all the episcopal patronage in the dioceses of which they are appointed overseers; but that they should not sit in parliament, though, as spiritual persons, they would stand on a ground of absolute equality with their parliamentary colleagues—the accident of not possessing a seat in the Upper House not being permitted, in any way, to disparage the episcopal authority or dignity.

"Lastly—That, as each vacancy shall occur in the other twelve sees, the

king should choose one from amongst the bishops who owe their elevation to the clergy, to take his seat in the House of Peers, according to the rotation at present by law established.

"Such is the outline of the proposed plan. We entreat the calm, serious, and prayerful consideration of our brethren—we rely upon their support after due deliberation, and we exhort them to zeal and energy in promoting the attainment of an object involving the best interests of our church. The co-operation of the laity is earnestly desired, to assist in carrying the measure through both houses of parliament, and we feel confident that our gracious sovereign will accord the royal assent to a plan which has for its object the renovation and improvement of that church to which he has avowed his attachment, and which he has declared he will support and defend.

"May He who, in so many signal instances, has put honour upon the united church of England and Ireland, and has rescued her peace when it seemed gone, and has kept alive within her the pure profession of His gospel—may He now send the spirit of wisdom and power, of moderation and charity, upon some who shall repair her desolations and build her up for ever!

"N.B.—The feelings and sentiments of a number of the clergy having been ascertained, the enclosed address has been drawn up in conformity with the same, and has also been approved of by influential laymen. It is intended that a petition should be framed, embodying the subject matter of the address, in order to submit it generally to the respectable laity, and to secure the favourable co-operation and support of all who are really attached to our church, and interested for its security and increased efficiency.

"It is perfectly evident that something must be done to rescue it from its present condition, to prevent it being made a mere tool of faction or political intrigue, and to secure for it public respect and confidence.

"It has been observed of the proposed measure, that it was not thought possible to produce a plan against which so little objection could be raised, and, no doubt, it has cost much trouble and anxious consideration to bring it to its present improved form.

"Extensive arrangements are being made to obtain influential petitions on the subject, but we wish previously to have the opinion and suggestions of those who are best qualified to judge as to the most advisable mode of proceeding, and shall feel very much obliged to you for counsel and advice, and trust we may also hope for your sanction and support."

THE INDEX EXPURGATORIUS OF ROME.

In the present day nothing can be more desirable than that Protestants should have the most accurate information relative to the doings of the church of Rome in former days. In opposing so subtle an enemy, every inaccuracy, even if it relate only to some circumstance merely incidental to the argument, is sure to be brought prominently forward, with the palpable purpose of directing attention from the main argument, which may be entirely unimpeachable in all its important points. The disputes relative to the authorization of Dens's Theology, by Archbishop Murray, or to that of the Douay Notes to the Bible of 1816, will give a striking instance of the necessity of accuracy, even in minor details. Now there are many points of great interest on which the information of Protestants is generally either very deficient or very superficial; and among those points is the nature of the *Index Expurgatorius* of Rome. The Prohibitory Indices of Rome are, indeed, common enough, and copies may be picked up constantly for a few shillings; but these works are not to be confounded with the *Index Expurgatorius*. There is but one Roman *Index Expurgatorius* which has ever been published; and a young man of Trinity College, Dublin, who is represented to be a person of very considerable

learning and ability, has undertaken to superintend an exact reprint of this very scarce volume. The object of this index was, that its directions, being used secretly, might remove by degrees all that was offensive to popery from the editions of the fathers under the control of papists, and from the margin of the Bible itself, even though that offensive matter were propositions couched in the very words of scripture.

The title is—"Indicis Librorum Expurgandorum in Studiosorum gratiam confecti Tomus primus. In quo quinquaginta Auctorum libri præ cæteris desiderati emendantur, per F. Jo. Mariam Brasichell. Sacri Palatii Apost. Magistrum in unum corpus redactus, et pub. commoditati æditus. Romæ primò; deinde Bergomi, typis Comini Venturæ, 1608."

It consists of 608 double-columned pages, 8vo, and above a third of the volume is taken up with a review of the Bibliotheca Patrum, per Marg. De la Bigne. 1589.

The Jesuit, Gretser, unblushingly declares, "Prædicantes toties impudenter mentiuntur, quoties affirmant, quidquam in veterum Patrum libris a nobis deleri, aut ut deleatur ab Indice Expurgatorio præscribi. Nihil delemus in Patribus, nihil oblitteramus." (De Jure et More Prohib. Libros. p. 14. Ingolstadt, 1603.)

The following extracts from the prospectus, published by Mr. Gibbings, will shew the nature and value of this reprint:—

"The Council of Trent, in the 18th session, deputed certain divines to draw up a more complete list of prohibited books than had yet been formed. This was presented in the 25th session to the Synod, and then referred to the Pontiff, Pius IV., under whose sanction it was first published in 1564. Some years after this, the Indices Expurgatorii began to appear, which were intended to be secretly used by those who were to execute the directions contained in them, and are fewer in number, and much more important, than the prohibitory indexes. Of their authors, the learned Chamier says, 'Non meminerunt miseri, nihil esse absconditum quod non reveletur. Hi tamen illi sunt qui nobis Ecclesiam obtrudunt pro salutis normâ. Quòd si hodiè in tantâ luce, in tantâ librorum copiâ, in tantâ prelorum facilitate, hoc audent; quid credimus factum esse seculis illis obscurioribus, cùm nemo Græcè sciret, vix quisquam Latine præter monachos, et libri nulli essent nisi manuscripti?' (Panstrat. Cathol. tom. i. p. 37, Gen. 1626.)

"The Roman Index, of which it is now proposed to publish an exact reprint, was, as Dr. James tells us, 'procured with much ado.' (Mystery of Ind. Expurg. p. 391.) It is remarkable as the only Vatican Index Expurgatorius. There is but one volume extant, for though the author informs us in his preface that a second was in readiness, it never appeared, for reasons which can be easily explained.

"Mr. Mendham describes this book as 'perhaps the most extraordinary, and scarcest of all this class of publications. It is the first, and last, and incomplete Expurgatory Index which Rome herself has ventured to present to the world; and which, soon after the deed was done, she condemned and withdrew.' (Literary Policy of the Church of Rome, p. 116. Lond. 1830.)"

"The republication of this very scarce Index will be attended with so much trouble and expense, that the editor is unwilling to run so great a risk himself. He undertakes to have the work brought out well, and with the utmost exactness, if a sufficient number of subscriptions can be obtained.

"The price of the volume will be 10s. 6d. Subscribers' names will be received by Messrs. J. G. and F. Rivington, St. Paul's Church-yard, and Waterloo-place, Pall Mall, London; and in Dublin by any of the Booksellers."

It is to be hoped that this work will not fail for want of encouragement.

TRANSMISSION OF FOREIGN REGISTERS.

As it may be a fact not generally known to the clergy, and others interested, the readers of these pages are informed, that an arrangement was made in 1816 for the transmission and safe custody of certificates of baptisms, marriages, and

burials of British subjects solemnized abroad, as also copies of the registers kept by chaplains attached to the different embassies and others.

Under this arrangement such certificates and copies, properly authenticated, are received at the registry of the diocese of London, No. 3, Godliman-street, Doctors' Commons, as the appointed place of deposit, and are there entered and carefully arranged, bound and indexed, so as to be of easy reference:

A CASE OF EXTREME DISTRESS.

THE REV. RICHARD JENKYNs STONE, of Jesus College, Cambridge, late curate of the parish of Maiden Newton, in the county of Dorset, from attending a parishioner in typhus fever, in the autumn of 1836, contracted the disease, and eventually fell into a consumption, of which he died on the 4th of January, 1837, at the early age of thirty-nine years. He has left a widow and six sons, the eldest not thirteen, wholly unprovided for. His whole income, besides his curacy, was an annuity of 50*l.*, which ceases with his life; and his personal effects are by no means sufficient to cover the debts, partly incurred during his protracted illness.

The last act of the late bishop of this diocese was writing a cheque for 10*l.* on the Barrington Fund, for the immediate necessities of the widow and her orphan children.

Several other benevolent persons also, when informed of the case, sent immediate relief, and suggested that an appeal should be made to the public for more permanent assistance to this destitute and unhappy family.

Subscriptions will be thankfully received by Messrs. Williams, Deacon, and Co., Bankers, Birchin Lane, London; Messrs. Williams and Co., Dorchester; Messrs. Hetty and Co., Salisbury; and the Rev. W. Dansey, Donhead, St. Andrew, Wilts.

DOCUMENTS.

THE MEMORIAL OF THE DEAN AND CHAPTER OF LINCOLN,

TO HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF THE ESTABLISHED CHURCH WITH REFERENCE TO ECCLESIASTICAL DUTIES AND REVENUES.

WE, the Dean and Chapter of Lincoln Cathedral, having bestowed much painful attention upon the reports of His Majesty's Commissioners appointed to consider the state of the established church with reference to ecclesiastical duties and revenues, feel it our bounden duty to protest against many of the recommendations therein contained; and to accompany that protest with an earnest entreaty, that the commissioners will re-consider those important topics to which the following observations refer.

We acknowledge, with all the deference justly due to eminent piety and high authority, that the name of our excellent Primate stands at the head of the commission, followed by those of other distinguished Prelates, as well as lay-commissioners, whose station and attainments entitle them to confidence and respect; and we cannot, therefore, but be strongly sensible of the unfortunate and unfavourable position in which we are hereby placed—a position, leaving us the choice, either of a silent acquiescence in what we deem essentially injurious to the best interests of the church, or of manfully “withstanding to the face” those who are set over us, because we believe they are “to be

blamed." The fault, however, we trust, must in fairness rest with those who have forced this painful alternative upon us.

At a time when so many will triumph at the sight of church dignitaries differing about the means of rendering the ministry more efficient, it is lamentable to hear the tone of sarcastic exultation with which the enemies of the establishment echo the cry, that patronage and profit are the prominent subjects of dispute. When the strictest union of sentiment, especially amongst its higher orders, seems more than ever requisite to uphold, in all its purity, the apostolical church of England, it is lamentable to be told, that it exhibits symptoms of weakness and danger, inseparable from the division of a house against itself. It is lamentable to see any of her natural guardians aiding to strip her of her grandeur, sweeping away one integral part of her constitution, by the annihilation of one amongst her highest ranks of ministers; and utterly dissolving her minor corporations, coeval and intimately connected with the venerable foundations and imposing dignity of her episcopal sees. And while we deprecate this reckless contempt for the institutions, provisions, and appointments of the early benefactors of our church, we cannot conceal from ourselves the unhappy truth, that in those high places whence formerly proceeded pious endowments, and jealous defences of the external majesty of religion, there appears now to be an unseemly consultation how much of her apparel can be stripped off, instead of the primitive pride of rendering her more glorious to behold;—a disposition to abandon those bulwarks which have been set up to give strength and honour to episcopacy, instead of intrepid zeal in their defence. Nor can we but think there is more than common ground for alarm, when we recognise the hand of the spoiler where our ancestors found bounty and protection.

Had it indeed been thought proper, as we have good reason to believe was once intended, to have previously consulted those ecclesiastical bodies who are now called upon by a sense of the duties which they owe to the church, their founders, and themselves, to speak boldly in defence of their own existence in the high station they have hitherto occupied, we believe that the commissioners might have been induced to pause before they proposed so many dangerous innovations. Even now, we trust, it may not be too late to prevent their recommending to the legislature measures which, we are prepared to shew, would be subversive in a great degree of the pristine dignity and actual efficiency of cathedral chapters, involving, as is confessed, a necessity for material changes in their statutes, abolishing many of their approved customs, taking away some of their vested rights and privileges, in despite of express declarations to the contrary, interfering with the administration of things committed to their especial charge, encroaching upon their revenues, and confiscating their patronage. We trust that the narrow view which has been taken of the principal objects contemplated by the founders of our cathedral bodies may yet be extended into due consideration for the more indirect, but perhaps even more generally useful services, which the members of those bodies have rendered in past ages, and which, under Providence, it is confidently hoped they may still continue to render to Christianity.

It would ill become us to speak of the individual utility of residentiaries in their respective cities; but, without reference to ourselves, we may be permitted to assert, that their charities, their exertions in the cause of religious education and improvement, their superintendence of local establishments, their influence upon the character of society, the respect and attachment often felt through them for the church, are all uses which must ever exist in proportion to the consequence in the eye of the public which their situations have hitherto given them. And this consequence, in a world like ours, must depend greatly upon their temporal circumstances; much upon their actual wealth; and much upon their continuing to compose one unvarying body, unchanged in their own number, in that of those who assist them in the performance of the services of the church, and in that of their immediate officers and dependents.

We state thus broadly our conviction, that individuals bearing a certain rank and outward appearance in the church are in various ways essentially beneficial to the community, because we fear that there is moving abroad a mischievous disposition to magnify, at their expense, the pastoral office and ministerial industry of those who are invidiously called the working clergy. Not to dwell upon the invidiousness of this distinction, by adverting to the fact, that as our cathedrals are at present constituted, almost all their dignitaries are employed for a great part of the year in parochial duties, it may be urged further on their behalf, that they form a connecting link between the higher and the lower grades in the ministry, raising the latter into importance, and enabled to qualify themselves the better to be in their turn "workers together with them," by enjoying stated intervals of comparative leisure—intervals, in which the exercise of subordinate authority attaches them to the principles by which episcopal power is upheld; while their regular attendance upon the choral services of the church secures to the public the full preservation of the most beautiful and striking solemnities of Christian worship, together with the more substantial comforts of daily prayer and thanksgiving.

And here, as immediately connected with the part of the subject now before us, we cannot refrain from stating our hearty concurrence in all the observations so powerfully made by the Dean and Chapter of Winchester upon the intimate connexion which subsists between cathedral institutions and the maintenance of a sound theology—a consideration this which we should not shortly dismiss, but that we fear to weaken by any additions of our own what is in itself so strong, and that we trust an appeal, such as we are now alluding to, needs not the aid of mere repetition.

We desire also to follow the example set by the Dean and Chapter of Canterbury, in claiming an absolute right to the free disposal of all that is our own, and in declaring at the same time our readiness to apply such remedies as circumstances permit to the evils upon which the commissioners dwell in their reports.

That there are evils we admit; and in searching for remedies to which we think cathedral bodies might be made in some degree available, many fresh and weighty objections occur to the sweeping extermination of all prebendal stalls, and to the extraordinary decision, that every chapter shall henceforth consist of a dean and four canons only.

But, indeed, the changes proposed are so great and various, that, to see them in their true light, they require to be considered somewhat in detail.

The reports profess to have in view two grand objects; viz.—1, to improve certain populous benefices; 2, to add to the number of clergymen and churches. And to accomplish these purposes, what do they recommend?

To extinguish, with very few exceptions, all non-residentiary dignities; to change the number of residentiaries in all cathedrals, with the exception of York, Chichester, and Carlisle, in each of which the number at present existing is five—viz., a dean and four canons; to destroy the corpses or separate endowments of all residentiaries. To confiscate for the benefit of their respective bishops all the patronage now belonging to any residentiary as a corporation sole. To confiscate for the benefit of their respective bishops, much of the patronage now belonging to deans and chapters as aggregate corporations, and to impose certain restrictions upon their disposal of the little they will be allowed to retain. To dissolve all the corporations known by the name of minor canons, priest vicars, vicars choral, or chaplains, &c., and to give them fixed salaries in lieu of their estates, which are to be confiscated; and to confiscate also their advowsons for the benefit of their respective chapters. To alter the ancient statutes of all cathedrals, so as to meet the exigences of each new arrangement.

These surely are startling propositions; and since they have now been before the public for the space of several months, during which period they have given rise to numerous pamphlets, letters, and remonstrances of various

kinds, we are warranted in saying, that they have created surprise and regret among many sober-minded and disinterested well-wishers to the church. The remarks which have been made upon them by clergymen of different ranks are evidence of their disapprobation, containing, at the same time, the reasons on which this disapprobation is founded; in which, as far as we can ascertain the fact, they are joined by a large majority among those of the laity who give such subjects their attention; and in truth, taken in conjunction with some other propositions contained in the same reports, they are but too naturally regarded as paving the way for further spoliation of the church, and as precedents for disturbing all that has hitherto been considered sacred and secure.

But to proceed with our view of the propositions which have been enumerated. If any of them should be found to contain evil in themselves, or to threaten it remotely, at least it is to be expected that they should tend to the furtherance of the two great objects above mentioned. Nor should we deem it our province to canvass their expediency, could we satisfy ourselves that they were just and innocuous. But, believing that they are unjust in principle, dangerous in their general tendency, and mischievous in their particular effects, we must beg to inquire, first, where is the necessity for their adoption; and secondly, how would they remedy the acknowledged evils?

That there are populous benefices with very inadequate endowments is equally matter of notoriety and regret; and the preliminary step recommended by the commissioners to meet this grievance is, to create a general fund out of the abundance of other ecclesiastical property.

Now, setting aside for a moment the question of right to make this transfer, we respectfully urge, that by the raising of all such contributions, the bounty of the founders is, *pro tanto*, perverted from its original design; one patron enriched at the expense of another; payments made to the church in one place applied to spiritual purposes in another; and property concentrated and converted into money; so rendering it less safe from rapacious usurpation than lands scattered and divided committed to the immediate guardianship of several unconnected owners.

And if possessions, created by benefaction, secured by statutes, and enjoyed by long custom, may be diverted to an object never before thought of, will it not be asked, as it has been in a sister country, why may they not be appropriated to other than church purposes?

Assuming, however, that it is wise and safe to create this general fund, still we ask, can it be necessary to abolish so very large a proportion of prebendal stalls for its supply? And if such a sweeping measure as this be thought absolutely necessary, how is it that by those who so consider it a proposition is brought forward for the retention of such as are attached to episcopal sees? Or, again, how is it, we would ask, that by those very persons who themselves acknowledge the use of prebends, as giving rank and increased income to the incumbents of populous parishes, one of the very few exceptions to their total abolition is claimed in the case just alluded to, where the inferior dignity and emoluments are altogether merged in the greater? Surely in instances of this sort, disunion, rather than continued annexation, is what might naturally have been expected.

Hitherto we have forbore to speak particularly of ourselves; but we may be allowed to say, that the cathedral church of Lincoln, perhaps above all others, has a right to be heard, when pleading for the preservation of prebendal stalls; fifty-two dignities, or nearly so, abstracted at once from our magnificent foundation, we cannot but contemplate as an act nearly allied to sacrilege, affording legitimate ground for lamentation and complaint. And in confirmation of what has been adduced in their favour, as affording means and leisure for improvement in the theological studies, we desire here to quote an interesting passage from *Willis's History of Cathedrals*. Speaking of the prebends of Lincoln, he says, "Every one of these stalls have, within these last four hundred years (except the prebend of Sexaginta Solidorum) produced

a bishop; and I may also further observe, that every individual cathedral in this kingdom has had a prebendary of this noble church bishop thereof." Of a nursery for centuries so eminently fruitful in the production of pious and learned persons for the highest order of our church, can it be matter of surprise, if those who are now its natural guardians should contemplate its projected demolition with more than ordinary concern, or express that concern with a more than ordinary warmth of feeling?

With regard to the number of residentiaries, we earnestly deprecate the addition of one to our chapter; fearing, as respects ourselves, that it may hereafter be held out as a proof of our inadequacy for the performance of our several duties, and desiring to transmit our respective offices to our successors unimpaired in influence, uninjured in revenue, undeprived of their accustomed share in the administration of their own affairs.

We look upon the severance of dignities from their separate endowments as a measure likely, at no great distance of time, to be fatal to their independent existence—indefensible, as a seizure of freehold property—impolitic, as it destroys distinctions conferred in perpetuity by the founder, without which high stations in the church would long ago have been confounded with each other, and their titles sunk into oblivion.

One valuable part of many of these separate endowments is the exercise of private patronage: and when the commissioners propose to lay violent hands upon this branch of our rights, we are inclined to hope, from the language of their reports, that they do it with some misgiving. We are unwilling to think that, by imposing restrictions upon us, unknown to every other description of patrons, it is intended to cast any reflections upon the manner in which we have hitherto disposed of our preferment. Conscious of being as free from sordid motives, and as zealous for the glory of Christ and the credit of His ministry as we believe our brethren on the bench to be, and, moreover, of having actually placed, according to our power, as many "laborious and deserving clergymen in situations of usefulness and independence," we had rather regard both the restrictions to be placed upon us collectively, and the seizures to be made upon us individually, as recommended in all good faith and simplicity of heart, in order "to strengthen the connexion between the bishop and his clergy," but as recommended under a totally mistaken view of the case. We do not deny that it is to him they "naturally look for encouragement and reward." But we do protest against the doctrine that it is from him alone that they expect and have received professional advancement; and for many other patrons, as well as for ourselves, we beg leave to lay claim to both honesty in seeking, and discrimination in rewarding, merit.

With still greater confidence we protest against this concentration of patronage, as a direct invasion of vested rights; for members of a body corporate have vested rights as such, of which a voice in the disposal of their preferment is surely an important one, and one which, according to the principle of preserving to individuals that which they possess, ought surely to be respected. And not only shall we ourselves be thus grossly injured, but we are sure that if so many different streams be converted into one straight channel to preferment, much obscure merit must be overlooked, and we fear encouragement given to indirect methods and unworthy endeavours to procure interest with those who have so much to distribute; for we cannot but observe upon the degree to which episcopal patronage will thus be increased. We speak not of the great accession gained by the general appropriation of appointments to all canonries, nor are we qualified to refer to the particular circumstances of other cathedrals. But in our own alone thirty-seven advowsons will be found amid the wreck of prebends; nineteen will be taken from our dean, nine from our precentor, chancellor, and subdean, and thirty-one from our body corporate, except in so far as our successors may avail themselves of the permission to present one of their own body.

In the recommendations relative to minor corporations in cathedrals, we find a contempt for the rights of property, a defiance of the respect due to the

memory of our founders, and an open avowal of indifference to the constitution of choral establishments, which fill us with unfeigned astonishment and sorrow.

The dissolution of corporations, involving confiscation of their property, is a measure of destruction hitherto unattempted; nor have we the inclination here to speak of it as it deserves; but at least as far as regards the cathedral church of Lincoln, we are authorized to protest against it; and this we do, not only on behalf of the parties more immediately interested, but also for our own sakes. We know not whether any or what reduction may be contemplated in the number of lay vicars, to which we have been long accustomed; but, believing our complement to be no more than sufficient—continuing, as in duty bound, to bestow much pains in providing all things calculated to give efficiency to our choir, and being sincerely desirous that the sacred and imposing character of our daily offerings of praise should, as far as possible, harmonize with the exterior magnificence of the fabric, we earnestly deprecate any change whatever in anything that appertains to the performance of the choral service.

With regard to our priest vicars, we are aware that the profits attached to their situations are much too small; and these will be diminished, should the suppression of prebends be insisted on. At present they hold benefices in the city and neighbourhood, from which they derive a competent income; nor do we think it advisable that the practice should be discontinued of presenting them to some one living contiguous to the cathedral. We are, however, of opinion, that some means should be adopted for the better securing a competency to each priest vicar; and since their own endowments are not sufficient, which we again and again repeat should in any case be preserved to them as sacred, we have it in contemplation to make an arrangement for this purpose, according to future circumstances.

We have already expressed our concern that such free and open communications between bishops and their deans and chapters have not taken place as we think might have been highly advantageous, and attended with very beneficial results.

But now that it is declared necessary to revise and alter our statutes, we respectfully beg to claim a hearing, whenever it shall be determined to empower the visitor to effect any change in what we have sworn to maintain inviolate; and, in the words of the Dean and Chapter of Exeter, we pray that no power should be given to the visitor to alter the statutes without our concurrence.

It remains only to observe, that we are, in common with the commissioners, fully alive to the pressing want of church accommodation; but that we do not see how any one of their propositions is at all calculated to facilitate the mitigation of this great evil. And, if addition to the number of clergymen be, as it is declared to be, one main object, we think that the degradation of cathedral establishments is a most extraordinary step to take for its attainment, believing, as we do, that every profession flourishes in proportion to the encouragement held out to it. We know that many a conscientious person enters into holy orders without any other hope or design than that of "preaching the word;" that under the influence of this feeling many an exemplary pastor of a parish contentedly "goes forth to his work and to his labour, till the evening" of his days, happy in obscurity, and rewarded by the inward sense of his usefulness; but because such a man "walks humbly with his God," free from every taint of worldly ambition, and too modest to believe he could adorn a higher station, we are therefore, for that very reason, the more anxious that he should not be altogether shut out from the prospect of those honours, and from that access to the higher walks of learning, which have been of old provided, in their wisdom and their piety, by the nursing fathers of the church of England, both of which privations, as it appears to us, must be the almost inevitable consequences of the vast diminution in the number of honours recommended by the commissioners.

In conclusion, we pray that dignities founded for the double purpose of reward and improvement of the talents of Christ's faithful servants may not be swept away: that if alterations must be made, they may be for the glory and efficiency of our church, not for its dishonour and debasement: that if sacrifices are required, they may not be such as will overturn the whole economy of our most ancient and sacred institutions. And if our irreconcilable enemies must be gratified—if "our rulers take counsel together against us," we still confidently look to the arm of an overruling Providence, which has saved us out of the fiery trial of Popery; which has lifted us up from under the levelling yoke of Presbyterianism; and which, we humbly hope, will yet preserve to us in its integral form the threatened fabric of our ecclesiastical polity.

Given under our common seal, at Lincoln, the 24th day of January, 1837.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers in St. Martin's Place, on Monday, the 17th April, the Lord Bishop of London in the chair. There were present the Bishops of Winchester, Chester, St. Asaph, Bangor, Hereford, and Ripon; the Right Hon. Lord Kenyon; Revs. Archdeacon Cambridge, Dr. Shepherd, Dr. D'Oyly, H. H. Norris, T. Bowdler, and J. Lonsdale; S. Bosanquet, N. Connop, jun., I. S. Salt, Wm. Davis, James Cocks, Joshua Watson, George Bramwell, Wm. Cotton, and Benjamin Harrison, Esqrs.

Among other business transacted, grants were voted towards building a chapel at Tynemouth, Northumberland; increasing the accommodation in the church of St. Martin, at Oak, in the city of Norwich; enlarging, by rebuilding, the chapel at Walmsley, in the township of Turton, and parish of Bolton-le-Moors: building a chapel at East Bourn, Sussex; building a chapel at Handsworth, in Staffordshire; restoring the ruined chapel at South Runcton, Norfolk; building a chapel at Catshill, in the parish of Bromsgrove, Worcestershire; building a chapel at Llanerchrochwell, in the parish of Guilsfield, Montgomeryshire; building a chapel at Colwyn, in the parish of Llandrillo, Denbighshire; building a chapel on the Beacon Hill, in the parish of Walcot, Bath; enlarging, by rebuilding, the church at East Farleigh, Kent; building a chapel at Ovenden, in the parish of Halifax; building a chapel at Middleton, in the parish of Wirksworth, Derbyshire; enlarging the chapel at Wibsey low Moor, Yorkshire; enlarging, by rebuilding, the church at Flaunden, Herts; enlarging the church at Yoxford, Suffolk.

The Annual General Court of this society will be held on Friday the 26th of May, and not on Thursday the 25th, as advertised in error. His Grace the Archbishop of Canterbury will take the chair at two o'clock precisely.

LAWS AND REGULATIONS OF THE DIOCESAN SOCIETY FOR PROMOTING THE INCREASE OF CHURCH ACCOMMODATION WITHIN THE DIOCESE OF WIN- CHESTER.

1. That the object of the society be to promote the increase of church accommodation, either by the enlargement or improved arrangement of churches and chapels, or by the erection of additional churches and chapels, under the provisions of the church-building acts, and of the 1st and 2d Wm. IV., cap. 38, or by the purchase of buildings which admit of being adapted to the use of the established church.

2. That the lord lieutenants of Hants and Surrey be requested to become the patrons.

3. That the bishop of the diocese be requested to become the president.

4. That all donors of 100*l.* or upwards, and all donors of 50*l.* and less than 100*l.*, accompanied with an annual subscription of not less than 2*l.*, be vice-presidents.

5. That all donors of 10*l.*, and less than 50*l.*, and all subscribers of 1*l.* annually, be members of the society, and eligible to the committee.

6. That donors of 100*l.* and upwards may, at their option, pay their contribution in one sum, or in four equal yearly payments; and that donors of 50*l.*, and less than 100*l.*, may, at their option, pay the same in one sum, or in two equal yearly payments; and that all annual subscriptions be considered due on the 1st day of January, and be payable in advance for the current year.

7. That the affairs of the society be managed by a central committee at Winchester, composed of permanent and elected members, being also members of the society. The *permanent* members to consist of the patrons, the president, and vice-presidents of the society; the archdeacons and chancellor of the diocese, and the commissary of Surrey, the dean and prebendaries of Winchester, the warden and fellows of Winchester college, the rural deans, and the treasurer and secretaries of the society. The *elected* members to be twelve in number, of whom one half shall be laymen, to be chosen annually from the subscribers: eight from Hampshire, and four from Surrey.

8. That the meetings of the committee be once in each quarter; on the first Tuesday in January, April, July, and October—or oftener, if occasion require, on the summons of the secretaries—and that five be a quorum: that all questions be decided by a majority of the members present, the chairman having a casting vote: and that in all cases brought before them, respect be had to the disproportion between the population and the existing means of attendance on divine worship; the facilities intended to be given for the accommodation of the poor; the economy of the plans proposed; and the amount of local subscriptions on a due consideration of all the circumstances of the neighbourhood.

9. That no grant be considered final until confirmed by the bishop of the diocese.

10. That district committees be established in each rural deanery, consisting of the rural dean, who shall act as president; a secretary, if necessary; and not fewer than six other members, to be elected from subscribers within the district; and that the duties of such committees be, to solicit and collect contributions, and transmit them to the treasurer of the society; to investigate local wants, and prepare and send yearly reports to the central committee, one month previously to the annual meeting of the society.

11. That the district committees meet from time to time, as the local business may require, on the summons of the rural dean; and that general meetings be holden annually for each rural deanery.

12. That all applications for aid be made in the first instance to the committee of the district within which the assistance is requested; and transmitted, if approved, to one of the secretaries, for the consideration of the central committee.

13. That no payment be made by the treasurer without a written order signed by two members of the central committee, and one of the secretaries; and a certificate of consecration in the case of new buildings, or of the completion of the work in cases of enlargements, signed by the rural dean.

14. That one tenth of the donations, and one fourth of the subscriptions, be remitted annually to the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels;" and that the remainder be invested in government securities, in the names of trustees, and constitute a fund at the disposal of the committee, to be applied exclusively for the promotion of the objects of the society within the diocese.

15. That it be competent to the society to receive special donations and bequests, to be applied exclusively within the diocese for specific purposes.

16. That a general meeting of the society be holden annually, at a time and place to be fixed by the central committee; when the proceedings of the foregoing year shall be reported, the accounts presented, and the committee and officers for the ensuing year appointed.

CHURCH MATTERS.

THE UNIVERSITIES.

It would be too presumptuous in a periodical to think that the Universities require such a defender, or that it has the power of doing justice to the defence of these great blessings and ornaments of England. But no English churchman, at least, can witness what is now going on without expressing his dutiful and affectionate attachment to them, and his decided and uncompromising opposition to the various attempts which have long been making (after the usual spirit of the age) to destroy their independence, alter their character, and, in the end, invade their property, and open them to the reception of all classes of believers or unbelievers, or, in other words, prevent any religion from being taught in them—that is, to ruin them altogether.

Lord Radnor's motion, in the present case, was of a less general character, and professed a wish to relieve the various colleges from habitual violations of the intentions of their founders, and of their own solemn oaths! But in the course of the debate, the noble Lord, the Prime Minister, and Lord Brougham, in their several speeches, hung on this peg the very worst charges, of low frauds, and of neglect alike of learning, of giving due instruction, and of care of the morals of young men. Lord Melbourne actually said, that "the universities were the grave of so much robust health, rank, (rank! how is that lost in the universities by possibility?) and, above all, of high and pure character, that there ought to be an inquiry." The noble Lord next charged the tutors with defrauding the tradesmen by holding back money from them. Lord Radnor declared that the *poor* students were cheated of scholarships and fellowships at Trinity and St. John's Colleges, Cambridge, (learning and talents being the only requisites!) and Lord Brougham complained that the senior-fellows of Trinity cheated the juniors in their dividends! Things are here stated plainly—for the noble Lords did not say *cheat*, *totidem verbis*, but this was the accusation. Now, as to the *poverty* on which Lord Radnor dwelt so pathetically, some extracts from the Statutes of St. John's will probably be decisive.

The *most learned and best*, it appears, are to be taken, and if they are equal, *then* the poorest. Lord Radnor would make it out to be just the reverse—the *poorest*, and among them those who have scraped together most learning.

Lord Radnor is therefore wrong when he says that these statutes speak of *pauperes* and poor scholars usque ad nauseam. In the choice of fellows, the words of the Statute are—"Eligantur in socios hi semper qui moribus et eruditione fuerint insigniores, quosque cum magistris, tum seniores speraverint, frimenterque crediderint in eodem coll. ad Dei honorem, et profectum studii scholastici cum effectu velle et posse proficere, et inter *has* illi qui indigentiores fuerint."

Speaking of scholars, "*discipuli*," the words are—"Sint in gram-

maticis bene et sufficienter instructi, sic ut iudicio magistri, aut ejus absentis vicem gerentis, majorisque partis seniorum idonei existimantur, qui protinus dialecticæ rudimentis imbuantur, proviso semper ut doctiores indoctioribus (cæteris paribus) præferantur, inter quos et inopes præponi volumus, modo in cæteris conditionibus pares fuerint."

On Lord Brougham's aspirations after poverty for fellows of colleges a word or two shall be said below; now it shall only be remarked how consistent the wishes for inquiry into Scotch and English colleges are. *There* the mischief was, that everything was too poor, and so things should be consolidated; *here*, 200*l.* a year, it seems, is such a monstrous payment for men of learning and talents that Lord Brougham almost faints at the notion.

If one were to attempt any general discussion of the subject, one difficulty would be (it may seem harsh or flippancy to say so, but what can one do but speak the truth?) the *total ignorance* of the noble person who brings it forward, as to all its leading features; and, what is worse, the total incapacity shewn in his speeches to grapple with such questions. For example, in his reply, he said, that the Germans thought there could be no study of Greek at Cambridge, because there were no critical works respecting that language written by Cambridge men. Now, what is to be said on this point? First of all, Lord Radnor was here getting into the question—not of deviation from statutes, or misappropriation of funds—but of want of proper instruction.

Now, if he *could* have looked at the question on a large scale, even according to his own views, he would have seen that the answer from himself should have been, "Are the young men induced or compelled to work, and spend their time in study? The question, whether one particular branch of study is highly cultivated, is not, in a legal inquiry as to the conduct of the instructors, any fair question at all. I, as a great enlightener of the age, must say, that if the tutors are stimulating the young men to pursue the studies most valued now, all is done that I can wish or require." And how is the case? It is this. This year, at Cambridge, *more men took honours at their B.A. degree than did not*. What does Lord Radnor say to that?

And again, as to Greek, he and his friends have been taunting the Universities for years with idleness and incapacity, &c., and saying how much better education can be got elsewhere, and how much more is done. Why did not Lord Radnor then advance *one step* (only *one* is asked for) in the argument, and ask himself, Where are the English Greek scholars formed *out* of the Universities? He cannot say that there are not men of genius and understanding. He cannot say, that every science, *pure* and *mixed*, is not cultivated, and assiduously; but none of his great geniuses—none of the wonders of the day—apply to ancient languages. *That* is the answer to the Germans, and Lord Radnor should have known it. A political people never are great students, except in walks where fashion or passion point the way. There always have been, and always will be, a few critical English scholars, (almost exclusively among the clergy,) but it will be a small band; and, in these days, with a whole host of new sciences started,

and all the world running mad after them, does Lord Radnor think that the study of ancient languages, which is out of fashion, and can produce no return in *fame*, or *money*, or *station*, will find favour in young men's eyes? How is the fact at Cambridge? It was said that classics were not encouraged, and that confining the power of contesting for classical honours to the two first classes of honour in mathematics prevented many young men from doing anything, as the requirements in mathematics were too high.

Now a *new* and *large*, but not compulsory, field of honour has been opened to classical studies. It is open to those who take *any*, the very *lowest*, mathematical honour. And yet out of 145 who obtained such honours at Christmas, not more than from twenty to thirty appear in the Classical Tripos! How does Lord Radnor account for this, except on grounds applying generally to English people, who, with all respect for them, do not like (generally speaking) hard study, of either an abstract kind or of a nature not exciting general attention?

On a great part of Lord Brougham's speech, admirably answered by Lord Abinger, no comments shall be made. But one part of this matter is too extravagant even for Lord Brougham. The noble Lord should have some method in his madness. The one thing which he is everlastingly speaking about is the *glory of the intellect*, and the *superiority of the intellect* over all other things. Intellect is to do all, and to have all, and to be all. And the noble Lord practises as he preaches, to do him justice. He thought it quite right that his intellect should gather in the guineas by the thousand while he was a barrister. What else was it? No attack on his moral character is meant, but he will allow that the attorneys and clients came to him, not because they esteemed him as the most religious and moral, but because they thought him one of the cleverest men on the northern circuit. What else but his intellect got him twelve or fourteen thousand a year as chancellor? What but his intellect has got him a pension of 5000*l.* a year for two or three years' service? And now he who so preaches and so practises finds that, though intellect ought to make thousands *in* Chancery and *by* Chancery in London, it is preposterous that it should make hundreds in Cambridge. (The noble Lord, by the way, says, that Trinity junior fellowships average 300*l.* a year. He should have said 200*l.* a year, and this exaggeration is discreditable.) He knows very well that at Trinity (whether the plan be good or bad) nothing is given but to the *best man*,—that he who, by five, or six, or seven years of unremitting labour in studying classics, mathematics, and metaphysics, can beat others, (Lord Brougham's favourite plan,)—that he, and he alone, has the mighty sum of 200*l.* a year,—he, as powerful in mind, very likely, as the noble Lord, coming from just the same rank in life, more assiduous, it may be more learned, and of a higher grade of character altogether,—while this noble Lord is, by the exertion of the *same* kind of talents in the same way, living in luxury on thousands per annum *from the nation*, as his friends the Whigs usually say. What does he mean? Does he wish no reward to be given to intellect, except to lawyers, or in London? Let him look round his own profession, and

see whether a little reward at Cambridge has led men to be idle. At this present hour, Lords Lyndhurst, Chief-Justice Tindal, Baron Parke, Sir F. Pollock, to mention only those who are or have been in high stations, have tried the corrupting influence of this mighty two hundred a year. They dared to work, to fag, to become learned and able,—and their receiving the appropriate reward for such audacity is a crime to be held up to public odium in the House of Lords!

With respect to the attack made by Lord Melbourne on the profits made by the tutors from holding tradesmen's money—a topic to which one wonders that he, who is really a gentleman in feeling and manners, could condescend—the following extract from a letter from Mr. Crick, the Public Orator and Tutor of St. John's College, Cambridge, will be sufficient.

"His lordship accuses us of making interest by the tradesmen's money. How stands the proof? I shall state that my pupils receive their bills three times in the year—at *Christmas, Lady-day, and Midsummer*. The pupil is required to discharge the Christmas account before Midsummer, and I pay my tradesmen's bills in the following November. The Lady-day account is to be paid before Michaelmas; I pay the tradesmen in the ensuing February. The Midsummer account is to be paid before Christmas; those bills I discharge in the following May. Had I no more to urge than this, it might appear that the money of the tradesmen remained five months in the tutor's hands; but did Lord Radnor not know that the butcher, baker, laundresses, and bedmakers, are paid *before* a pupil receives even any account of these charges? I paid in advance in the six months from Midsummer to Christmas, 1832, 1721*l.* 16*s.* 10*d.* In the four following months, 1945*l.* 1*s.* 6*d.* In the last six months of 1836, I advanced 1504*l.* 2*s.* 7*d.*; and a few days since 1170*l.* 8*s.* 11*d.* Thus, in the years mentioned, it appears from the books (which I suppose the commissioners will call for) that I advanced 3066*l.* 18*s.* 4*d.*, which by the college law might not be repaid me for six months, and have now advanced on my pupils' account 2674*l.* 11*s.* 6*d.*; and shall in a few days advance 300*l.* more, to meet the demands of butchers, bakers, &c. I leave it, then, to the public to judge, if I am called on every year to pay in *advance* 5000*l.* in the course of nine months, and pay all bills within the year, what interest have I in *holding* the tradesmen's money. So far, indeed, from having any interest in it, I should very much wish all my pupils to pay the tradesmen themselves, if I could be satisfied that such an arrangement would not increase extravagance by concealing it from their tutor's notice.

"I should here dismiss Lord Radnor's speech, having answered the imputation cast upon myself, but as I was one of that class of 'poor scholars,' of whom Lord Radnor professes himself the champion, at the same time that he says he *finds* their *privileges* asserted in the statutes '*ad nauseam*,' I can tell his lordship that at one examination in my own year, there were *eleven* men in our first class, and *ten* were *Sizars*; and that in the Tripos, in that year, the second and third Wranglers were Sizars of this college. Of the Senior Wrangler, who was of Trinity, I say nothing, and leave Lord Radnor to infer that he obtained his place by paying private tutors—he is now the Astronomer Royal at Greenwich. As Lord Radnor forms an estimate of *all* college statutes from one code, let him apply the same reasoning with respect to the instance I have given him, and then consider whether he has not more reason to condemn himself of a too partial regard for *truth*, in his assertions respecting tutors and 'poor scholars,' than he has to condemn fellows of colleges of neglect of their statutes in not speaking *Latin* in their college halls.

"I am, your obedient servant,

"J. CRICK, Tutor."

"St. John's College, Cambridge, April 20th."

As to Lord Melbourne's more serious attack on the universities as the *grave* of health, rank, talents, and virtue, does Lord Melbourne make it in seriousness? Are the houses of men of his rank, and their conversation before their sons, always the best schools of morality?

Are they the schools from which the youth will go steeled by "plain living and high thinking," and by the banishment of all false luxury, against the blandishments of pleasure and temptation, wherever they may be found? Or is London, whence these youths issue, the place where no health, no rank, no talents and virtues, are lost by dissipation? the place where vice is unknown, an adulterer proscribed, and a woman of light character unheard of? What can the universities do with young men brought up in luxuries calculated to enervate, and in the sight of examples fit to corrupt all human virtue, but that which they do, that is, put all such discipline as is in their power in force to restrain vice? To say that they can, or could by any human means, prevent a vicious man from being vicious, is language not to be tolerated even from a minister, condemned to say something when he has nothing to say.

As to Lord Brougham's pathetic lamentations about the cruel injuries done to junior fellows of Trinity, about their dividends, (who, however, as it is, he says, with singular consistency, have too much already,) will any persons who have known the college for the last twenty-five years say that they have been so tame and foolish a body of men, that while there was a visitor to the college, or a court of chancery or law in the kingdom, they would not have claimed and gained their rights? Let Lord Brougham produce, if he can, anything from the statutes about dividends; and if he cannot, let him say whether an arrangement in which so powerful-minded, large, and resolute a body of men as the junior fellows of Trinity fully acquiesce is one based in injustice, or one of which they think they have any reason to complain. As to residence, it is very true that the statutes are strict about it, that they name the number of days for which the master and seniors can give leave of absence; but they add, that for very urgent causes *they may grant more*. Now as, from lapse of time, the change of circumstances is such that the enforcement of full residence would obviously be the actual destruction of the college, by making the fellowships without value to some of the most highly gifted men, let any one judge whether both the letter and spirit of the statute are not fully observed, whether a most urgent cause indeed is not proved for granting longer leave of non-residence to those who wish it. Not, by the way, that the statements made are true, as the number of resident fellows at Trinity much exceeds what was stated in parliament.

On the *general* question as to the oath, the reader is referred to Mr. Sewell's excellent letter, printed below; and he is requested, further, to pardon the desultory character of these observations.

TO LORD RADNOR.

Exeter College, April 12.

MY LORD,—It was impossible for any one interested in the character of the universities to be present in the House of Lords last night without deeply regretting that the debate would go forth to the world exposed to all those misinterpretations which must arise when a subject is discussed boldly, but avowedly in profound ignorance of its facts and details. It is most deeply to be lamented that your lordship should not have thought proper to acquaint yourself with some of the most general and notorious provisions of our collegiate statutes, before you hazarded against those bodies a charge which, under whatever name it is disguised, cannot be less than perjury;

or that some person was not at hand to inform the objectors to the bill of certain facts which would have rendered any debate wholly superfluous. I do not propose to enter into the more general point connected with your lordship's measures. Whether or not the members of our collegiate bodies could conscientiously submit to parliamentary interference with their statutes, will be proved whenever it shall please his Majesty's ministers to make the experiment. And it would very ill accord with the spirit, and the power, and the solemn resolution which pervade the universities, for them to hazard one word which might sound like premature bravado. Whether or not, also, they now stand as high in the opinion of the world as they once did, must be left to the decision of the world. But it would indeed be strange if bodies purposely constructed and resolutely determined to resist the follies which go under the name of the "spirit of the age," if such bodies should be applauded or admired by those whom they are bound to oppose. But I wish to say one word only on the charge dwelt on with such earnestness by your lordship, and most injurious to the character of all those who have been sworn to obey the statutes of a college. It is the defence of an individual, referring to the regulation of one particular college; but it was correctly stated that these foundations were all constructed on a similar plan, and I have reason to believe that the instance to which I refer is one of peculiar strictness.

Your lordship has charged us with a gross and habitual violation of our oath in four points:—in matters of trivial and absurd detail, in the case of residence, in the disregard of poverty as a qualification in our elections, and in the amount and description of property allowed to be held with our fellowships. Is your lordship aware that, for the most part, these trivial matters are expressly placed by the statutes themselves at the discretion of the governing body; that if they are absurd and impracticable (palpably absurd, and wholly impracticable—for very little licence indeed is to be granted in our notions of absurdity), there is a dispensation in the very nature of the oath; sometimes in the law of the land, always in the law of interpretation prescribed by the founders themselves? Could your lordship frame any body of statutes to last for five hundred years, or for any number of years, in which such a licence should not be an essential part?—or would any body of men have a right so to enslave themselves to the will of another, as to deny themselves the privilege of a reasoning being, and in the very act of accepting a trust to preclude themselves from the possibility of exercising it rightly? I do allow that this discretion is to be exercised most scrupulously, most truly, and under careful superintendence. But I contend, that it is put into our hands with the statutes themselves, which provide checks against its abuses, and so long as it is exercised under their control, it is a necessary indispensable condition for fulfilling, not violating, our oaths. We swear to its exercise. Instead of apologising for its use, we cannot escape from its obligation.

These checks are of two heads; they are, first, adherence in the interpretation of words to their strict literal meaning—a meaning to be taken from the use of others, and not from ourselves; and, secondly, the superintendence of the visitor. But the object—a very wise object—is to exclude, as far as possible, our own fancies, or caprices, or inclinations. It is upon the former of the principles that we are bound, whether the interpretation be favourable or not, to construe the pecuniary terms used in the statutes by the common legal use of them. We cannot, consistently with our oath, employ any other; and thus money in the funds cannot be recognised by us as constituting "certain" property. When the legal use is changed, we shall be bound to change likewise, but not before. We may consider it, and lament it, as a deviation from the spirit of our statutes in compliance with the letter. It is better even to admit such evasions of fixed rule, than to have no rule whatever but our own caprices.

With respect to exemption from residence, I know in some cases (it is impossible not to suppose that it must be the same in all) these exemptions are prescribed by the statutes themselves to be granted by certain parties upon just and reasonable grounds. It appears, by the general confession of all parties, that residence is not desirable. And I should like to ask how a discretion thus given, and thus confessedly exercised, according to the will of the founder, is to be charged on us as a violation of an oath?

The last charge, and one the most likely to impress unfavourably the minds of men in the present state, is the abuse of an endowment to support those who are incapable of supporting themselves.

I beg to deny, most explicitly, as it was denied last night, that poverty is the great question which we are bound to consider, singly or even primarily. Good morals and literary proficiency are the first which we are commanded upon oath to require. And then, when these have been secured, poverty is to be preferred. And where, apparently, this last condition has been neglected, is your lordship sure that it is prescribed—that there is no liberty to select the members of our societies from those who may extend their wholesome influence into the higher ranks of life, or that even in those higher ranks poverty may not exist—a poverty as much requiring relief as the destitution of a beggar, and worthy most especially of relief through honourable and literary endowment?

Your lordship, and even the Bishop of Llandaff, has proposed to relieve us from a great evil—from the obligation of an oath which we cannot keep. And I am only anxious to shew that no such evil exists—none, at least, that we cannot remedy by care in ourselves, and discretion in our visitors—none, indeed, which is not inseparable from any system, I believe, in which the most necessary of all conditions for the happiness of men is to be maintained—I mean the maintenance of fixed principles, through successive ages, against selfish administration within, and the fluctuation of circumstances without. No statute and no liberty whatever, could relieve us from this evil, without entirely destroying the good of this system.

No one, I believe, refuses to give your Lordship credit for good and even religious intentions, very different from the design of those who wish to obtain a hold over our institutions, and to remodel them according to that spirit of the age against which all men who love their country and honour their God will pray they may remain for ever the firm and impassable barriers. But it is a grave and a cruel charge to utter against such a body of men as now fill the Universities, that they think lightly of the obligation of an oath, to utter it in the face of those young men whose respect they deserve and require—and where it cannot be answered by the accused themselves. When your Lordship and the country better understand the details of the case, and the spirit which now animates the Universities, I trust you will be willing to retract these imputations; to excuse us if we feel them deeply and indignantly; to abstain in future from such aggression; and not to pave the way, even with the best intention, for interference with our discipline and religion, which will only provoke a collision—fatal, I believe, in the present state of the country, only to those who attempt them.—I have the honour to remain, my Lord, your Lordship's very obedient humble servant,

WILLIAM SEWELL, Professor of Moral Philosophy.

CLERGY AID SOCIETY.

IN several former numbers some attempt has been made to shew the evils of the Pastoral Aid Society. It was obvious that true churchmen could not leave things in their present state,—that the want of aid to the ministrations of the clergy in large places was fearful, and yet that the use of lay agents by the Pastoral Aid Society, and its obvious determination to exercise the episcopal office, by ascertaining the qualifications of candidates, were fundamental objections to it. It is therefore with feelings of lively pleasure that the rules of a new society are now laid before the public. The very late hour at which they are received, prevents further remark, and their principle speaks for itself.

CLERGY AID SOCIETY.—UNDER THE PATRONAGE OF THE KING.

His Majesty has been graciously pleased to become the patron of this society, the object of which will be, to increase the means of pastoral instruction and superintendence at present possessed by the church; and, in order thereto, to provide a fund towards the maintenance of *additional* clergymen in those parishes within the several dioceses of England and Wales, where their services are most required.

Contributions are earnestly invited towards the formation of an adequate fund, to be administered by this society, under the following—

RULES AND REGULATIONS.

1. That the society be called "THE CLERGY AID SOCIETY."
2. That the Archbishops of Canterbury and York be joint-presidents.
3. That the bishops of the two provinces, together with an equal number of noblemen and gentlemen, be vice-presidents.
4. That the business of the society be conducted by a committee, consisting of the presidents, the bishops, the treasurer, and twenty-four other members, to be named by the presidents, one half being clergymen.
5. That the committee be empowered to make annual grants of money, towards the maintenance of *additional* clergymen in those parishes and districts which are most in need of such assistance; strict regard being in all cases had to the spiritual wants of the parish or district, the rights of the incumbent, and the authority of the bishop of the diocese.
6. That no such grant be made, except upon application from the incumbent of the parish or district, for aid towards the payment of a curate, to be nominated by him to the bishop for his approval and licence.
7. That, if the state of the society's funds should at any time appear to justify such a measure, the committee may also grant sums, not exceeding a certain amount, in aid of endowments offered by patrons, or offered gratuitously, by persons not being patrons; but that no such grant be made without the recommendation of the bishop of the diocese.
8. That the society undertake to receive any sums of money subscribed for the specific purpose of supplying the spiritual wants of a *particular* parish or district, as well as contributions for its *general* purposes.

N. B. The nature of the object which the society is intended to effect, makes it very desirable that as large an amount as possible of annual subscriptions should be obtained.

Until a committee be duly appointed, Sir R. H. Inglis, Bart. M.P., Joshua Watson, Esq., and Benjamin Harrison, Esq., will act provisionally as trustees for the receipt of donations and subscriptions, which may be paid to their account at the following bankers:—Messrs. Drummond, Charing-cross; Hoare, Fleet-street; Goslings and Sharpe, Fleet-street; Coutts & Co., Strand; Twining, Strand; Hammersley & Co., Pall-mall; Smith, Payne, & Co., Lombard-street; Sir C. Scott & Co., 1, Cavendish-square; Sir R. Glyn & Co., Lombard-street; Stevenson and Salt, Lombard-street; Williams, Deacon, & Co., Birchin-lane; Weston & Co., Wellington-street, Southwark.

All communications may be addressed, till further notice, to "The Clergy Aid Society," No. 4, St. Martin's-place, London.

April 26, 1837.

Donations and Subscriptions.

	Donations.	Annual.
Archbishop of Canterbury	—	200 0 0
Archbishop of York	—	200 0 0
Bishop of London	—	200 0 0
Sir R. H. Inglis, Bart.	100 0 0	—
Joshua Watson, Esq.	—	100 0 0
Miss Watson	—	10 10 0
Benjamin Harrison, Esq.	—	100 0 0
Rev. Benj. Harrison, Student Ch. C.	—	20 0 0
Rev. Sir H. Dukinfield, Bart.	—	30 0 0
Rev. G. T. Andrewes	—	10 10 0
Rev. W. Dodsworth	—	10 10 0
Rev. Dr. Pusey	—	100 0 0
Venerable Archdeacon Thorp	—	90 0 0
Rev. C. Miller	—	25 0 0

CHURCH RATES.—THE ATTORNEY-GENERAL'S PAMPHLET.

THERE is an agreeable phrase commonly used by our neighbours, the French, to express what our language does not describe, except by a periphrasis. They call *eloquence de l'escalier* the fine things which

a man, just as he begins to descend the staircase on leaving a drawing room, remembers he *might have said*, if he had had his wits about him. Sir John Campbell's pamphlet seems to partake a little of this class of eloquence. It is intended to put before the world what he did not or could not say in reply to the arguments of Lord Stanley, during the debate on the church-rate bill. It is remarkable, however, that while this learned lawyer apologizes for appearing in this shape before the public instead of on the floor of the House of Commons, and alleges as the reason, the length and dryness of the details, and the necessity of quoting law reports and legal documents at full length, he always contrives to make his citations in a very abbreviated form, and, by an oversight, no doubt, to leave out exactly those parts which tend to overturn his own argument. This remarkable fact is brought out with full effect in a pamphlet in answer to Sir John Campbell, by Mr. Deacon, to which only this general reference can now be made; for want of space. The former part of the attorney general's pamphlet, relative to the early history of church rates, is said, by the *Times* newspaper, to be wholly taken from another tract. This historical sketch, and the *abbreviated* account of the various decisions, make up nearly the sum and substance of Sir John Campbell's supplement to his speeches in parliament.

IRELAND.

(1.) The Rev. C. Bridges delivered the charge to the synod of (episcopal) clergy, which met at Dublin this last month.

(2.) *Remarks on Irish and English Evangelical Preachers, and on the demand from England for Irish Preachers.*

(From a favourite* Correspondent of the "Dublin Record.")

"There is another striking fact to which my attention is very forcibly called. I can remember Mrs. Shirley (she was the widow of the Mr. Shirley who had the living of Loughrea) saying that she thought she must go to live in England, as there was no church here in which she could hear the gospel. How is the matter reversed now? *Ireland is sending numbers of young men to England to occupy the churches there. These young men are invited over, and pressed to accept of curacies and livings*; and I believe it would surprise us, if we knew how many Irishmen have left their country, and are now settled in England, preaching the gospel there. Whether Irishmen should do this, is a question I do not mean to discuss. The temptation is, I admit, a strong one; but I am speaking only of the fact, and, as a fact, I should think it may be *promotive of an improvement in the character of the preaching in England*. Those who have had better opportunities than I have had of knowing the style of preaching among the evangelical clergy there, have told me that they perceived a difference between that and what they had been accustomed to here, *not to the advantage of*

* See the éloge on him in the "Dublin Record" of March 23rd. His signature is "T. K.," and he is called a *separatist*. It is not very difficult to know who he is, if his initials are real ones.

the former. I am inclined, indeed, to think that there is no established church anywhere that numbers among its ministers so large a proportion of men who preach the gospel of the grace of God in simplicity and purity, as the established church of Ireland. I can see some reasons which might serve to account for this; but such a discussion does not belong to my present plan. I confine myself, therefore, to a mere expression of my opinion as to the fact."

(9.) *Irregularities in Service.*

SOME notice has been taken of strange irregularities in the performance of the service at various Irish churches and chapels. There is a curious case of this in the "Dublin Record" of March 23rd, which gives the sentence passed by Dr. Miller, the surrogate of Armagh, on the Rev. John Magee, who was accused of various irregularities as to the service. Dr. Miller, in the sentence, says:—

"The principal, perhaps, of these charges is, that the impugnant has habitually omitted to recite various parts of the liturgy in the performance of Divine service. It has been proved, and admitted, that the impugnant has *habitually omitted* to recite the "*Gloria Patri*," with its response, at the end of every psalm, except the last in the order of the service of each day; that he has omitted to recite the *Lord's prayer*, so as to recite it twice only in the course of the service; and that he has omitted to read the prayer for the parliament when it was assembled, and the prayer for the lord lieutenant at all times, together with the *general thanksgiving*."

Some of these proceedings Mr. Magee defended; some he was disposed to give up. Dr. Miller goes on:—

"Upon the whole it appeared, in respect to this part of the allegation, that the impugnant persisted in his omissions, so far as related to the *subdivisions* of the 119th *psalm*, to the prayer for the parliament, to the prayer for the lord lieutenant, and to the *general thanksgiving*. No general motive for these omissions appears, except a desire of diminishing the length of the service; nor can any reason be supposed why he should be desirous of diminishing the length of the service, except that he may have desired to reserve more time for the sermon which succeeded."

These, however, were not all the practices of Mr. Magee, as appears from the following extracts:—

"The Rev. George Needham, minister of a chapel of ease in Drogheda, presented himself to the impugnant as a sponsor at the baptism of a child of his friend, but was by him rejected as entertaining anti-scriptural and anti-Christian opinions, having seconded a resolution at a missionary meeting of Wesleyan Methodists. It is not an office of this court to maintain or to condemn the doctrines of the Wesleyan methodists; on that question, therefore, I shall not pronounce any opinion. But I have to remark that Mr. Needham, as a communicant capable of reciting the creed, the Lord's prayer, and the commandments, possessed all the qualifications required by the canons of the church, and that the impugnant, therefore, transgressed his duty in refusing to receive him as a sponsor. Nor was the case of the impugnant in this particular improved by offering to baptize the infant without sponsors, for this would have been to violate an express direction of the church; and though it may sometimes be necessary to depart from this direction, that the child of some poor and friendless person may not remain unbaptized, it surely does not follow that a minister may consider himself as authorized to create for himself such a case, by rejecting a person canonically qualified. In the case now considered, the child was actually baptized by Mr. Needham, with the permission of the impugnant, who seems to have attained his purpose, when he had thus made an occasion for publicly censuring the presumed opinions of another minister of the church.

"It appears, unfavourably to the impugnant, in regard to this matter, that, in speaking on the subject to the father of the infant, he used a most irreverent and unauthorized expression concerning the sacrament of baptism, saying that the external act

is a mere hocus pocus ; and thus applying to that sacred rite of Christian initiation a barbarous term, belonging only to the practices of the common juggler.

"It has so happened that the impugnant has been moreover charged with departing from the rubric, which prescribes the method of administering the other sacrament of our church, the holy communion. It appears, that when he had presented the element of bread or wine to each of the persons assembled at the table at the same time, he recited collectively for the whole number the prayer and exhortation, which the rubric directs to be separately addressed to them. The plea alleged for this departure from the prescribed rule and established practice, is, that the number of communicants requires that the service should be thus abbreviated, lest many persons, especially the infirm, should by its length be induced to retire before it had been completed, and so to absent themselves from the concluding prayers and benediction. Unfortunately for this plea, the number of communicants in the church of the impugnant has been very considerably diminished under his ministry, and so much reduced, that no inconvenience whatsoever can be justly urged in justification of the abbreviated mode of celebration which he has introduced. It appears, from the testimony of the Rev. Mr. Foster, the rural dean of the district, including the parish of the impugnant, that the number of communicants in the church of St. Peter, at each of the two great festivals, had, in the year 1835, been reduced from three or four hundred to about sixty, and that for the year 1836, no report of numbers had been made. The impugnant, indeed, declared in his defence, that *his wish was to diminish rather than to increase the number of communicants.*"

Mr. Magee's wish, in this latter respect, arose from his having embraced the extreme Calvinistic scheme, as appears afterwards :—

"Francis Collins has deposed, that he heard the impugnant declare, in the parochial school-house, that it is useless for a sinner, in his unconverted state, to pray or repent ; and that he heard him declare from the pulpit that repentance was of no avail to sinners—that sinners could do nothing for or towards their own salvation—and that God Almighty never intended that all mankind should be saved, or to that or the like effect. And lastly, the Rev. Josias Wilson, a presbyterian minister, attending a funeral at which the impugnant officiated, has deposed that he had heard him say, in addressing the assembled people, that there is no such thing in scripture as means of grace for unbelievers : that this made man his own saviour ; that, he continued, 'the most plausible of these means is the reading of the Bible—read the Bible—read the Bible. I tell you, that from Genesis to Revelation, there is no command for an unconverted person to read a syllable of the word of God : this is a delusion, which, in the present day, is damning thousands of souls.'"

Mr. Magee has been condemned in costs, and suspended for a fortnight, but has appealed.

A U S T R A L I A.

THE last Number presented no very pleasant picture of things in the colony of Australia, as far as the disposition of the government went. But since that, letters have arrived, which give one or two more cheering features. An act of council has passed to the effect, that wherever 300*l.* are raised for the erection of a church and parsonage, the government may advance the same sum ; that if one hundred adults sign a declaration of their wish for a clergyman, a salary of 100*l.* may be given ; if two hundred, a salary of 150*l.* ; and if five hundred, a salary of 200*l.* Already nine clergymen are wanted ; and, surely, the call will not be made in vain. The secular motives are assuredly not strong, and yet there is nothing like destitution. In these cases, it would be desirable to have a person capable of keeping a school, in conjunction with his clerical duties ; and, in most of the cases, the population is such, as to give 150*l.* as the salary, with the house and a little glebe land.

Besides this, the bishop has formed a joint committee of the Society for Promoting Christian Knowledge and Propagation of the Gospel, to which the subscriptions have been so liberal as to do the highest honour to the colony. The annual subscriptions are 862*l.*, which is *very large*; the donations for general purposes 210*l.*, and those for special purposes 2,005*l.*

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Lichfield, Eccleshall	April 2nd.
Bishop of Bath and Wells, Wells Cathedral	April 9th.
Bishop of Chichester, Chichester Cathedral	April 9th.
Bishop of Chester, Parish Church of Clapham, Surrey,	April 23rd.

DRACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Anderson, David	B.A.	Exeter	Oxford	Chester.
Armstrong, John	B.A.	Lincoln	Oxford	Bath and Wells.
Baldwin, C. F.	M.A.	St. John's	Oxford	Chester.
Burridge, Edward.....	S.C.L.	Exeter	Oxford	Bath and Wells.
Carrow, Harry	B.A.	Trinity	Oxford	Bath and Wells.
Christmas, Henry	B.A.	St. John's	Camb.	Chester.
Clark, John	M.A.	St. Bee's		Chester.
Dowler, Henry Turner	B.A.	Magdalen	Camb.	Chichester.
Floud, Thomas	B.A.	Wadham	Oxford	Bath and Wells.
Goodhall, William.....	B.A.	Catharine Hall	Camb.	Bath and Wells.
Grey, Harry		St. Edmund's H.	Oxford	Bath and Wells.
Haworth, Henry	B.A.	Queen's	Camb.	Chester.
Hannay, James	B.A.	Worcester	Oxford	Bath and Wells.
King, Robert.....	B.A.	Trinity	Dublin	Chester.
Littlejohn, William D.	B.A.	Corpus Christi	Camb.	Chichester.
Mordaunt, Charles.....	B.A.	Worcester	Oxford	Bath and Wells.
Sabine, John	B.A.	St. John's	Camb.	Bath and Wells.
Spring, Frederick J....	B.A.	St. Edmund's H.	Oxford	Lichfield
Surtees, Scott F.	B.A.	University	Oxford	{ Bath and Wells, by 1. d. from Bp. of Peterboro'.
Thomas, A. R. G.....	B.A.	Corpus Christi	Camb.	Chester.
Tuson, Edward	B.A.	St. John's	Camb.	Bath and Wells.
Williams, James.....	B.A.	Christ's	Camb.	{ Bath and Wells, by 1. d. from Bishop of Exeter.

PRIESTS.

Bestard, Henry H. ...	B.A.	Wadham	Oxford	Bath and Wells.
Carwithen, W. Henry,	B.A.	Worcester	Oxford	{ Bath and Wells, by 1. d. from Bishop of Exeter.
Coxhead, William L....	B.A.	Trinity	Camb.	{ Bath and Wells, by 1. d. from Bishop of Exeter.
Crosse, Robert	B.A.	Balliol	Oxford	Bath and Wells.
Dawson, William A...	M.A.	Christ's	Camb.	{ Bath and Wells, by 1. d. from Bishop of Exeter.
Downes, James	B.A.	New Inn Hall	Oxford	Lichfield
Fitzgerald, A. Otway..	B.A.	Balliol	Oxford	Bath and Wells.
Hodge, Charles	B.A.	St. Edmund's H.	Oxford	{ Bath and Wells, by 1. d. from Abp. of York.
Karslake, J. W.....	B.A.	Magdalene	Camb.	{ Bath and Wells, by 1. d. from Bishop of Exeter.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Kempe, James Cory ...	B.A.	St. John's	Camb.	Bath and Wells.
Lott, Samuel Jordan...	B.C.L.	Downing	Camb.	{ Bath and Wells, by l. d. from Bishop of Exeter.
Lovett, Robert	B.A.	Trinity	Dublin	Bath and Wells.
Lowther, Brabazon ...	M.A.	Merton	Oxford	Lichfield.
Marshall, Peter C.....	B.A.	Wadham	Oxford	Bath and Wells.
Martyn, John Waddon,	B.A.	Exeter	Oxford	{ Bath and Wells, by l. d. from Bishop of Exeter.
Melhuish, Thomas W.	B.C.L.	St. Peter's	Camb.	{ Bath and Wells, by l. d. from Bishop of Exeter.
Melhuish, Thomas B..	B.A.	Exeter	Oxford	{ Bath and Wells, by l. d. from Bishop of Exeter.
Parsons, Daniel.....	M.A.	Oriel	Oxford	Lichfield.
Roberts, Edmund	B.A.	Trinity	Dublin	{ Bath and Wells, by l. d. from Bishop of Exeter.
Rowley, Wm. Walter..	B.A.	Queen's	Oxford	Bath and Wells.
Walter, Wm. R. Keats	B.A.	Exeter	Oxford	{ Bath and Wells, by l. d. from Bishop of Exeter.
West, Gilbert Henry ..	B.A.	Jesus	Camb.	Bath and Wells.

The Bishop of Gloucester and Bristol intends to hold his next general ordination on Trinity Sunday, at St. Margaret's church, in Westminster.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Ayling, H., the Head Mastership of the Royal Grammar School, at Guildford, Surrey.				
Baron, J.....	Walsall V.	Stafford	L. & C.	Earl of Bradford.
Bowen, Thomas ...	{ Lower Guiting V. w. Farmcote C.	{ Gloucester	Glo'ster	Mrs. Walker.
East, John	Crocombe R.	Somerset	B. & W.	Elizabeth Wylie.
Fisk, George	Darlaston R.	Stafford	L. & C.	Trustees.
Harrison, Thomas,	the Sunday Evening	Lectureship of St. Mary's,		Chester.
Hook, W. F.	{ Holy Trinity V., Coventry	{ Warwick	L. & C.	Lord Chancellor.
Leslie, Sir H., Bt.	Sheepshall V.	Herts	London	Lord Chancellor.
Naylor, —, Head Master of the Grammar School, Wakefield.				
Ramsden, James..	Lower Darwen P. C.	Lancaster	Chester	Vicar of Blackburn.
Russell, John.....	Bishopstawton V.	Devon		
Shuckburgh, — ...	Sherfield English R.	Hants	Winchester	R. Bristow, Esq.
Townsend, C.....	West Bromwich P. C.	Stafford	L. & C.	Earl of Dartmouth.

CLERICAL APPOINTMENTS.

The Rev. Edward Stanley, Rector of Alderley, Cheshire, (of St. John's College, Cambridge,) to be Bishop of Norwich.

Anderson, J. S. M.....	Chaplain in Ordinary to the King.
Atthill, William	Curate of Swanton Abbots, Norfolk.
Belin, Charles Joseph.....	Head Master of the Royal Grammar School, Guildford, Surrey.
Blackley, William	Domestic Chaplain to Sir Rowland Hill, Bart.
Bleek, William, Rector of Huish,	Chaplain to the Poorhouse of the Pewsey Union.
Carter, John.....	Head Master of the Grammar School, Wakefield.
Cooke, William, Vicar of Bromyard,	a Surrogate for the Diocese of Hereford.
Drummond, Spence	Chaplain of the Brighton Union Workhouse.
Furnival, J., Incumbent of St. Helen's,	a Surrogate for the Diocese of Chester.
Gream, Robert	Chaplain to the Earl of Abergavenny.
Hawes, T. H.	Domestic Chaplain to the Duke of Argyll.
Marsh, William, Rector of St. Thomas's church, Birmingham,	Official to the Royal Peculiar of Bridgetworth.

Maurice, Peter..... Chaplain of All Souls' College, Oxford.
 Musgrave, Thomas Dean of Bristol.
 Paddon, H., Curate of Alverstoke, a Surrogate for the Diocese of Winchester.
 Russell, Edmund..... Lecturer of All Saints' church, Pontefract.
 Sanders, J. W..... Curate of St. Mary's, Quarry-hill, Leeds.
 Scott, R. M..... Chaplain to the Royal Regiment of Artillery.
 Taylor, C. B. Sunday Evening Lecturer of St. Mary's, Chester.
 Wood, John Ryle, Tutor of Prince George of Cambridge, Chaplain in Ordinary to the King.
 Worsley, C., Curate of Newport, a Surrogate for the Diocese of Winchester.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bagshaw, W. Salmon,	Thrapstone R.	Northam.	Peterboro'	Lord Chancellor
Bannerman, W. ...	West Hoathly V.	Sussex	Chiches.	Lord Chancellor
Blagden, T. Nixson,	Washington V.	Sussex	Chiches.	Magdalen Coll., Oxon
Brereton, Shovell .	Great Poringland R.	Norfolk	Norwich	On his own Petition
Cardale, G. C.....	Sheepball V.	Herts	London	Lord Chancellor
Carr, John	Brattleby R.	Lincoln	Lincoln	Balliol Coll., Oxon
Clayton, W. R. ...	{ St. Mary-at-Coslany P. C., Norwich }	{ Norfolk	Norwich	Lord Townsend
Cogswell, Norris...	Immingham V.	Lincoln	Lincoln	Earl of Yarborough
Crawley, J. L.....	Arlington V.	Glouces.	G. & B.	Eliz. Hodges
Davison, W.	Withyham R.	Sussex	Chiches.	Earl De La Warr
De Stark, H. G....	Fisherton Anger R.	Wilts	Sarum	W. H. F. Talbot, Esq.
Dolphin, J. W. ...	{ Lower Guiting V. w. Farmcote C. }	{ Glouces.	G. & B.	Mrs. Walker
Dyer, J. H.	Great Waltham V.	Essex	London	Trinity Coll., Oxon
Eliot, E.	Norton Bavant V.	Wilts	Sarum	Eliz. Hodges
Fisk, George	Walsall V.	Stafford	L. & C.	Earl of Bradford
Fry, James	Sompting V.	Sussex	Chiches.	Henry Botting
Gardiner, Wm. ...	Rochford R.	Essex	London	{ Hon. W. T. L. P. Wel- lesley
Glover, F. A.....	{ Charlton R., near Dover }	{ Kent	Canter.	Rev. J. Monins.
Greene, Cornelius.	Terwick R.	Sussex	Chiches.	On his own Petition
Gresswell, W.....	{ Kilve R., w. String- ton V. }	{ Somerset	B. & W.	Balliol Coll., Oxon
Hamilton, W. K..	{ St. Peter-in-the-East V., Oxford }	{ Oxford	Oxon	The King
Hunt, C. A.....	Lower Darwen P. C.	Lancas.	Chester	V. of Blackburn
Joynes, R. S., L.L.D.	Gravesend R.	Kent	Rochester	Lord Chancellor
Landon, George...	Bishops Tawton V.	Devon	Exon	Dr. Landon
Lodge, Oliver	Elsworth R.	Camb.	Ely	
Mann, Charles ...	Southery R.	Norfolk	Norwich	R. Martin, Esq.
Meek, R.....	Hill Deverill P. C.	Wilts	{ P. of D. of Sarum }	Prob. of Heytesbury
Nassey, Joshua ...	Poughill R.	Devon	Exon	Lord Chancellor
Ottley, Lawrence..	Acton V.	Suffolk	Norwich	Lord Howe
Parsons, Daniel ...	{ St. James's District Church, Longton }	{ Stafford	L. & C.	Bishop of Lichfield
Quirk, F.....	Stretton P. C.	Chester	Chester	
Rashleigh, G. C...	Bradford Peverell R.	Dorset	Bristol	Winton College
Snape, C. J.....	Blackrod P. C.	Lancas.	Chester	V. of Bolton
Spry, James	West Bromwich P. C.	Stafforda.	L. & C.	Earl of Dartmouth
Tomlinson, W. R.	Sherfield English R.	Hants	Winches.	R. Bristow, Esq.
Turner, Edward...	Maresfield R.	Sussex	Chiches.	H. H. Jackson, Esq.
Vane, Frederick...	Bletchington R.	Oxford	Oxon	Queen's Coll., Oxon
Wainwright, E. H.	Acton Burnell R.	Salop.	L. & C.	On his own Petition
Williams, J. C. ...	Farthingstone R.	Northam.	Peterboro'	Bishop of Lincoln

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Wilson, D.	Mungriadale P. C.	Cumb.	Carlisle	R. of Greystoke
Woodgate, H. A...	Belbroughton R.	Worces.	Worces.	St. John's Coll., Oxon
Woodhouse, F. ...	Moresby R.	Cumb.	Chester	Earl of Lonsdale

CLERGYMEN DECEASED.

The Lord Bishop of Norwich

Agar, Benjamin, Brockfield Hall, near York

Arney, Frederick.. Figheldean C. Wilts

Atkinson, J. { Owersby V. w. Kirk-
by Osgarby V.,
and Incumbent of the Endowed Lectureship of All Saints, Ponte-
fract

Blakiston, G. F.... Belbroughton R. Worces. Worces. St. John's Coll., Oxon

Buck, Joseph, Wiveliscombe

Buckland, J., D.D. { St. George R., South-
wark, and
Warborough P. C. Surrey Winton Lord Chancellor

Garr, Thos. W. ... Croft and Skedness C. Lincoln

Cattanach, James, Alnwick.

Chambers, John Wm., M.A., of St. John's College, Oxon

Cobbold, J. S. { Woolpit R. Suffolk Norwich
and Shelland D. Suffolk Norwich C. Tyrrell, Esq.

Crabtree, James, Assistant Curate of Illingworth, near Halifax

Fraser, Hugh Woolwich R. Kent Rochester Bishop of Rochester

Gower, William ... Little Hempston R. Devon Exon The King

Green, John Norton Coleparte V. Wilts Sarum J. Pitt, Esq.

Hallen, Washington, Stonehouse C. Gloucesters.

Innes, John Botel, Thorpe-hamlet, near Norwich

Jackson, Peter ... Silverdale C.

Jones, John..... { Llanannan, 2nd Por-
tion, Sin R.
and Holywell V. Denbigh St. Asaph Lord Chancellor
Flint St. Asaph Jesus Coll., Oxon

Lammin, T. P., Master of the Free Grammar School, Tamworth

Lawson, John, late C. of Bewcastle

Levett, Nath. Hubberstone C. Pembroke

Lewis, James, Llanwenarth, Breconshire

Martin, Edward, Kingsland Road

May, Thomas..... Roborough R. Devon Exon
Breamore Don C. Hants Winches.

May, Thos. C. ... { and Chertsey V. Surrey Winch. { Haberdashers' Comp.
and Hale Don C. Hants Winches. & Christ's Hosp., alt.
Capt. Burgoyne

Norcross, John ... { Framlingham R. Suffolk Norwich Pemb. Hall, Camb.
w. Saxted C.

Papillon, J. R. ... Chawton R. Hants Winches. E. Knight, Esq.

Peat, Sir R., bt.... New Brentford P. C. Middlesex London R. of Hanwell

Peyton, Edward, Linfield, Sussex

Richards, George, D.D., Russel-square, London

Rouquet, James... West Harptree V. Somerset B. & W. { The King, as Prince
of Wales

Rowe, John..... Launceston P. C. Cornwall Exon Corporation

Scobell, G. Brattleby R. Lincoln Lincoln Balliol Coll., Oxon

Watson, Samuel ... { Gravesend R. Kent Rochester Lord Chancellor
and Senior Chaplain of the Ordnance Department of the Gar-
rison of Woolwich

Withy, Henry ... { Trinity P. C., Hud-
dersfield } W. York York B. A. Greenhead, Esq.

Wodley, Wm. Swanbourne V. Bucks Lincoln Lord Chancellor

UNIVERSITY NEWS.

OXFORD.

Saturday, March 25.

On Saturday last, being the last day of Lent Term, the Rev. George Bewsher, of St. Edmund Hall, was admitted to the Degree of Master of Arts; and Messrs. Henry Richard Eyre, of University College, and Thomas Beames, of Lincoln College, were admitted Bachelors of Arts.

April 3.

On Saturday last, Messrs. Robert Trimmer, Bartholomew Price, and Robert Payne Smith, were admitted Exhibitioners on the Foundation of George Townsend, Esq., in Pembroke College.

Yesterday, Mr. W. Adama, B.A., of Merton College, was elected a Fellow of that Society.

April 8.

The Examiners appointed to decide upon the merits of the Theological Discourses given in for the two Prizes instituted under the will of the late Mrs. Denyer, have awarded that "On the Divinity of our Blessed Lord and Saviour Jesus Christ," to the Rev. W. W. Stoddart, M.A., Fellow of St. John's; and that "On Original or Birth Sin, and the Necessity of New Birth unto Life," to the Rev. H. C. Brooksbank, M.A. of Wadham.

In a Convocation holden on Wednesday morning, it was unanimously resolved to confer the Degree of Doctor in Divinity, by diploma, upon the Lord Bishop of Salisbury elect, and the diploma having been read and agreed to, was duly sealed with the University seal.

In a Congregation holden at the same time, the following gentlemen were admitted to the Degree of Master of Arts:—

Hun. W. H. Dawnay, Ch. Ch., grand comp.; Rev. R. Jackson, Pembroke College, grand comp.; Rev. G. Slade, St. Edmund Hall; T. Lloyd, Ch. Ch.; W. Bowring, Queen's; W. G. Ward, Fellow of Balliol; C. Daman, Fellow of Oriol.

In a Convocation holden in the afternoon of the same day, the Proctors of the last year resigned their offices, and the new Proctors, having been previously elected by their respective Colleges, were presented, for admission, to the Vice-Chancellor:—

Senior Proctor—The Rev. William James Butler, M.A., Fellow of Magdalen College.

Junior Proctor—The Rev. William John Meech, M.A., Fellow of New College.

The former was presented by the Rev. Andrew Edwards, B.D., Vice-President of Magdalen; the latter by the Rev. Robert John Rulles, M.A., Sub-Warden of New College, (the Heads of their respective Colleges being necessarily absent from the Uni-

versity.) After making the Parliamentary declaration, taking the usual oaths, and being admitted by the Vice-Chancellor, with the accustomed ceremonies, to the office of the Proctorship, the new Proctors nominated the following gentlemen to be Pro-Proctors for the ensuing year:—

Rev. J. W. Hughes, M.A., Trinity Coll.
Rev. G. A. Browne, M.A., Magdalen Coll.
Rev. R. Price, } Fellows of New College.
Rev. E. Payne, }

On Thursday the following Degrees were conferred:—

Doctor in Civil Law—F. T. Pratt, St. John's.

Bachelor in Divinity—R. Hussey, Student of Ch. Ch.

Yesterday, Mr. W. J. Upton, Scholar of New College, was admitted an Actual Fellow of that Society.

April 15.

Worcester College.—Two Scholarships, on Dr. Clarke's Foundation, will be filled up on the 9th of May next. The Scholars to be elected "out of such persons as are born of English parents, in the provinces of Canterbury and York, and none other. A preference is given, *cæteris paribus*," to the Orphans of Clergymen of the Church of England. The certificates must be delivered in to the Vice-Provost by the 6th of May.

Merton College.—There will be an Election of Three Postmasters in the above College in the fourth week of May. Candidates must have attained the age of 17, and not exceeded the age of 20 years. The Examinations will commence on Tuesday, the 23rd of May; and the certificates of baptism, and testimonials from their respective College or School, must be delivered to the Warden, on Monday, May 22nd.

At a Meeting of the Heads of Colleges on Tuesday last, the Rev. H. A. Woodgate, B.D., Fellow of St. John's, was appointed Bampton Lecturer for the ensuing year.

In a Congregation holden on Thursday last, the following Degrees were conferred:—

Masters of Arts—A. E. Somerset, Student of Ch. Ch.; E. F. R. Talbot, Student of Ch. Ch.; J. P. Hugo, Fellow of Exeter; A. C. Yard, Exeter; Rev. W. H. Carwithen, Worcester.

Bachelors of Arts—Rev. H. G. Eland, Magdalen Hall; H. D. D. Sparling, Pembroke; T. J. Brown, Fellow of New College.

April 22.

TRINITY COLLEGE.—There will be an election of two Scholars on Monday, the 22nd of May. Candidates must be above 16, and under 20 years of age, and will be required to present, in person, to the President, certificates of baptism, and testimonials of conduct, together with a Latin Epistle to request permission

to offer themselves, at nine o'clock on Wednesday morning, May 17.

In a convocation holden on Monday last, it was determined that the ministry or assistants in the Bodleian Library should no longer be, of necessity, members of the University; and that the stipends payable to those officers should, for the future, instead of being a fixed sum by statute, be at the discretion of the Vice-Chancellor of the University, and the Curators of the Bodleian Library.

It was also agreed, in the same convocation, to place at the disposal of the Curators of the Bodleian Library an annual sum of £400, for five years, for the purpose of enabling them to complete the catalogue of that Library, already in so forward a state as to justify a confident expectation that, with this assistance, a commencement of printing may be made in the course of the ensuing summer.

Thursday the following Degrees were conferred:—

Masters of Arts—F. T. Scott, Worcester; Rev. G. Austen, St. John's; Rev. H. B. Williams, Fellow of New.

Bachelors of Arts—G. P. Carew, New Inn Hall, grand comp.; W. Benn, Queen's; R. Dalton, University; W. S. Crowdy, Lincoln; Hon. C. L. Courtenay, Ch. Ch.; Hon. G. C. Talbot, Ch. Ch.; W. J. Burgess, Exeter; E. Smith, Magdalen Hall; F. A. Bowles, Magdalen Hall; J. B. Anstie, Magdalen Hall; E. McLeod, Worcester; C. Badham, Scholar of Wadham; M. Morgan, Trinity; W. S. Thomson, Jesus; T. H. Lloyd, Brasenose; M. D. French, Brasenose; G. M. Bullock, fellow of St. John's; R. P. Buller, Oriel; B. C. Bridges, Oriel; R. J. Oliver, Pembroke.

On Saturday last, Mr. J. S. Northcote was elected and admitted Scholar of Corpus Christi.

CAMBRIDGE.

Saturday, April 1.

On Monday week, W. A. Carter, Esq., Scholar of King's College, in this University, was elected a Fellow of that Society.

On Monday last, P. H. Frere, B.A., Scholar of Trinity College, was elected Fellow of Downing College.

April 15.

On Thursday, the 6th inst., the following gentlemen were elected Scholars of Trinity College, in this University:—

Chance
Monton
Roberts
Denison
Kingdon
Hodgson
Christie
Waring
Mathison

Lawrence
Eddie
Maitland
Freeman

Westm. Scholars.
Drew
Butler
Ellison

April 22.

At a Congregation on Wednesday last, the following degrees were conferred:—

Honorary Master of Arts—F. G. J. Foster, Trinity.

Masters of Arts—W. H. Trentham, Fellow of St. John's; Rev. H. A. Bishop, Catherine Hall (comp.); Rev. A. Phillips, Jesus; G. P. Phillips, Trinity.

Bachelors of Arts—F. Ricardo, Trinity; W. Smyth, Trinity; W. C. Sharpe, St. John's; E. R. Gellightly, St. John's; W. Armstrong, St. John's; R. B. Jules, Corpus Christi; R. K. Cook, Corpus Christi; W. H. Smith, Corpus Christi; J. Chadwick, Corpus Christi; W. Nicholson, Christ's; H. N. Heale, Christ's; F. Ibbotson, Christ's; J. Wright, Christ's; F. Simpson, Queen's; J. Sabben, Queen's; A. Scrivenor, Queen's; G. Gibbon, Catherine Hall; W. R. F. Boggs, Trinity Hall; F. Fitz-John Trench, Magdalene; G. Green, Caius; C. P. Miles, Caius.

At the same congregation, the following graces passed the Senate:—

To sanction a petition to the Chancellor for the purpose of obtaining for Professor Mungrave, of Trinity College, the degree of Doctor in Divinity, by Royal Mandate.

To substitute for the 5th regulation of the plan of Classical Examination, after admission *ad respondendum questioni*, which directs, "that to conduct the examination, four examiners, appointed by colleges according to the cycle of Proctors and Taxors, shall be elected by the Senate at the first congregation after October 10;" the following,—namely:—

"That to conduct the examination, there shall be four examiners, to be nominated by colleges in the mode hereinafter described, and elected by the Senate in each year, at the first congregation after October 10; that in this present year 1837, two of these examiners shall be nominated by the two Colleges respectively, whose turn it is to present Taxors, and shall, if elected by the Senate, hold their office for one year: and that the other two examiners shall be nominated by the two Colleges respectively, whose turn it is to present Proctors, and shall, if elected by the Senate upon such nomination, and also re-elected by the Senate in the following year, hold their office for two years: that afterwards, the nominations shall always be made for two years, by colleges according to the cycle of Proctors, subject to the annual sanction of the Senate as before expressed; the nominations for one year according to the cycle of Taxors being discontinued, except on extraordinary occasions of vacancy, by resignation or otherwise."

To authorize Mr. Basevi, the architect of the Fitzwilliam Museum, to make a contract for 42 column and pilaster Corinthian capitals for the sum of 2,276l.; also for the lunette over the entrance door, for four sculptured panels in the façade, and for the fringe under

the cornices of the side porticos for the sum of 474*l.*: also for eight vases to be placed over the cornice of the side porticos, for the chimeras at the ends of the pediment, and for the two pieces of sculpture between the capitals over the above-mentioned panels for the sum of 430*l.*

DURHAM.

MARCH 25.—At a convocation, the following gentlemen were appointed for their respective offices by the Warden:—The Professor of Greek, the Professor of Mathematics, and the Rev. G. S. Faber, B.D., to be Examiners of the public Examination in Theology for the present year.—Mr. Francis Hunter was likewise appointed Printer to the University during his pleasure.

PUBLIC SCHOOL EXAMINATIONS.

LAST week, the examinations of the pupils at King Edward's School, Birmingham, took place. The examiners were the Rev. W. H. Cox, M.A., Vice-Principal of St. Mary Hall; the Rev. E. A. Dayman, M.A., Fellow and Tutor of Exeter College; and the Rev. James

Hildyard, M.A., Fellow and Tutor of Christ's College, Cambridge. Those who particularly distinguished themselves at these examinations were Charles Hawkins, Thomas H. Gill, John William Knott, Henry Keary, Frederick Rendall, and James Yates, the last three in mathematics. The examiners thus conclude their observations:—"The examiners request leave to subjoin the names of the following gentlemen, to whom they have given a separate examination, and to recommend them for exhibitions to the Universities in the following order—George Richards, Edward Hasluck, and James Gough." The Rev. Francis Jeune, D.C.L., Fellow of Pembroke College, is the Head Master of this school.

On the 1st of April, a public examination took place at the Exeter Grammar School, of candidates for an Exhibition on Dr. Stephens' Foundation. Master C. Collyns having undergone a very rigid examination by the Rev. John Hayshe and the Rev. R. H. Tripp, was declared, in every respect, eligible, and will, we understand, be elected to the exhibition. This young gentleman is the eldest son of the Rev. Dr. Collyns, late Head Master of the School. The Exhibition is 36*l.* 10*s.* a-year during his education at College.—*Western Luminary.*

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. D. Watkins, v. of Thornborough, Bucks (still born); of Rev. T. Fuller, Eaton place; of Rev. H. Curwen, Workington R.; of Rev. C. Hebert, Cheltenham; of Rev. R. Kidd, Precincts, Norwich; of Rev. H. Powys, Warrington R.; of Rev. E. T. Richards, Farlington R.; of Rev. W. H. Vernon, Carsbalton R.; of Rev. J. Richards, Guilford; of Rev. E. Harston, Burton-upon-Trent; of Rev. J. W. Hughes; of Rev. W. Barker, Sowerby, near Thirak; of Rev. J. Llewellyn, M.A. Keyworth, Notts; of Rev. R. Biscoe, Whitbourne, Herefordshire; of Rev. H. D. Harington, v. of South Newington; of Rev. J. W. Geldart, L.L.D., Hemington Grey; of Rev. F. G. Glover, Charlton R., near Dover.

Of Daughters—The lady of the Rev. A. Hewlett, Astley P., near Manchester; of Rev. T. Myers, Head Master of the Royal Naval School, Camberwell; of Rev. G. Evesard, c. of Christ Church, Newgate-street; of Rev. J. T. Mansel, Monmouth; of Rev. H. A. Bishop; of Rev. W. Fletcher, Head Master of the Grammar School, Derby; of Rev. A. W. Chatfield, Stotfold V., Beds; of Rev. E. Thompson, York-place, Portman-square; of Rev. C. H. Lutwidge, v. of Burton Agnes, Yorkshire; of Rev. W. M. Oliver, Woodford, Essex; of Rev. W. L. Davies, Principal

of Elizabeth College, Guernsey; of Rev. S. Raymond, Swindon R.; of Rev. L. Paige, c. of Horton, near Bradford; of Rev. H. W. Sibthorpe, r. of Wasingborough; of Rev. H. S. Foyster, Harrow Weald; of Rev. H. Marriott, r. of Claverton, Somerset; of Rev. C. J. Clifton, Ostend; of Rev. J. D. Baker, Court of Hill, Salop; of Rev. W. J. Chesshyre, Worcester; of Rev. N. Fiott, Edgware V.; Rev. W. Lockwood, Esingwold; Rev. H. W. Rawlins, p. c. of Bishop's Hull, near Taunton; Rev. E. Dix, Truro R.; Rev. H. Salmon, Swaraton R., Hants; Rev. R. Tiddeman, Magdalen Hall, Oxford; Rev. W. H. Parry, Holt R., Norfolk; Rev. R. Waddy, Affpuddle V., Dorset; Rev. H. A. Bishop, Croydon, Cambridgeshire; Rev. J. Hull, Poulton le Fylde V., Lancashire; Rev. J. H. Murray, Bath.

MARRIAGES.

Rev. F. De Chair, r. of East Langden, Kent, to Louisa Jane, eldest d. of R. M. Raikes, Esq.; Rev. J. O. Seager, Master of Stevenage Grammar School, Herts, to Elizabeth Anne, eldest d. of the Rev. T. R. Gleadow, r. of that parish; Rev. J. Bradford, of Newton Abbot, to Tamezin, d. of Captain Mapleton, R.N.; Rev. R. Mosley, of Ipswich, to Susannah Eden, eldest d. of the late J. E. Leeds, Esq., of Chelsea College; Rev. J. H. A.

Rudd, H. C. Chaplain, Chislehurst, late of Pembroke College, Cambridge, to Matilda Mary, only d. of the late Captain J. Rainey, of the 7th Bengal Cavalry; Venerable G. Glover, M.A., Archdeacon of Sudbury, to Susan, relict of R. Reeve, Esq., M.D., of Brawndale, Norfolk; Rev. St. Vincent L. Hammick, M.A., v. of Melton Abbott, Devonshire, and second son of Sir S. L. Hammick, Bart., to Mary, d. of R. Alexander, Esq., of Gloucester-place, London; Rev. R. P. Jones, M.A., r. of Charfield, Gloucestershire, to Elizabeth Charlotte, widow of Captain K. White, R.N., and d. of the late J. Need, Esq., of Gloucester-place, Portman-square, London; Rev. T. W. Carr, B.A., c. of Southborough, Kent, to Joanna Maria, d. of the Hon. Mrs. Childers, of Brighton; Rev. C. Cheyne, M.A., of Christ's Hospital, London, to Sarah Anne, d. of the Rev. T. H. Horne, B.D., r. of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard-street, London; Rev. T. T. Haverfield, B.D., r. of Godding-ton, to Caroline Sophis, relict of E. Bryant, Esq., of Lansdowne House, Southampton; Rev. J. M. Harington, M.A., r. of Chisbury, Dorset, to Mary Rebecca, eldest d. of the late Rev. H. J. Maddock, p. c. of Trinity Church, Huddersfield, Yorkshire; Rev. A. Hanbury, late of St. Mary Hall, Oxon, to Louisa, third d. of Mr. M. R. Roe, of Lowestoft; Rev. J. W. Dolphin, B.A., of Lower Guiting, Gloucestershire, to Jane, eldest d. of Mr. Wynne, of Sudely Castle; Rev. G. H. Porter, of Marlesford, Suffolk, to Mary, youngest d. of the late John Mills, Esq., of Ricklinghall; Rev. J. P. Higman, r. of Fakenham, to Anastasia Reed, of that place; Rev. W. Harrison, to Juliet, d. of the Rev. J. Brackenbury, M.A.; Rev. J. S. Winter, to A. Noble, d. of the late J. F. Naish, Esq., of Wootton Waven, in the county of Warwick; Rev. R. J. Wilberforce, v. of East Farleigh, to Jane, eldest d. of the late D. Legard, Esq.; Rev. D. Hogarth, to Hannah Prudence, youngest d. of the late G. N. H. Bohun, Esq.; Rev. R. Quarrell, to Jane,

youngest d. of S. Billingsley, Esq.; Rev. S. R. Piggott, B.A., of Woodhouse, Leicestershire, to Catherine Elizabeth, only d. of Mr. J. Debauser, of Peckham-rye, Surrey; Rev. J. R. Johnson, v. of Rattery, to Sophia Harriette, second d. of the late C. E. Prescott, Esq.; Rev. J. Baillie, v. of Lissington, Lincolnshire, to Cecilia Mary, d. of the Rev. C. Hawkins, Canon Residentiary of York; Rev. J. Conroy, c. of Urney, diocese of Derry, to Miss M. A. Flood, neice of the late Rev. S. Hamilton, r. of Strabane, Ireland; Rev. J. H. Barker, M.A., c. of St. Peter's, Hereford, to Jane, youngest d. of the late W. Lingea, Esq., of Burghill-lodge, Herefordshire; Rev. J. G. Longueville, M.A., of West Felton, Shropshire, to Agnes, second d. of the late J. T. Swainson, Esq., Collector of the Customs at Liverpool; Rev. S. Dod Wilde, v. of Fletching, Sussex, and Chaplain to the Earl of Sheffield, to Julia Pellew Holford Wilson, youngest d. of the late Sir T. M. Wilson, Bart.; Rev. F. Skinner, minister of Mount-street Chapel, to Martha, d. of the late Mr. J. Eccles, cotton-spinner, of Lower Darwen; Rev. J. Matthews, v. of Sherburn, Yorkshire, to Miss E. R. Pratt; Rev. J. Taylor, of Snowden Cottage, to Miss Johnson, of Hope terrace, Chard; Rev. J. B. Gordon, to Mary, only d. of the Rev. Dr. Bell, of Lissenure House, Ireland; Rev. M. Clarke, r. of Sharonell, in the diocese of Cashel, to Maria, second d. of W. Hill, Esq., of Doonysbrooks, Cork; Rev. J. M. Williams, of Plas-Delanog, Montgomeryshire, to Mary, second d. of the Rev. J. B. Bright, of Totterton House, and v. of Lydbury North, Shropshire; Rev. R. Brickdale, r. of Felthorpe, and v. of Ringland, Norfolk, to Elvira Wilhelmina, eldest d. of the late C. Bancel, M.D., of Bethune, Knight of the Legion of Honour; Rev. A. Morgan, Chaplain in Ordinary to his Majesty, third son of Sir C. Morgan, Bart., of Tredegar, to Frances, second d. of R. Lascelles, Esq., of Upper Grosvenor-street.

EVENTS OF THE MONTH.

N.B. The **EVENTS** are made up to the 22nd of each Month.

BERKSHIRE.

DEFEAT OF THE READING DISSENTERS.—A meeting was held at Reading on Monday, April 10th, attended by nearly 2000 persons, at which resolutions in favour of the ministerial church-rate abolition scheme were proposed and seconded by two dissenting clergymen, Messrs. Hinton and A. Douglas. The church party had, however, assembled, and a counter resolution, declaring the whig pro-

position to be subversive of the rights of property, and destructive of the church, was moved by the Rev. Mr. Yates, Vicar of St. Mary's, seconded by Mr. W. Blandy, and carried by a majority of at least ten to one, amidst the most enthusiastic cheers. A vote of thanks was then passed to the mayor, who declared the meeting dissolved, and the company, after renewing their cheers for the king, the church, and the clergy, separated; the

dissenters looking peculiarly chagrined by the triumphant defeat they had experienced.—*Oxford Herald*.

BUCKINGHAMSHIRE.

On Easter Monday, a most respectable party of the inhabitants of Aston Clinton and the vicinity, met at dinner at the Bell Inn, in that village. Mr. Churchwarden Horwood in the chair, and presented to the Rev. William Howard, late Curate of that place, a silver coffee pot, milk ewer, and sugar basin, the funds for the purchase of which had been subscribed by the parishioners.—*Bucks Herald*.

CAMBRIDGESHIRE.

On Friday, April 14, Mr. Maunsell presented to the House of Commons a petition from the Dean and Chapter of Peterborough, under their seal, against the abolition of church rates; and also petitions to the same effect from 26 parishes in the northern division of Northamptonshire, many of them signed by every rate-payer in the parish.—*Times*.

CHESHIRE.

PRESENTATION OF PLATE.—The congregation of St Catherine's Church, Trarnere, have presented their minister, the Rev. William Cleminson, with a handsome silver tea-service, as a token of their great esteem and regard.—*Chester Gazette*.

DEVONSHIRE.

A great deal of excitement has prevailed in Devonport, in consequence of Mr. Willing, a dissenter, having been put forward by his party as a candidate for the office of churchwarden of the parish, in opposition to Mr. Abbot, a member of the established church. The contest lasted three days, and much animosity existed, in the course of which a vote of censure was passed against the Rev. W. St. Aubyn, the chairman and rector, who, it appeared, voted for the dissenter (Mr. Willing). At the final close of the poll, the numbers were—for Mr. Abbot, 632; for Mr. Willing, 458; majority for the churchman, 174.—*Salisbury Herald*.

DORSETSHIRE.

An address to the Archbishop of Canterbury, similar to the one got up in Salisbury, is now lying for signature at the different towns in Dorsetshire.

In a church in this county, the clergyman has, for nearly two years, given gratuitously an extra service on Sunday, and a Wednesday Evening Lecture. A debt of 46s. for lighting and other expenses having been incurred, a collection was lately

made at the door to defray the same. The amount given was only 13s. 6d. In this case no blame can be attached to the parishioners, as they are all very poor; nor to the vicar, as his income is all but nominal. Under the voluntary system this is one out of many parishes that could have no permanent and regular religious instruction.—*Salisbury Herald*.

A public meeting, under the auspices of the mayor, has been held at Lyme, to petition the legislature in favour of the ministerial scheme in lieu of church-rates. The town-crier was twice sent round the town to summon the inhabitants: After waiting an hour, the mayor, Major Bayly, finding that about one dozen persons, out of a population of nearly 3,000 souls, attended, thought it prudent to postpone the meeting. What made the scene more ludicrous was, that several of the inhabitants peeped in, but notwithstanding his worship kept exhorting them to "Come up, come up," they only laughed at the paltry exhibition, and turned away.—*Ibid*.

DURHAM.

The subscribers to the Van Mildert Scholarship have set apart 500*l.* to fund a scholarship for theological students in the University of Durham, and it is expected that a further sum will be applicable to similar purposes.—*Chester Gazette*.

A numerous and highly respectable meeting of the friends of the established church in Sunderland was held on the 31st of March, for the purpose of taking into consideration the subject of church-rates; the Rev. Robert Gray, rector, in the chair. The meeting was addressed by the rev. chairman, who, after alluding to the object for which they were met together, spoke at some length on the merits and the necessity of a national recognition of the Christian religion. Mr. John Spence next addressed the meeting, and contrasted the state of this country with others, which recognise no religious establishment, to prove the superiority of the land we live in. The meeting was afterwards addressed by the Rev. B. Kennicott, Mr. G. W. Longridge, the Rev. Dr. Patterson of the Scotch church, and Mr. J. J. Wright. Petitions to both houses of parliament, in favour of the continuance of church-rates, were unanimously adopted by the meeting; that to the House of Lords to be entrusted to the Duke of Wellington, and that to the House of Commons to the Hon. A. Trevor.—*Durham Advertiser*.

ESSEX.

THE CHELMSFORD ADDRESS.—The Arch-

bishop of Canterbury having appointed Saturday, April 1, at 12 o'clock, to receive the address recently voted to the most rev. primate, and the right rev. members of the episcopal bench, at a public meeting of the inhabitants of Chelmsford and its immediate vicinity, Mr. Round, of Danbury Park, and Mr. Morgan Gepp, waited upon his Grace at Lambeth Palace, and had the honour to present to him the document in question, to which upwards of 900 signatures had been attached. The Archbishop returned a most kind and courteous reply, expressing, with much feeling, the satisfaction with which his right rev. brethren and himself regarded the approval which the address conveyed of their conduct, and assured the deputation it would encourage them to persevere in the path of public duty they had marked out for themselves, divested of all party political considerations.—*Times*.

On Tuesday, April 14, the new episcopal chapel at Moulsham, which was consecrated by the Bishop of London, who, in the course of his sermon, noticed the good effect which had been produced where new churches had been built, and remarked that there was no sure remedy against crime but religion. Government might legislate, but on the zeal and diligence of the clergy, under God's blessing, must depend our ultimate security. In noticing the grants which had been made by the legislature for new churches, his lordship asked if the same good could have been effected by expending the money on public works. His lordship also stated, that of seventy new churches which he had consecrated, forty were in the diocese of London, and eleven in the county of Essex.—*Times*.

On Wednesday, April 5th, Buckhurst-hill Chapel, in the Parish of Chigwell, near Epping, was dedicated to the purposes of public worship, according to the forms of the established church, by the Bishop of London. The new chapel has been endowed by the vicar of the parish, who is also the prebend of St. Pancras, with 40*l.* per annum, and the remaining provision for the clergyman will be derived from the pew-rents, which, it is calculated, will amount to above 100*l.*—*Watchman*.

GLOUCESTERSHIRE.

GLOUCESTER AND BRISTOL DIOCESAN CHURCH BUILDING ASSOCIATION.—Extract from a Statement drawn up at a general meeting of the Committee, holden at the palace in Gloucester, on the 30th of March, 1837.

"The progress of the Association, dur-

ing the three or four months of its existence has been highly satisfactory. The subscriptions in the diocese already amount to 11,643*l.*—the two archdeacons of Gloucester and Bristol having contributed this sum in nearly equal proportions; further donations are daily announced, and the strongest assurances of approbation of the plan and objects of the association continue to be received from all parts. There are 599 subscribers, of whom 253 are clergymen, and the sums contributed by them exceed 4000*l.*, a very large amount in a diocese where the benefices are for the most part poorly endowed. It is known that many other clergymen are about to follow this liberal example of their brethren, but only wait to add their subscriptions to local collections in their respective parishes.

"An opinion is said to prevail that the operations of the association are likely to be confined to building churches and chapels in towns; but such an idea is erroneous, as will appear from considering the fundamental object of this charity, which is, to procure church accommodation and instruction for poor populations destitute of the means of obtaining that blessing. This description includes agricultural hamlets, of which there are many in the diocese, having populations separated by a great distance, and often by considerable hills, from the parish church, to which, consequently, they seldom resort. Such places will naturally be among the earliest objects of the committee's attention. And it is respectfully suggested to the land owners that this institution holds out peculiar advantages to their tenants and dependents."

We are happy to learn that this most valuable association has commenced its operations. At a meeting of the committee held at the palace, on the 13th of April, a sum of 500*l.* was granted from its funds towards erecting a new church at White's Hill, in Stroud, being a detached and destitute part of that parish, containing a population of not less than 1500 souls, entirely without church accommodation. And at the same meeting another sum of 500*l.* was granted towards building a new church at Horsley, where the present edifice will only accommodate 400 out of a population of 4000. — *Gloucestershire Chronicle*, April 15.

HAMPSHIRE.

SOUTHAMPTON.—A highly respectable Meeting took place on the 31st of March, at the Archery Rooms; the Lord Bishop of Winchester in the chair; the object

being to establish a District Church Building Society, in connexion with the Diocesan Society established at Winchester. The Lord Bishop opened the business of the day in a very eloquent and powerful address, which was followed by some excellent speeches from the movers and seconders of the resolutions adopted,—viz., the Revds. Dr. Wilson, J. E. Shadwell,—Wilberforce, E. Horne, Capt. Ducane (the Mayor), Capt. Breton, Dr. Oke, George Wheeler, Esq., and our esteemed Member, J. B. Hoy, Esq. The Rev. J. E. Shadwell was appointed secretary to the District, and a committee of clergymen and gentlemen was also appointed. A large number of donations and subscriptions were paid on leaving, which will, no doubt, be much increased immediately. George Wheeler, Esq., with his usual liberality, gave a donation of £50.—*Salisbury Herald*.

A numerous and highly respectable meeting of the nobility, clergy, and gentry, of the county of Hants, was held on Thursday, the 30th of March, at St. John's House, Winchester; his Grace the Duke of Wellington in the chair; for the purpose of organizing a Church-building Society for the diocese of Winchester. The meeting was attended by Lords Bolton and Palmerston, the Bishop of Winchester, the members for the county, &c. &c. Resolutions were unanimously passed in furtherance of the object of the meeting, and contributions were announced, at its close, amounting to between 7000*l.* and 8000*l.*; of which sum, however, 2000*l.* or 3000*l.* are, by the donors, appropriated to specific churches building, or to be built, within the diocese.—*Western Luminary*.

A memorial, signed by 172 clergy of the archdeaconry of Winchester, has been forwarded to the Archbishop of Canterbury, warmly deprecating the alterations in the cathedral establishments proposed by the church commissioners.—*Hants Advertiser*.

BUILDING CHURCHES.—NEWPORT.—A meeting was held at the Town-hall, at Newport, in the Isle of Wight, on Monday, April 3; the Earl of Yarborough in the chair; for the purpose of organizing a Church Building Society, which was attended by the Lord Bishop of the diocese, by the High Sheriff of the county, by the members of the Island, and by all the principal gentry and clergy of the Isle of Wight. Several resolutions were moved and passed without opposition, and a very liberal subscription was raised in aid of the building fund, and also a large sum subscribed as annual donations.—*Hants Advertiser*.

VOL. XI.—May, 1837.

CONSECRATION OF ST. JOHN'S CHURCH, NEWPORT.—The business of the preceding day was most appropriately followed up on Monday, by the consecration of the new church of St. John's, on Tuesday, April 4, by the Lord Bishop of Winchester. The church is situated at the south entrance of Newport; it is built in the modern gothic style, and will hold 830 persons, one-third of the sittings being free. The total cost was 3,600*l.* General Worsley endowed it with 1000*l.* and the patronage vests in the Rev. Dr. Worsley, late of Newport, now of Blackheath. The incumbent is the Rev. Augustus Hewitt, M. A. At the conclusion of the service a collection was made at the doors, towards the purchase of an organ, amounting to 80*l.*, being only 20*l.* less than the estimated cost. The burial ground was next consecrated, and the company retired.—*Hants Advertiser*.

HEREFORDSHIRE.

On Saturday, March 25th, a public meeting of the friends of the established church was held in the great room of the Shire-hall, Hereford, for the purpose of considering the propriety of petitioning both Houses of Parliament against the government plan for the abolition of church-rates. There were about seven hundred persons present, comprising numbers of the leading gentlemen of the county, and although there was occasionally some opposition expressed to the sentiments of the speakers, an overwhelming majority of the meeting appeared to be animated with the best spirit towards the church, and a firm determination to support her cause by all constitutional and proper means.—*Hereford Paper*.

KENT.

On Tuesday evening, March 28th, a most numerous and influential meeting of the gentry of Canterbury took place at the Guildhall Concert-room in that town, for the purpose of voting an address to his Majesty, entreating him to uphold the principles of the Protestant established church; and another to the archbishop of the diocese, approving of the course pursued by his grace in conjunction with other right rev. prelates. Dr. Carter presided, and in a very eloquent speech eulogized the line of conduct adopted by the clergy in general, deprecating the ministerial plan for the abolition of church-rates. Numerous other gentlemen followed, all of whom coincided with the opinion of their worthy chairman. The address to his Majesty was unanimously approved of, as was also that to the Archbishop of Canter-

bury; and Dr. Carter was deputed to convey it to his grace. Thanks having been voted to the chairman, the meeting separated.—*Kentish Observer*.

On the 16th of March a meeting, most respectably and numerously attended, called by public advertisement, was held at the Crown Inn, Rochester, when an address to his Majesty, and petitions to both houses of parliament, were agreed to, against the measure proposed by his Majesty's ministers for the abolition of church-rates.—*Times*.

LANCASHIRE.

The members of the congregation of St. Peter's church, Ashton-under-Lyne, have presented the Rev. T. R. Bently, B.A., with a gown, cassock, and hood, and a residuary purse of sovereigns, the produce of a subscription amongst the ladies of the congregation; and also a purse of one hundred sovereigns, subscribed by the gentlemen.—*Manchester Courier*.

A meeting was lately called at Warrington, for the purpose of passing a motion for the levying of a church-rate, for some necessary purpose, when the proposal was met, by some radical dissenters, by a direct negative. A poll was accordingly demanded, and after an arduous struggle, the friends of the church carried their object by a majority of 793 votes.—*Cheshire Gazette*.

CHURCH-RATES IN LIVERPOOL.—**EASTER TUESDAY.**—The radicals and dissenters of this town have lately been "agitating" the church question in every quarter in which they possess, or are supposed to possess, the least influence. This morning, some time before the hour appointed for the meeting, the church of St. Nicholas was crowded in every part. The Rev. Jonathan Brooks, the senior rector, took the chair. After the proceedings of the select vestry for the past year had been duly approved of, and the accounts read, one Mr. Johnson, a dissenter, moved that the item charged for salaries to ringers, choirs, organists, vergers, and sextons, be expunged from the accounts, and not allowed. The motion found a seconder in the person of Mr. Hiles, another dissenter. On being put from the chair, it was lost by an overwhelming majority, and the accounts were passed. The next point upon which the dissenting and radical party came in contact with the stanch churchmen was, on the question of the granting of a church-rate for the year ensuing. Mr. Shand, one of the churchwardens, moved that a rate of one penny in the pound be granted, and that having been duly se-

conded, Mr. Blackburn, a member of a baptist congregation, and one of the new corporation of the borough, moved, by way of amendment, that the consideration of the question of church-rates be postponed until after the determination of the legislature upon the church-rate bill, now before them, be made known. The amendment, on being put, was, like the former motion, lost; the majority in favour of granting the rate being at least ten to one. A greater victory by the conservative party has seldom, if ever, been achieved in this town. A poll was demanded; but the opponents of church-rates shewed too much generalship to proceed with it, as it would only tend still more to shew to the world the hopeless condition in which they are placed as far as the good and loyal town of Liverpool is concerned.

LEICESTERSHIRE.

CHURCH-RATES.—Three persons, residing in the village of Thurmaston, have been very busy during the past week hawking a petition about against church-rates. For the last eight years, in the above parish, there have only been three church-rates, two at sixpence and one at fourpence in the pound. Two of these busy fellows with the petition have paid, during the last eight years, the enormous sum of tenpence each, and one no rate at all.—*Leicester Herald*.

MIDDLESEX.

GREAT PROTESTANT MEETING.—A public meeting of the members and friends of the established church was held on Friday, April 7th, at the Horns Tavern, Kennington, for the purpose of forming a South London Protestant Association. Captain Alsager, M.P., presided. Nearly 2000 persons were present, and the character of the meeting was of the highest respectability.—*Morning Herald*.

FUNERAL OF DR. RICHARDS.—On Monday, April 10th, the mortal remains of Dr. Richards, late rector of St. Martin-in-the-Fields, were interred in the body of the church of the said parish. Seven mourning coaches-and-four followed the hearse, in which were the Bishops of London and Salisbury, and the relatives and friends of the deceased. Every house in the parish of St. Martin-in-the-Fields, in the line of the funeral procession, was closed, in testimony of affection to the deceased, and the church was crowded by its most respectable inhabitants. The deceased, it will be recollected, was compelled some time ago to retire from the duties of vicar by the violent and insulting conduct of the

radical party, although, perhaps we ought rather to say, because he had devoted a large proportion of his income to the benefits of the parish, in which three additional chapels of ease had been provided and endowed chiefly by his exertions and munificence.—*Morning Paper*.

The church deputation from Birmingham, on the 31st March, waited, by appointment, upon the Archbishop of Canterbury, at Lambeth palace. The deputation having been most courteously received by the primate, Mr. Taylor proceeded to read the address voted at a late public meeting. At the close of the address, his Grace observed, that such an expression as that now before him, was not only highly gratifying to his feelings, as he knew it would be to those of his episcopal brethren, but that it would operate as an encouragement to them to go forward with firmness in that path of public duty which they had marked out for themselves—a path which it ever had been, and which he trusted ever would be, their constant aim to pursue, divested of party political considerations.—*Morning Herald*.

The total number of petitions for and against the abolition of church-rates, presented to the House of Commons, from the commencement of the session to the Easter recess, was as follows :—

Against the abolition	.....	1778
For the abolition	.....	962
		—

Majority in favour of the church 816

The committee of political dissenters who meet at Redcross-street, London, have published a long paper in support of the ministerial church-rate bill, signed by a Mr. Henry Wymouth, their chairman. [Another set of dissenters met at Dr. Williams's library, and accused Mr. Wymouth and his friends of taking a false title when they call themselves deputies of the three denominations, the presbyterians (1 soci-nians) having separated.—Ed.] This paper, with characteristic honesty, strikes a balance between the petitions for and against the abolition of church-rates, closing the account on the 2nd of March, just when the abolition petitions were exhausted, and the anti-abolition petitions began to come in. The paper also declares, that the church-rates constitute the most weighty of the burdens imposed upon dissenters, (proof that they are not burdened very heavily,) but that they have other burdens in reserve, upon the plan of Mr. O'Connell's instalments.—*Oxford Herald*.

A splendid piece of plate has been presented by the parishioners of St. Botolph and St. Peter at Gowta; in the city of Lincoln, to their late curate, the Rev. William Bromhead, B. A., of Lincoln College, in token of the estimation in which they hold his ministerial labours among them.

Sir W. Hillary, Bart., brought before the meeting of delegates at Douglas, the circumstances connected with the bishopric of the Isle of Man. It appears that the act of parliament, passed upon the report of the ecclesiastical commissioners, which enacts that this island should be part of the diocese of Carlisle after the decease or translation of the present bishop, is, from the mistakes contained in it, totally inoperative as regards the Isle of Man, and will require a fresh act of parliament to make it effective here. Sir William, therefore, proposed that the delegates and other friends to the church, who had signed a memorial to the church commission last year, should now petition the king for the purpose of preserving the bishopric to the island. The motion was carried.—*Mona's Herald*.

NORTHAMPTONSHIRE.

A most important meeting was lately held at Northampton, for the purpose of adopting measures to protect the protestant interest in these kingdoms from the dangers which threaten it. The speeches delivered were of a most eloquent, comprehensive, and decided character. Among the gentry who stood forth to proclaim their firm attachment to our endangered establishment, were several who, till lately Whigs, have at length had their eyes opened to the true intentions of their quondam friends, who employ a misnamed reform to promote revolution. Of these, Sir George Robinson was one of the foremost.—*Salisbury Herald*.

NOTTINGHAMSHIRE.

GLORIOUS CHURCH TRIUMPH AT NOTTINGHAM.—(From a Correspondent.)—Tuesday in Easter week being the day appointed for the election of churchwardens in the parish of St. Mary, as soon as the doors of the vestry were thrown open the place was crowded to excess. Mr. Rogers, a radical dissenter, was nominated to fill the office for the ensuing year. This gentleman was elected last year by the same party, without opposition. He was seconded by Mr. Lutton, the proprietor of a radical newspaper. Immediately afterwards, Mr. John Hicklin,

a staunch churchman, the esteemed editor and proprietor of the *Nottingham Journal*, was proposed. Upon a show of hands the choice of the vestry was declared, much to the confusion of the Rads, to have fallen upon Mr. Hicklin. The proposer of Mr. Rogers demanded a poll, and the following day was fixed. The first day terminated with a majority of forty-three in favour of Mr. Rogers; on the second, the majority had increased to 139. Great exultation prevailed amongst the church spoliation party, and when they found it was the intention of the conservatives to resume the poll on Monday, they were stigmatized as a set of factious oppositionists. In spite of these remarks, the polling recommenced on the Saturday, and the majority was diminished to eighty-two. On Monday the polling was resumed, and in two hours the candidates stood equally on the poll, but in the evening the church candidate was 170 a-head. On Tuesday, when the poll closed, the majority had increased to 367. On Wednesday morning the radical candidate sent in his resignation, being fairly beaten out of the field. Every species of chicanery and electioneering finesse was made use of on this occasion by the enemies of our church, but in vain; the eyes of the people were no longer to be blinded, and they shewed, by the readiness with which they voted for Mr. Hicklin, their determination to support the church which their forefathers had built.—*Standard*.

OXFORDSHIRE.

On Friday, the 17th. April, the Hon. and Right Rev. the Lord Bishop of this Diocese was sworn in as Chancellor of the Order of the Garter, in the room of the Lord Bishop of Salisbury, deceased. His lordship was invested by his Majesty with the ensigns of the office.

SOMERSETSHIRE.

An address has just been forwarded from the deanery of Bedminster, to the Archbishop of Canterbury and the Bishops, thanking them for their conduct respecting the church rates bill.

A deputation of the members of the established church, residing at Bathwick, have presented the Rev. Francis Kilvert, late evening lecturer of that parish, with a purse of one hundred guineas, accompanied by an address expressing the warm acknowledgments of the parishioners for the faithfulness with which the rev. gentleman had discharged his sacred duties.—*Salisbury Herald*.

SUFFOLK.

The enemies of the church sustained a signal defeat at Ipswich, on Tuesday, April 4. A public meeting was convened on that day, in compliance with a requisition signed by "liberals"—"to take into consideration the propriety of petitioning the legislature in favour of the measure of his Majesty's ministers, for the abolition of church rates." The friends of the establishment mustered in such numbers, that the "Voluntaries" were completely driven from the field, and resolutions, deprecating the government, were agreed to almost unanimously.—*Standard*.

SUSSEX.

The radicals of Brighton have been defeated by the conservatives in the election of churchwardens. The vicar, who has been assailed in the most revolting language, has performed his duty fearlessly, and has gained the good will of hundreds who are politically opposed to him, by his dispassionate treatment of the unmanly and rude observations that were directed to him in the room when he took the votes.—*Brighton Gazette*.

The Rev. R. Greene, many years curate of Shermanbury, being about to leave that place, the farmers presented him with a handsome silver cup, as a testimony of their high esteem for his valuable services during the time he was their pastor; the poor of the village also subscribed their shillings and pence to purchase a cover for the same.—*Northampton Herald*.

(*From a Correspondent*).—The clergy of the archdeaconry of Chichester have voted petitions to the House of Lords against the abolition of the Bishop of Sodor and Man, and other measures of the church commission; and an address to the Archbishop of Canterbury, thanking him for his defence of church-rates.

WARWICKSHIRE.

DISTURBANCE AT BIRMINGHAM CHURCH.

—A vestry meeting was held in St. Martin's Church, Birmingham, on Easter Tuesday, for the purpose of appointing wardens for the year now commencing. The Rev. T. Moseley, rector, took the chair, and having appointed Mr. J. G. Reeves as his warden, Mr. James Brown and Mr. John Winfield were respectively proposed for the parish wardenship. The chairman thereupon stated, that instead of taking a show of hands, he should call upon every person present to record his name, address, and vote. Mr. Winfield's friends strongly opposed this, and after

some time spent in arguing the propriety of the plan adopted by the rector, one of Mr. Winfield's party proposed that Mr. W. should take the chair. A scene of the most complete confusion took place, which lasted about a quarter of an hour, and was only terminated by the arrival of Messrs. Rawlins and Naden, constables, with a strong body of police, who threatened to take the leaders into custody, unless order were immediately restored. This having been in some degree effected, and sufficient time having been allowed for all present to give their votes, the chairman, on inspection of the polling-books, declared Mr. Brown duly elected by a large majority. The meeting separated about a quarter before six o'clock; having eclipsed all the stormy meetings which have before been held in that church. The rector, who displayed great firmness and decision in the chair, was escorted home by the police and a numerous body of friends.—*Wolverhampton Chronicle*.

At a numerous meeting of the clergy of the archdeaconry of Coventry, held at Meriden, on Friday, the 17th March, Archdeacon Spooner in the chair, it was resolved to petition the two Houses of Parliament, and also to address the king against the ministerial church-rate measure.—*Leamington Courier*.

WILTSHIRE.

On Tuesday, April 4th, the Quarterly Meeting of the General Committee of the Salisbury Diocesan Church Building Association was held at the school-room in St. Thomas's church-yard; the Rev. Archdeacon Macdonald in the chair. The treasurer reported that the sums subscribed for the purposes of the association amounted, in donations, to 4,660*l.* 12*s.* 8*d.*; and in annual subscriptions, to 364*l.* 7*s.* 6*d.*; making a total of 4,925*l.*; of which 1,805*l.* 11*s.* have been contributed for special cases. The meeting then proceeded to make the following grants:—To Trowbridge New Church, 400*l.*; to the erection of a gallery in Calne Church, 25*l.*; to the enlargement of the chapel of Holt, in the parish of Bradford, 50*l.* From this statement it will be seen that the association has commenced its beneficial operations.—*Salisbury Herald*.

A vestry of the inhabitants of Potterne, Worton, and Marston, was held yesterday se'nnight, at the parish church at Potterne; and a rate was granted for the use of the church, by consent of all the principal

paymasters who were present, without a dissentient voice.—*Ibid*.

The late venerable and excellent Bishop of Salisbury has bequeathed to St. David's College, which owes its existence mainly to his lordship's unwearied perseverance and liberality while Bishop of St. David's, the whole of his valuable library, consisting of many thousand volumes, "with the exception only of such books as Mrs. Burgess may think proper, immediately after his decease, to select for her own use and benefit." The bishop has also left the sum of 3,000*l.* 3 per cent. Consols upon trust, that out of the interest thereof, 40*l.* per annum should be applied to the maintenance of the Burton, Mrs. Martha Moore's, and the two Eldon Scholarships in this College; the remainder of the interest to be paid to Mrs. Burgess during her life, and after her death to the use and benefit of the principal, professors, and students of the same. It is due also to Mrs. Burgess to state, that the bishop having expressed an intention of leaving 500*l.* to the college for the purpose of providing a suitable room for the reception of the books, and also of presenting it with a copy of Owen's portrait of himself, in possession of Corpus Christi College, Oxford, though he had not reduced his intention to a written injunction in his will, she has most liberally declared her purpose of fulfilling his lordship's wishes in both these particulars.—*Times*.

The Bishop of Salisbury was consecrated on Tuesday, the 18th April, at Lambeth Palace, by the Archbishop of Canterbury. The Bishops of London, Durham, and Ripon were present at the ceremony. The Rev. Mr. Tyler preached.

WORCESTERSHIRE.

A meeting of the clergy of the diocese of Worcester has been held in the Chapter-house of the Cathedral, for the purpose of petitioning the king and both houses of parliament against the bill now pending for the abolition of church-rates. Resolutions and petitions to that effect were unanimously adopted by the meeting, at which Archdeacon Onalow presided.

YORKSHIRE.

The Rev. Walter Levett, vicar of Carlton, near Skipton, has sent a munificent donation of 1,000*l.* towards the erection of a new church there.—*York Chronicle*.

Mrs. Freeman, formerly Miss Lambert, of Leeds, has left 1,000*l.* to St. John's Church, in that town; three-fourths to the

minister, and one-fourth for repairs.—*Leeds Intelligencer*.

CHURCH-RATES.—The owners of leasehold property under the Archbishop of York, in the neighbourhood of Otley, having taken alarm at the Chancellor of the Exchequer's plan for abolishing church-rates, have held a meeting, and sent up delegates to represent the injurious nature of the proposed measure as it regards the holders of church property.—*Doncaster Chronicle*.

IMPORTANT PETITION.—The Rev. Mr. Higginson, and the Rev. George Lee, the unitarian preachers of the town of Kingston-upon-Hull, determined on Sunday last to support ministers by a petition in favour of the church-rates abolition bill. They accordingly detained some of their highly numerous and respectable congregation to discuss the matter; and although some difference occurred, a petition was resolved on. That petition was prepared, and on Wednesday, after it had lain for signature in a bookseller's shop in Lowgate for two days, it had received the enormous number of four names attached to it; those of the Rev. Mr. Higginson, and the Rev. George Lee, being two of the enormous four!—*Hull Packet*.

SCOTLAND.

MEETING AT PERTH (THE FIRST IN SCOTLAND) IN FAVOUR OF CHURCH-RATES.—(*From a Correspondent of the Times*).—

An extraordinary and most gratifying demonstration of hostility to the ministerial measure for the abolition of church-rates in England took place here last night. This is the first movement of the kind in Scotland, and from the number, character, and respectability of those who attended the meeting, and the most decided tone of the resolutions unanimously adopted, we doubt not it will be followed by many others, and be productive of remarkable moral consequences in this part of the United Kingdom. Petitions to parliament were resolved on, and similar ones from members of the Scotch kirk resident at Liverpool have been presented.

IRELAND.

The address to the King from the protestants of Ireland was presented, on the 19th of April, to his Majesty, at the levee, by the Marquis of Downshire, the Earls of Roden, Bandon, Glengall, Donoughmore, Hillsborough, Viscount Cole, &c., and was most graciously received. This important document, embodying the loyal and constitutional feelings of the protestants of Ireland, had above 160,000 signatures, and proved the rank, influence, wealth, and respectability of the firm supporters of British connexion who assembled in Dublin in January last, and who had subsequently affixed their names and residences to the address which has been presented to our most gracious sovereign.—*Times*.

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NOTICES TO CORRESPONDENTS.

"CLERICUS" is informed that his letter is not inserted, as there is doubt about the name of the person who offered the prize. The name sent in the second paper, does not appear in the list of baronets. Does not "Clericus" think that the requiring from all candidates for orders a knowledge of church discipline, in union with other necessary parts of clerical knowledge, by means of an examination, whether by a board appointed by the Universities in the first place, (as a substitute for mere certificates of attendance on lectures,) or by examining chaplains in the second, would be better than the institution of a mere voluntary prize? Certainly in *some* bishops' examinations of candidates, questions are always given on this point, as well as the others, on which a candidate ought to be informed.

The verses of "L." have been received, and he is thanked for them. The only doubt as to their insertion arises from the two first stanzas. In speaking of the truths hidden under the errors of Rome, is it a view that can be supported, to say that the necessity of fasting and tears in those who feel the bitterness of sin, is the truth buried under the doctrine of purgatory?

"T. S.," "C. St. G.," and "A. H.," have been received.

The Editor quite agrees with "B. C." in his dislike of *pews*, but doubts whether any good could be done by inserting extracts from writers, who think that the "selfishness" which delights in pews, "sees no glory in the amplitude of the divine love." These exaggerations always do away the influence of a good argument. The Editor will be happy to hear from B. C. at any time, but the publishers will thank him to pay the postage.

Many thanks to the kind friend who has sent another collection of "Religious Advertisements." It was to be hoped that the calling attention once, to such profaneness as was exhibited in too many of them, would have saved the necessity of recurring to the subject. But some of those now sent—too many from clergy—offend so grievously in the same way, that it is to be feared, they too, must be published. Such people dread the light; and if attention is called to them three or four times, they will desist, not from good feeling, but from shame and fear. The only reason for not doing it at once is, that the publication of such profaneness as some of the last, and of the present list exhibit, is painful in the extreme to all serious persons.

The Editor thinks it better not to *ask the question mentioned* by the same friend, as a cry of *personality* would be raised. The parties in question are always personal when their temper is roused, and descend even to describing men's look and walk; but they are cunning enough to raise a very loud cry, if they could, as to any personal inquiry, however harmless, about themselves.

The "Commission," dated 1662, has been received, and is very acceptable.

"C. J. L. P." shall have a private letter.

The letter from Fringford, though very important, was too late. The Pluralities Bill, too, was only seen *after* the letter came, and on inquiry about it. Its tremendous length, and the variety of subjects which it embraces, prevent all notice of it now.

THE
BRITISH MAGAZINE.

JUNE 1, 1837..

ORIGINAL PAPERS.

THE LATE GREAT EARTHQUAKE IN PALESTINE.

It so seldom happens that a pamphlet, except those upon some topic of momentous excitement, obtains anything like a general circulation throughout the country, that the extraction of several passages of considerable length from one* just published, may probably be the means of communicating an accurate account of the late calamitous earthquake in Palestine to many whom it might not otherwise have reached. The pamphlet itself is a work of great interest from its matter, although we might very probably differ from its author on points of opinion. Respecting him, we learn from the preface, that he is a Lithuanian Jew, who, on coming to England, found a countryman and friend in a dissenting institution destined for the conversion of the Jews, and in endeavouring to reclaim this friend to Judaism became a Christian himself. In 1832, he determined on going to the East to preach the gospel among the Jews; and, after some sojourn in different places, resolved on fixing his abode for a time in Jerusalem, as he found a more spiritual turn of mind among the Jews settled there, many of whom were his own countrymen. The editor of this letter says, very justly, that "the grand physical and moral scale of the event to which the letter refers, and the lessons for the heart with which it is pregnant," have been the inducement to his friends to publish this "simple and vivid narrative." The details, indeed, which it contains, of human suffering, calamitous as they are, cannot but be full of interest to every one; and the hardness of heart exhibited in many of the survivors and the neighbours of the sufferers will furnish a striking proof of the corruption of our nature. The localities also are full of interest. Tabereah was the ancient Tiberias, and Safat is supposed to have occupied the site of the ancient Bethulia; it has itself been famous for its school of rabbis.

* The pamphlet is entitled, "Description of part of the Scene of the late great Earthquake in Syria." In a letter from E. Scott Calman, Beyrout. London: Darling. Edinburgh: Chisholm. 1837.

The letter is dated the 7th of February, Beyrout (near Tyre); and Mr. Calman and the Rev. Mr. Thompson went with the British agent of Sidon to distribute some funds which had been subscribed at Beyrout for the relief of the sufferers. The earthquake took place on the 1st of January. The following extracts will speak for themselves:—

“Gish was once a well-built place, but now completely destroyed and overthrown; not a house—yea, not a single stone, was permitted to keep its place. Its inhabitants, who were 250, have all, except 15, been buried under the ruins. Of 50 Christians who were assembled in the church for evening prayer, none escaped alive, except the priest, who was protected by the small arch or vault of the altar where he was officiating. This place is now completely deserted.

“The aspect of this village and its vicinity is most lamentable. Every appearance of and about this place is desolation and gloominess. The domestic animals are running wild, having none to take care of them. The faithful dogs, with indefatigable perseverance, tried to remove the heaps of stones which hid their owners from their sight, and broke out every now and then into the most mournful howlings, when they found that the efforts of their weak paws were spent in vain. Even inanimate nature wears the garb of mourning. All things seem to participate in the calamity which has befallen their proper owners, except wild human nature unrenewed by the spirit of the Saviour. For such, it is a season of joy, and of reaping a harvest on which they bestowed no labour, and gathering treasures which they never deposited. Here we found several roving Arabs, with their swift dromedaries tied near their sides, and themselves actively engaged in digging the ruins in search of perishable riches. We met many people on our way hither, loaded with boxes, and many other portable articles, from this place, and from other ruined villages, and who carried them off to their respective dens with an air of triumph and of joy.”—(pp. 4, 5.)

“We directed our steps (at Safat) at first in search of the wounded, whose sufferings claimed immediate relief. We went from tent to tent, inquiring after them, and inspecting their wounds. To describe their nature, and specify them particularly, would require surgical skill: suffice it to say, that some were fearful to the utmost degree. There were legs and arms crushed to pieces, and mostly black from mortification: for some of them amputation would have been too late. In some cases, fragments of flesh were hanging from the bones; and in others, the flesh was taken clean away, and the bones left bare. The legs of some were broken close to the knee-joint, and of others as high as the upper part of the thigh. Some were already expiring from the effects of their wounds; and others were not far from it. This, however, was not the worst; some of these had at least comfortable tents, and attendance from their friends and relatives. But we were brought to some ruins, the upper part of which was entirely destroyed, and the lower part, though still standing, shattered in many places, and threatening to give way before any length of time. Into these we were obliged to enter by laying ourselves flat on our backs, and sliding through a small aperture. These miserable and dangerous cells formed the abode of many wounded; and though one of them did not exceed eight feet square, we found there about ten sufferers, some with broken legs and arms, and some with other serious injuries, which rendered the apartments like open graves, in which we could scarcely remain a couple of minutes without a feeling of sickness. The bad and confined air, joined to the alarming apprehension of the building giving way altogether, from some of the earthquakes which daily harassed this place, were sufficient aggravations of their suffering to hurry many of the wounded prematurely into eternity.”—(pp. 8, 9.)

“I then proceeded to Rabbi Gerson, one of the chief rabbis or leading men of the community of Chasidim, to acquaint him with our plan (for an hospital), which he greatly approved, and promised to lend us 200 boards to roof the building. They belonged, he said, to a widow and grown-up daughter, over whom he is appointed guardian. But as they were buried under the ruins, he advised us to engage men to take them put; and we accordingly wrote to the governor to procure for us twenty labourers and six carpenters, who came next morning.

“Wednesday 18th. Rose very early in the morning, and went to search the part of the ruins which was pointed out to us yesterday as that in which the boards lay. But owing to the position in which this city stood, on the declivity of the mountain, the ruins were as if from a single building, and it was therefore hard to distinguish the position of the respective houses, even for the owners themselves. However,

after much toil, and searching the ruins for upwards of an hour and a half, we discovered the spot. But how surprised were we to find the widow and her daughter watching the approach, and boldly refusing to let us have a single board till we should have paid for it. Remonstrance with those who, 'being often reproved, hardened their necks,' was altogether vain. I used all possible means to convince them that; at such a season, when the sick and afflicted around were dying from cold and bad accommodation, the language of mine and thine ought to be abandoned by those whom the mercy of God had preserved alive; but it had little or no effect on them. I then returned to Rabbi Gerson, with whom I settled that the boards should be paid for out of the funds of the community.

"Having finished the transaction with these bold-faced women, orders were given to the cowardly Arabs, who positively refused to enter the ruins, lest an earthquake should bring down a part which overhung the place where they were to dig. They were induced, however, on my going before, and beginning to work, to follow my example. After a couple of hours' labour, we got out all the boards; but these materials were not half sufficient, and we were obliged to go from ruin to ruin in search of more. Doors, shutters, and remains of roofs and presses, answered the purpose very well; and after we had collected sufficient materials, we set to work, and in two days of great exertion the hospital was completed. It was sixty feet in length, in breadth eighteen, and eight in height; sufficient to accommodate from 120 to 150 patients."—(pp. 9—11.)

"Before quitting this place, I shall say a few words on the moral condition of the society here, and in every place to which this awful judgment of the Almighty has extended. Exaction, avarice, and anarchy, have taken the place of mercy, honesty, and good order. The feelings of the people towards each other are, with few exceptions, similar to those in a field of battle, relentless and regardless. A labouring man or mechanic refuses to put his finger to a piece of work till he has received six times the usual amount of wages. If denied, he waits till twilight, and digs the ruins which he has marked for himself during the day, in search of money or other articles of value. The Arabs, who flock from every direction, like so many vultures, and who gain admittance into Safat and Tabereah, under the pretext of seeking employment, are so addicted to plunder, and in all respects behave themselves so ill, that the governors are obliged to station soldiers in different quarters to prevent their coming in. Though this may, in some degree, be a security to property; it can be no preventive against pestilence; for the dead under the ruins are very numerous, so as to occasion a very offensive stench; and it would require the aid of many hands to disinter and re-inter them before the hot weather sets in. The Jews told me, that nobody has hitherto been removed to the burial-ground without the sum of twenty-four dollars being paid beforehand, besides fifty dollars for extracting them from under the ruins. The demand for the latter is exacted especially from young widows, advantage being taken of the execrable injunction of the Talmud, of course, by those who were acquainted with this precept, which forbids any woman whose husband may be known to have been killed under ruins, or drowned, or to have lost his life by any similar misfortune, to marry again till the body of the husband shall have been found, and recognised by the widow. The chief rabbi of Tabereah told me, that he had already expended the enormous sum of 70,000 piasters, or about 700*L*., for the disinterment of seventy men, that their young widows might be legally free: The Jews of Damascus and Jerusalem have done a great act of charity in sending 100 Jewish labourers, at their expense, to disinter the dead; but it is too small a number to effect anything considerable."—(pp. 14—16.)

"In Safat, a whole family were disinterred alive, after being nine days beneath the ruins, and a single individual after eleven days. These only opened their eyes to have a glance of their ruinous city, and of their few remaining relatives, and then closed them again in death. Rabbi Chaim, a Jewish physician in Tabereah, whom I had known in my former visits to this place, and who is now almost crippled, having both his feet much injured, told me of the awful situation in which he was during the first two days. His wife and children, he said, were lying killed under the ruins, close to his feet, and he himself was buried up to the arms in stones and rubbish. In this position he remained for forty-eight hours; and though he offered a reward of two hundred Spanish dollars for being set free, such was the confusion and tumult that there was none to undertake it. At last, being overcome by the pain from the pressure of the stones, and exhausted with hunger and with his efforts to extricate himself, he took a pole, and detached with it some stones from the remains of a vault which hung right over him, with the full expectation that they would

put an end to his misery at once, by falling on his head. He was fortunately disappointed in his purpose."—(pp. 18, 19.)

"A very wealthy family lived in one of the lower streets, of whom all were killed except a young female, who was at the time of the earthquake in a lower apartment, used as a store-room, which remained entire. After twenty-four days' work the rubbish was removed, and this apartment entered, where she was found just breathing her last. It seems, from the arrangements which she had made, that she had imagined that none had survived the destruction, and had of course no hope of ever escaping from her cell; and had accordingly occupied herself in preparing for her own burial, in which she had surprisingly succeeded. She was found shrouded in her grave-clothes, which she had sewed during her imprisonment. The grave in which she lay was well excavated, and the inside lined closely with pages of Cabalistic and Talmudical writ, which she had supposed would save her, by giving sanctity to her grave, from being carried to Gehenna (purgatory). All the members of her body were decorously adjusted, and a large vessel of oil, trimmed and lighted, was found still burning near her head. It is supposed that hundreds have lost their lives who might have been saved by seasonable disinterment. 'Thy slain men' (we may say to Safat and Tabereah) 'are not slain with the sword, nor dead in battle.'"—(p. 4—20.)

"The following is an enumeration of the killed and wounded in those places which lay upon our route:—

<i>Names of Places.</i>	<i>Killed.</i>	<i>Wounded.</i>	<i>Position of Places.</i>
Sidon	7	not known	11 hours S. of Beyroul.
Tyre	12	36	8 hours S. of Sidon.
Yatar	12	...	5 hours N.E. of Tyre.
Djibal	12	...	2 hours N.E. of Yatar.
Atnan	30	...	2 hours N.E. of Ramash.
Kafar Booreham	14	...	2 hours N.E. of Atnan.
Gish	235	...	1 hour N.E. of Kafar Booreham.
Rasclackmar	40	12	1 hour W. of Gish.
Safat:			
Jews	4000	300	
Christians	25	5	
Mahometans	1000	100	
Tabereah .....	...	...	5 hours S. of Safat.
Jews	500	60	
Christians	25	5	
Mahometans	250	...	
Lubia	143	...	2 hours N.W. of Tabereah.
Sedtsberah	50	...	1 hour S.W. of Lubia.
Ramma	180	...	1 hour N. of Sedtsberah.
Renna	300	...	1 hour S. of Ramma.
Nazareth	7	...	1 hour S.W. of Renna.
Ramash	30	10	1 hour N. of Djibal.

"The Jews of Safat and Tabereah intend to lay the foundation of a new city near Joppa. Thither many have already repaired; they say they are possessed of a prophecy, that Upper Galilee must be desolated shortly before the appearing of the Messiah, so to remain until he come.

"I learn from Jerusalem that the minarets on the Mount of Olives were shaken down by the earthquake."—(p. 26—28.)

After these copious extracts, it need only be said, that the rest of the pamphlet well deserves to be read; and if the accounts here given shall stimulate, rather than satisfy, the desire of information on this subject, and procure a wider circulation for the pamphlet from which they are taken, one of the objects for which they have been extracted will be answered.

BERNARD OF CLAIRVAUX AND PETER OF CLUGNI.

"It is most deeply to be lamented that your lordship should not have thought proper to acquaint yourself with some of the most general and notorious provisions of our collegiate statutes, before you hazarded against those bodies a charge which, under whatever name it is disguised, cannot be less than *PERJURY*..... Is your lordship aware that, for the most part, these trivial matters are expressly placed by the statutes themselves at the discretion of the governing body; that if they are absurd and impracticable (palpably absurd, and wholly impracticable—for very little licence indeed is to be granted in our notions of absurdity,) there is a dispensation in the very nature of the oath; sometimes in the law of the land, always in the law of interpretation prescribed by the founders themselves?"—SEWELL.

I HOPE I shall not be understood to insinuate, that Bernard had no more information respecting matters which he wished to mend, than what is considered in the present day quite sufficient for a zealous reformer. But really, after I had selected and translated what I am about to lay before the reader, I took up the letter from which I have made free to borrow a motto, and there seemed to be such a resemblance between the circumstances which called it forth, and those which led to Peter's defence,—such a similarity in the charge, the manner of making it, and the mode of meeting it,—that the abbot might have written, and almost did write, the very words which I have quoted. Indeed, I am afraid that I shall hardly be believed when I say, that I took the motto because it seemed so applicable to the extracts which I had already made, and did not select or modify them to suit the motto.

Before, however, I call the reader's attention to the dispute between Bernard and Peter, (or rather between their respective orders—for I must use that word, though in some degree by anticipation,) it may be necessary to remind him, that the two men hold very different places in history from those which they actually occupied among their contemporaries. They were of nearly the same age. Bernard was born in A.D. 1091; and Peter, perhaps three years, or more probably only one year, after. They were both of noble family, and had received the best education which the times afforded. So far they were alike; and so they were as to some points of personal character, which it is not to our present purpose to discuss. But as to official station they differed widely. Clugni, the "*caput ordinis*," had long been the most important monastery in the world. I have already said, that the abbot Hugh was supposed to have under his government ten thousand monks; and of these Peter found three hundred at Clugni on his accession in A. D. 1122; and a general chapter, which he held ten years after, was attended by two hundred affiliated priors. I have not such accurate information as would enable me to say whether those from Mount Tabor, or the valley of Jehosaphat, or Constantinople, were there; for I am not sure whether they were then affiliated; but the order had spread far and wide, and its abbots had long been men of the highest station and most eminent influence in all matters, both ecclesiastical and secular. The dependencies of Cîteaux, of course, bore no comparison. Clairvaux was, indeed, its most important filia-

tion, and had, even when Bernard wrote his Apology, in 1125, put forth some shoots, but nobody then knew that it was to be (either by adoption or foundation) the parent of eight hundred monasteries. It had only three,* new, of course, and, I apprehend, poor, and at no great distance from the parent monastery, which had scarcely risen into wealth or importance of any kind, except what it derived from the personal character, the uncommon abilities, and the singularly influential qualities of Bernard himself. No man, I think, can read his history and writings without feeling that he was one of those few men who seem as if they could carry all the rest with them wherever they please, if they could only once get them within the sphere of their personal influence. I have said that Peter could not have been attacked by any one whom he would have been more imperatively called on to answer fully; and perhaps I may add, on the other side, that there was no one whom, under all the circumstances, it required more boldness to attack than the abbot of Clugni. Not that we are to regard it as a personal attack. Bernard, as I have already stated, had written a most severe and impassioned letter concerning the abduction of his cousin Robert, while Pontius was abbot of Clugni; and when (six years after) he wrote his Apology, it does not appear that he knew much of Peter, and it seems pretty clear that they had never met. Indeed, Bernard was particularly anxious to disclaim anything like personal feeling, or hostility to the order; and though his Apology is certainly sharp enough, yet it is evident that one object was to disclaim feelings and opinions which, being avowed by others of his order, had been, or might very naturally be, attributed to him. In what may be considered as the introduction, he says—

“Who ever heard me openly attacking, or privately whispering against, that order? What man belonging to it did I ever see without pleasure, receive without honour, speak to without reverence, admonish without humility? I said, and I still say, that their mode of life is indeed holy, honest, adorned with charity, distinguished by prudence, instituted by the fathers, foreordained by the Holy Spirit, and greatly conducive to the good of souls. Do I either despise or condemn that of which I speak in such terms? I remember to have been, on some occasions, received as a guest in monasteries of that order. May the Lord reward his servants for the even superabundant kindness which they shewed me in my illness, and the respect, beyond my deserts, with which they honoured me. I commended myself to their prayers, I was present at their collations; frequently I discoursed with many of them on the scriptures, and on the salvation of souls, both publicly in their chapters, and privately in their chambers. Whom did I ever, either publicly or privately, dissuade from entering that order, or solicit to enter ours? Have I not rather repressed many who wished to come, and even driven away those who did come and knock for entrance? Did I not send back brother Nicholas to St. Nicholas's, and two monks to your monastery, as you can bear witness? Moreover, were there not two abbots of that order (whose names I will not mention, but you know them very well, and you know

* They were—Trois Fontaines, in the diocese of Chalons, founded in 1118; Fontenay, in the diocese of Autun, founded in the same year; and Foigny, in the diocese of Laon, founded in 1121; but, in fact, the church was only dedicated in November, 1124. I am sorry to see that, in the little map accompanying the preceding number, Ricey le Haut was omitted, I believe through my fault. It may be placed a little above Molesmes, and about half way on a right line between Tonnerre and Clairvaux.

that they are my intimate friends,*) who wished to migrate to another order (which you also know), and who, while they were actually deliberating upon it, were prevented by my advice, and persuaded not to quit their posts? Why then should I be thought, or said, to condemn an order in the service of which I persuaded my friends to remain, to which I restore its monks when they come to me, and whose prayers for myself I anxiously solicit and devoutly receive?

"Or is it because I am myself of a different order that I am suspected? Why, on the same grounds, all of you who differ from us may be said to reflect on us. Then those who live in celibacy, and those who are married, may be said to condemn each other, because each forms a part of the church, subject to its own laws. The monks too, and the regular clergy, may be said to reflect on each other, because they are distinguished from each other by peculiar observances. Indeed, we may suspect that Noah, Daniel, and Job, could not bear to live together in that one kingdom, because we know that they have not reached it by precisely the same path of righteousness. We must suppose, also, that either Martha or Mary displeased our Saviour, whom both were trying to please by modes of service so different. On this principle, too, one cannot conceive of anything like peace or concord in the whole church, which is distinguished by so many and such different orders, like the queen of whom we read in the Psalm, 'clothed round about with varieties.'† For what secure tranquillity, what safe state, can be found in it, if each man, choosing some one order, either despises all the others or suspects that they despise him? especially when it is impossible for one man to belong to all the orders, or for one order to contain all the men.

"I am not so dull as not to know Joseph's coat—not his who saved Egypt—but his who saved the world; and that, not from bodily hunger, but from the death of both soul and body. Every one knows that it is a coat of many colours, that is, diversified with beautiful variety. But it shews, too, the stain of blood—not indeed of a kid, the type of sin, but of the lamb, the figure of innocence; that is, His own, and not another's. He is truly that most meek Lamb who was dumb, not indeed before the shearer, but the slaughterer; who did no sin, but took away the sins of the world. They sent, too, those who should say to Jacob, 'We have found this; see whether it is thy son's coat or not.' And see thou, O Lord, whether this is the coat of thy beloved Son. Acknowledge, O Father Almighty, that coat of many colours which thou madest for Christ thy Son, giving some apostles, some prophets, some evangelists, others pastors and teachers, and those other things which thou hast beautifully appointed for his singular ornament, for the perfecting of the saints, coming to a perfect man, to the measure of the stature of the fulness of Christ. Vouchsafe, also, O God, to acknowledge the purple of that most precious blood with which it is stained, and, in that purple, the illustrious sign, the most glorious token of obedience. 'Wherefore,' saith he, 'art thou red in thine apparel?' and he answers, 'I have trodden the wine-press alone, and of the people there was none with me.'

"Therefore, since he hath become obedient unto the Father, even unto the wine-press of the cross which he trod alone, (for it was his own right arm that helped him,) according as it is written in another place, 'I am alone until I pass.'‡ Now, therefore, exalt Him, O God, and give unto Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth;—let him ascend upon high, lead captivity captive, and give gifts to men. What gifts? Let him leave to his spouse the church that coat of many colours, but 'without seam, woven from the top throughout.' Of many colours, from the various distinctions of the many orders which compose it; but without seam, by reason of the indivisible unity of indissoluble charity. 'Who,' saith he, 'shall separate me from the love of Christ?' Hear how it is of many colours:—'There are,' he says, 'diversities of gifts, but the same Spirit; and there

* One of them being the abbot William himself. The monastery of St. Nicholas here mentioned was that of St. Nicholas aux Bois, in the diocese of Laon. Simon, its abbot, was the brother of William.

† The Vulgate reads, "Circumamicta varietatibus." Ps. xlv. 15. (Eng. Version xlv. 14.) "In raiment of needlework." Here and elsewhere I give the Douay version as the only way of rendering the reference intelligible.

‡ "Singulariter sum ego donec transeam." Ps. cxl. 10. In our version, "Whilst that I withal escape." Ps. cxli. 10.

are diversities of operations, but the same Lord;’ and then, having enumerated various gifts, as it were the colours of the garment, to shew that it is a coat of many colours, he adds, in order to shew that it is without seam, and woven from the top throughout,—‘But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.’ For ‘the love of God is shed abroad in our hearts by the Holy Spirit which is given to us.’ Let it not then be divided; but let the church obtain it whole and entire, by her hereditary right; for of this it is written,—‘the queen stood on thy right hand in gilded clothing, surrounded with variety.’* Therefore it is that different persons receive different gifts—one thus, and another thus—whether monks of Clugni or of Cîteaux, or canons, or even faithful laymen, in short, every order, every tongue, each sex, every age and condition, in every place, through all time, from the first man to the last. For it is on this account too that it is described as a long garment,† because it reacheth unto the end, (as the prophet saith, ‘there is no one that can hide himself from its heat,’) suited to him for whom it was made, of whom another scripture testifieth that he ‘reacheth therefore from end to end mightily, and ordereth all things sweetly.’‡

“Let us all therefore unite under one garment, and out of all let one be made: Of all, I say, one—for though made up of many, and those differing, my dove, my perfect one, is but one;§ that is, not I alone, nor you without me, nor he without either of us; but we are all, and at the same time, one, if we are but careful to maintain the unity of the Spirit in the bond of peace. It is not, I say, exclusively our order, or exclusively yours, which constitutes that one, but yours and ours together—unless (which God forbid) envying one another, and provoking one another, we bite one another, and are consumed one of another, and so make it impossible for the apostle to present us as a chaste virgin to Christ, that one husband to whom he espouses us. Yet that one saith in the canticle, ‘He set in order charity in me;’|| that, although one in charity, it might be diverse in ordination. What then? I am a Cistercian—do I therefore condemn those of Clugni? God forbid; but I love, I praise, I magnify them. ‘Why, then,’ you will say, ‘do you not take upon you that order, if you so praise it?’ Hear—because the apostle says, ‘Let every man abide in the same calling wherein he was called.’¶ And if you ask why I did not originally choose it, if I knew it to be such as I have stated, I answer, because the apostle again says, ‘All things are lawful for me, but all things are not expedient.’ Not, that is, that the order is not holy and just, but that I was carnal, sold under sin; and I felt that my soul was so diseased as to require more powerful medicine. Now, for different disorders, different medicines are proper; and for more powerful disorders stronger medicines. Suppose two men to have quartan and tertian ague; he who has the quartan recommends for the tertian, water, pears, and all sorts of cold things, while he abstains from them himself, and takes wine and other warm things as more suitable for him. Who, I ask, can properly blame him? If the other should say to him, ‘Why do you not drink the water which you so praise?’—would he not rightly answer, ‘I prescribe it faithfully in your case, and abstain from it beneficially in my own.’ But suppose it be asked, ‘Why, as I praise all the orders, I do not keep them all?’ For I do praise and love all the orders, wherever they live piously and righteously in the church. I do hold one in practice, the others in charity—and charity will be a means (I speak confidently) that I shall not lose the fruit of those whose customs I do not adopt. I will say something further—do you take care of yourself; for it may happen that you may have laboured in vain, but that my love to your good works should be vain is impossible. Oh! how great confidence may we have in charity: one man works without charity, while another with charity does nothing but look on; the one loses his labour, the other’s charity never faileth.”

Bernard proceeds to rebuke, with great asperity, those members of his own order who brought railing accusations against the monks of Clugni; and then goes on to point out what he considered wrong or

* “In vestitu deaurato circumdata varietate,” v. 10.

† “Nudaverunt eum tunica talari et polymita.”—Gen. xxxvii. 23.

‡ Wisd. viii. 1.

§ Cant. vi. 8. Douay.

|| “Ordinavit in me caritatem.” Cant. ii. 4. We translate “His banner over me was love.”

¶ 1 Cor. vi. 10.

defective in the customs of that monastery. This he does, it must be admitted, not so much in the style of brotherly expostulation as of passionate invective. I should like to give the whole of this Apology, and, indeed, (if I may so speak) all the pleadings of the case, of which this Apology formed the declaration; but though they appear to me to be most curious and valuable documents, throwing great light on the period, and especially on our subject, yet I do not know that others might think them equally interesting; and, moreover, as Peter himself quietly observes, in one of his letters:—"Additur difficultati studium brevitatis, qua moderni nescio qua innata segnicie delectantur." Were I, however, to transcribe the whole of Bernard's work, I do not think that it would give the reader so clear an idea of the matters in dispute as may be conveyed by extracting the brief statement of them with which Peter introduces his reply, which, though in the form of a letter to Bernard, professes not so much to be an answer to his Apology, as to the charges commonly brought by the Cistercians.

"Some of your monks, however, object to ours in this manner:—'You,' say they, 'do not keep the rule which you have professed to follow, as may be seen by your works. On the contrary, your feet have turned aside into unknown paths, and devious tracks of all sorts. For, having made laws for yourselves, according to your own liking, you call them most sacred. You renounce the precepts of the fathers for your traditions; and, what seems monstrous, you act in one and the same matter both as masters and disciples. Moreover, to increase your sin and the Divine displeasure, you bind yourselves by a vow before God and his saints, and, transgressing it, you shew yourselves, without all doubt, guilty of breaking a vow. You promise to fight in the heavenly camp under the rule of St. Benedict, and to maintain a perpetual obedience to his regulations. This is your promise—let us see whether your manner of life corresponds to it.

"And that we may take up these points in regular order, how do you keep the rule as to the admission of novices, when it directs that they shall not be received until after a year, during which their spirits shall be tried whether they are of God,* and you receive them without hesitation, and (if we may so speak) the very moment that they apply? Whence it happens that, having been carelessly received, they live still more carelessly after their reception; and because when they came they did not understand what they were coming to, when they are associated with the rest they know not what to do; and, not having been previously trained in the stadium, when they come to the real conflict they fly instead of fighting, or if they fight with a bravery which should ensure conquest, their inexpertness renders them an easy prey to the enemy.

"By what authority, also, do you defend the use of leather garments, and of skins of various sorts, when that rule contains nothing about any such things?

"It commands, also, that those who are sent abroad shall receive breeches from the wardrobe, and shall replace them there on their return, not allowing any one but those who are so circumstanced to wear them.†

"As to your bed furniture, judge for yourselves whether you follow the master, while you certainly put both under and over you more things, and different things than those prescribed by the rule.‡

"In that rule, so often mentioned already, you read that all the monks should be satisfied with two dressed dishes; or that, if there be means for providing a third, it shall be of fruit, or pulse;§ whether you adhere to this, is known to yourselves.

"It commands that monks who are transgressors and apostates from their profession,—that is, those who withdraw their necks from the yoke of the rule, run away from monasteries and return to secular life—shall, if they express their repentance and desire to return, be received to the third time;|| and that if after that they repeat

* "Noviter veniens quis ad conversionem, non ei facilis tribuatur ingressus: sed sicut ait apostolus 'probate spiritus,'" &c. Cap. lviii.

† Cap. iv.

‡ Ibid.

§ Cap. xxxix.

|| Cap. xxix.

the offence, they shall not be again received. You, however, set at nought this regulation, as you do the others, and receive them as often as they choose to come, contrary to the command of the rule.

"What shall we say of the regular fasts which you have so set aside, and so changed according to your own will and pleasure, that you scarcely retain some small remains of them—and those, perhaps, more from shame towards man than from the fear of God? For whereas the monks are commanded to fast on Wednesdays and Fridays, from Whitsuntide to the 19th of September, they should fast till the ninth hour, unless they have work to do in the fields, or the heat of the weather should be very oppressive. And whereas it is also enjoined, that from the 18th of September to Ash-Wednesday they should always take their meal at the ninth hour,* you, on the contrary, throughout the summer, make all the days of the week alike, and keep the prescribed fast by eating twice every day, and the remainder of the time, by keeping or neglecting the fast at your pleasure. Instead of submitting yourselves to the rule, you make the rule submit to you.

"Manual labour, which the holy fathers, the hermits, always used—whereby even the apostles provided the means of sustenance for themselves and others—concerning which, while visiting the sin of the first man with this punishment, God said, 'in the sweat of thy brow thou shalt eat thy bread'—of which, also, David, 'Thou shalt eat the labours of thy hands; blessed art thou, and it shall be well with thee;' you have so renounced, that not even all these authorities have power to make you labour, nor can the obedience which you promised to render to God, according to the rule, prevail to draw from your bosom, and set to work, hands that have become delicate through idleness.

"You know that it is there also commanded, that on the arrival or departure of guests, Christ, who is received in them, is to be worshipped by the monks, with bowing of the head, or the prostration of the whole body on the ground. Neither are you ignorant that it is there commanded—'The abbot shall pour water on the hands of the guests; the abbot and the whole congregation shall wash the feet of all the guests;'† but you, despisers of your vow, do not care to keep it even in that small matter.

"The abbot is directed to keep an inventory of the implements and various things belonging to the monastery;‡ but either through negligence he does not care, or through pride he does not condescend, to do it.

"Moreover, whereas it is commanded that those who are not able to attend the church to join in divine worship, shall bow their knees with godly fear in the place where they may happen to be;§ you (according to your custom, following your own rule and despising the common one) neglect this, though there is nothing very burdensome in it; and, making some devices of your own, you put contempt on this little commandment, just as you do on those which are greater.

"Also, it commands that the abbot shall always take his meals with the guests and strangers,|| that so he may always have Christ as his guest, who declares that he will say, 'I was a stranger, and ye took me in.' This so great benefit, and one so easily obtained, you despise, as if you thought it of no value.

"It is commanded that wheresoever the brethren meet each other, the younger shall ask a blessing of the elder;¶ and this, also, is not done among you.

"It is commanded that a wise old man shall be put at the gate of the monastery,** which is not done.

"It is directed that the porter shall answer, 'Deo gratias,' or give his blessing to every one who shall knock or call; and this is not observed.

"This, however—this, I say, as you hold it, is opposed to all reason and authority, that those who have already made a profession of steadfastness, and conversion, and obedience, in one place, should again, in another place, repeat the vow of steadfastness, conversion, and obedience; and you compel them to make void their former faith; so that you thus environ those who give way to you with such inevitable peril, that, turn which way they will, they cannot escape sin. For if they well keep the first vow, they are guilty as to the second; if they keep the second, they are entangled by the first. Nor do they alone suffer; but the same chain will bind yourselves, perhaps even more severely; for deceivers ought to suffer a greater punishment than those who are deceived.

* Cap. xli.

|| Cap. lvi.

† Cap. liii.

¶ Cap. lxiii.

‡ Cap. xxxii.

§ Cap. l.

** Cap. lxvi.

"But, besides, give, if you can, any excuse for this—that, contrary to your rule, so often mentioned, (*yours*, certainly,—*yours*, either to save or condemn you,) you receive, indifferently, monks of another, and of a known monastery, without permission of their own abbots, or letters of recommendation; and thus you do to others what you would not have done to yourselves.* In this, also, you shew a want of regard to brotherly love, nor do you love your neighbours as yourselves, according to the divine precept, which says, 'This is my commandment, that ye love one another.'

"Beside all this, there is one thing which you pertinaciously maintain, which every one must plainly see to be unjust, and contrary to the decrees of the church, and such as might lead all persons justly to condemn you. Contrary to the custom of the whole world, you refuse to have any bishop of your own. How absurd this is, even the ignorant must see. For whence are you to get chrism? whence holy orders? whence the consecration of churches, and the benediction of burial places? whence, in short, all things which, in order to canonical performance, require the presence or direction of a bishop? Certainly in these points you break the rule, not only of monks, but of all Christians.

"On what ground do you hold parish churches, firstfruits, and tithes, when, according to the canons, all these things pertain not to monks, but to clerks? That is, they are granted to those whose office it is to baptize, and to preach, and to perform whatever else belongs to the cure of souls, in order that they may not be necessarily involved in secular business; but that, as they labour in the church, they may live by the church, as the Lord saith, 'The labourer is worthy of his hire.' But why do you usurp these things, while it is not your place to do any of the duties which we have mentioned? and while you do not perform that labour, why do you take the wages thereof?

"But what will you say concerning those secular possessions which you hold after the manner of secular persons, from whom, in this particular, you seem not to differ at all. For towns, villages, and peasants, servants and handmaids, and, what is worse, the proceeds of tolls and taxes, and almost all revenues of that kind, you receive indifferently, hold them unlawfully, and when they are attacked, you do not scruple to use all means to defend them. Hence it is that, contrary to the laws of monastic order, ecclesiastics carry on secular causes, monks turn advocates, accuse and are accused, become witnesses, (contrary to the apostle's injunction,) are present at trials, and, under pretext of maintaining their rights, they do, in heart, return into Egypt. After having left Sodom, they turn to behold its conflagration. Having put their hand to the plough, they look back, and therefore cannot be fit for the kingdom of heaven. In all these things we have very clearly shewn that you are transgressors of your profession, and of your vow; for if it is certain that your rule has commanded these things, and that you have made a vow to keep it—if it shall appear that you have not hitherto done this—it is clear, as we have said, that you are guilty of breaking your vow. But we observe *all* these things as they are commanded; and keep, without exception, whatsoever is in the rule which we promised to God that we would keep.

"To these things our monks reply—Oh, oh! a new race of pharisees has risen up in the world, who, separating themselves from others, and setting up themselves before all, say what the prophet foretold that they would say, 'Touch me not, for I am clean.' But to answer first to that which you have put last—say, you true observers of the rule, how is it that you boast of keeping it? when, as your very words shew, you do not even keep that short paragraph in which it is said that a monk is not only to declare with his lips, but to feel in his inmost heart, that he is the least, and meanest of men?† Is this to believe and to declare yourselves inferior, when you disparage the deeds of others and extol your own, despise others and magnify yourselves, while the scripture directs—'when ye shall have done all those things which are commanded you, say, We are unprofitable servants?' 'In thy sight,' says the prophet, 'shall no man living be justified;' and Isaiah, 'All our righteousnesses are as filthy rags.'

Having thus briefly stated the charges, the abbot proceeds to answer them in detail, and at considerable length; but one or two extracts

* Cap. lxi.

† In cap. vii.

will enable the reader to judge of the style and spirit of his reply, and how far it was just (even supposing that he had not written anything but that single letter to Bernard) to characterize him as an ignorant and trifling writer, who "may seem to have placed the essence of Christianity in frivolous punctilios and insignificant ceremonies."

"It is objected to us that, on every arrival or departure of guests, both the abbot and the whole congregation do not prostrate themselves on the ground, or bow all their heads in the sight of all the guests, that the abbot does not pour water on the hands of the guests, and that he, as well as the whole congregation, does not wash all their feet. It is affirmed by the objectors, that the salvation of monks depends on their keeping these things to the letter; but, oh! men, like children running after butterflies, fighting, yet beating not us but the air, making frivolous objections, not following the path of discretion, the mother of virtues, and therefore turning aside from the right way; tell us, we beseech you, is the congregation of Clugni or any other congregation to be adjudged to have broken its vow, and therefore to be deprived of eternal salvation unless, with its abbot, it bows or prostrates itself before all guests who come and go? Shall it be consigned to perdition if it does not wash the hands and feet of all the guests? If it be so, either the whole body of monks must be at all times in the house appropriated to guests, or the guests must be lodged in the cloister and in the apartments of the monks; for it is quite impossible that the injunction should be literally fulfilled unless they actually live together. For the continual coming and going of visitors will require the constant attendance of those who are to wait upon them. Hence it will happen that those whom you wish to be monks can no longer be so, but, always living with secular persons, will lose both the name and the true life of monks; and while they are labouring unwisely to keep this part of the law, they must give up all the rest of it, without even attaining what they aim at. Thus plainly, thus it will happen—this will be the consequence—monks must live with clerks, soldiers, peasants, clients, players, and men of various conditions, and even (for they are not shut out from hospitality) with women; and these peculiar persons, these who are dead to the world, these to whom even the free use of the common air is not allowed, are to be again mixed up in promiscuous intercourse with mankind, from whom they have separated. Undoubtedly the number of visitors is almost always so great that if we must bow and prostrate ourselves before them all, and if we must wash the hands and feet of all, it will be necessary, as I have said, that all the monks should be with them from the rising of the sun to its setting, and spend the whole day in genuflections and in washing hands and feet, and very often they would not be able to go through the business in the day. Let them, then, give up all divine service; let them give up all the other parts of the rule; let them give up even their meals; let them not trouble themselves about prime, or tierce, or sext, or nones, or vespers, or complin, or the celebration of mass; let them give up all these things for the washing of hands and feet, and either let the church be silent, or let some other persons be found to do the duty of the monks. Does not this appear very ridiculous? Would not even the most stupid protest against such a proceeding? Would not even the brute beasts cry out against it? We do, however, what we can; and on every day in the year we do wash the hands and the feet of three strangers, and offer them bread and wine, the abbot taking his turn, and none except those who are disabled by sickness being excepted. Thus we fulfil what we can of the rule, and do not, for the sake of this, break the other parts of it; for it behoves us, as our Lord saith, to do these things and not to leave the others undone. And though, as I have shewn, reason itself, even without our adding anything, exclaims against your objection, and completely makes an end of it, yet it behoves us to recur to what we before stated, and from thence to shew that we fully keep the rule. St. Benedict says, 'Let the abbot so temper and dispose all things as that souls may be saved.' He said 'all things,' and excepted nothing. If, therefore, the abbot is allowed, for the good of souls, to temper and dispose all things, it is lawful for him so to temper these things that have been mentioned as that the guests shall want nothing that is necessary, but shall be received and provided for with respect, brotherly love, and diligence; while, at the same time, the church of God shall not be defrauded of its proper services, and no part, even the least, of regular observance shall be intermitted."

I think this will appear to most readers to be a sensible and suffi-

cient reply to the charge. His defence on another point certainly seems less satisfactory if we look at the strict letter of the rule; but it is perhaps on that account the more to our purpose. It shews the abbot, not contending for punctilios, but such a discretionary dispensing power as might indeed have been long used in his monastery, but has perhaps scarcely ever obtained in any other, where the rule of St. Benedict was professed. The passage is, moreover, very characteristic of the man.

"You say that the rule directs that we should place a wise old man at the gate of the monastery, and that we omit to do so. But we reply—supposing us to have a porter who is a wise man, though he does not happen to be an old one, are we to be condemned as breakers of the rule, and on that account deserving of hell? Suppose we should not be able to find old age and wisdom in the same person? Is he on this account—because he is not both old in years and wise in conduct—incapable of acting as porter? What says the scripture?—'Wisdom is the gray hair unto men, and an unspotted life is old age.'" Beside this—unless he answers, 'Deo gratias,' to all who knock or call, or bawls out a benediction, even though he should perform all the offices of kindness to those who come, yet, according to you, it profiteth nothing; and not even the whole rule, kept most strictly in all other points, can suffice to save us, unless the aforesaid porter cries out with a loud voice, 'Deo gratias.' Let reason consider this, let truth consider, let the lovers of truth consider, and, without our saying a word, let them tell us what they think. But why are we to place a porter at our gate, when we have no gate? For our gates are not shut by day; but, always standing open, they admit all comers, without respect of persons. No one is obliged to knock or call, because he finds, not only the outer gates, but the entrance to the hospitium open; and, seating himself there, he sees that every necessary preparation has been made for his reception. Lest, however, the monks should be kept out of their own houses, we cause a wise and honest servant to remain, and to lie at hand; who, at noon, or at those times when all the gates of the monastery are by custom closed, may answer to those who knock or call, not so much by the clamour of his voice, as by the performance of his duty. Then, certainly, thus doing, we are not breakers, but, according to our power, keepers of our rule."

These extracts will not, I trust, be found uninteresting by the reader; but I give them rather as a matter of justice to Peter, from whose writings I hope to produce other matter more directly bearing on our subject.

THE ROMISH CHURCH IS APOSTATE.

TRACTS AGAINST POPERY. NO. X.

(*Bishop Davenant's Twenty-first Determination.*)

THREE points appear to me chiefly to require explanation, that the truth of the proposition before us may be clearly established. First, What we understand by the *Romish church*. Secondly, In what sense we call it apostate. Thirdly and lastly, In what the *ἀποστασία*, with which we charge it, consists.

1. As far as the first is concerned, the Romish church, strictly and properly taken, denotes the assembly of Christians which is at Rome; in a larger and more lax sense, it embraces all those who so adhere to that church and are so subservient to it that they receive the rule (*norma*) of their doctrine from it, and accept the same form of govern-

ment. *Representatively*, it means the pope and the Roman prelates, in whom alone (according to Bellarmine)* the whole authority of the church formally resides, because, as each prelate represents his own church, so all taken together represent the person of the whole church.† When, therefore, we speak of the Romish church, we comprehend the prelates who corrupt and the people who are corrupted; but in such a manner, that the chief blame of this voluntary desertion may lie at the doors of their leaders and guides, concerning whom, Petrarch,‡ lamenting the condition of the people, writes thus:—“*While we follow our standards we are betrayed, and under the very guidance of our own leader, we go to perdition; and unless Christ avenges his own cause, the thing is lost.*” Thus much concerning the first head.

2. In the second place, when we call this church *apostate*, we do not mean that full and entire defection from the profession of Christianity which we perceive in those who admit the doctrines of Mahomet, but such a departure from the truth and purity of the Christian religion as that with which the apostle taxes the Galatians and some of the Corinthians.—(Gal. iii. 1; 1 Cor. xv. 12.) Nor is this word *ἀποστασία* to be considered as too harsh, as St. Paul uses it in the same sense—*ἀποστήσονται τινες τῆς πίστεως*. *Apostatabunt quidam a fide*, (to use the words of Cyprian), and yet they had not abjured Christianity, but had mingled heresies with the Christian faith. We call the Romish church, therefore, *apostate*, both because the popish prelates have infected the doctrine of the gospel with their poisonous errors, and because the common sort of papists, in virtue of the blind obedience they shew to their pastors, have greedily imbibed the same errors.

3. Let us now proceed to the main matter of all, and, in the third place, demonstrate, and shew, as it were with the finger, to all the world, this *ἀποστασία* of the Romanists. We make, then, this the primary circumstance in their defection, that they have cast out Christ, our chief and only teacher, from the chair of authority, and placed in it the Roman pontiff, as the infallible teacher of the whole church. In this one error an infinite number of others are virtually involved; for that the pope, on whom they pin their faith, is liable to err, and that, too, as pope, is the decision, not of Luther or Calvin, but of the Council of Constance. Hence we have that conclusion of Gerson in his book *De Exam. Doctrin*—“*The determination of the pope, as pope, is not obligatory upon our faith,*” (non obligat ad fidem.) We hesitate not, therefore, to call that church apostate from Christ which submits its faith to one who always may, and often does, decide against Christ.

There is another error akin to this, namely, that they alter the very rule of faith arbitrarily; and, (just as rebels are wont to do,) they declare that the law is subject to them. For what else do they do, when they tack on to the scriptures not only apocryphal writings, but Heaven knows what traditions, just according to their own fancies?—when they prefer a barbarous and erroneous translation as a

* De Conc. c. ii. 2.

† De Eccles. mil. iii. 14.

‡ Ep. sine tit. Epist. 5.

matter of authority to the originals themselves?—and lastly, when they esteem the very scripture itself devoid of speech or meaning, until it receives the interpretation of the Romish church, which they determine to be the mind of scripture. Let them pretend what they please, this is clearly and plainly to revolt from Christ and from the scriptures, and to give themselves up to the teaching of men. For, as Tertullian excellently remarks,* “*For no language (discourse) is divine, except that of God alone; with which the prophets, with which the apostles, with which Christ spoke (intonuit).*”

Thirdly, we accuse them of a fault, not only in propounding an obscure, imperfect rule, and proclaiming it subject to their interpretations, but because they openly oppose it, even in things which are confessedly and indubitably true. This they do in the doctrines of the faith, in the precepts of the law, and in the administration of the sacraments.

I could bring forward and review many of the doctrines of the faith corrupted by them; but the article about the justification of a sinner must stand in the place of all the others. On the explanation of this doctrine, St. Paul bestowed the greatest share of his attention and care, laying the origin of our justification in the free mercy of God alone, and its form and substance in the remission of sins and in the obedience of Christ, applied to us by means of faith; but they (the Romanists) divide the origin of justification between the exertion of free-will and of divine grace; and they ascribe its form and substance partly to the merits and obedience of Christ, partly to their own merits and righteousness. Wherefore that saying of the Apostle, (Gal. v. 4,) “*Christ is become of no effect to you, (lit. ye are freed from Christ, whosoever of you are justified by the law,*” (*evacuati estis a Christo, qui in lege justificamini.*) may be justly turned against them.

Let us now turn to the moral law. What is more expressly and more frequently forbidden than to worship the invisible God under a visible image, the immortal God under the likeness of a mortal and corruptible creature? Augustine says,† “*It is an abomination to a Christian to place an image of God in the temple.*” But notwithstanding the command of God, they teach us that the Father may be represented and adored under the similitude of an old man, the Son under that of a lamb, and the Holy Spirit under the form of a dove. This will appear hardly credible; but Caietan, who knew better than any one the practice and the doctrine of the Romish church, confesses it plainly. He says, “*The usage of the Romish church allows these images of the trinity; and these are painted, not only that they may be looked at, but that they may be adored,*” in the 3 Aquin. quæst. 25, art. 3. This passage is worthy of being consulted, that all men may see what miserably hard work the Romanists have in attempting to defend the idolatries of the Romish church.

* Nullus enim sermo divinus est, nisi Dei unius, quo prophetæ, quo apostoli, quo Christus intonuit.

† De fid. et Symbol., c. v.

In relation to the doctrine of the sacraments, how great is the apostacy of Rome is abundantly shewn by one single instance—namely, by their mutilating the eucharist, and, instead of the element which was appointed by Christ, they offer to the laity a kind of shadow of *concomitance*; which I wonder at in them, as the schools receive this decision—“*that the elements, or the external form, belong to the substance of the sacrament*,” and with regard to this, as he who has the keys of pre-eminence is alone able to appoint it, so he alone can change, diminish, or remove it. If I wished to pursue everything in which the Romish church has departed from the purity of the gospel, it would be necessary to discuss nearly the whole of its doctrines; but, lest I should become tedious, I must content myself with these, which sufficiently prove that they are guilty of apostacy, and I shall conclude with this brief summary:—The Romish church acknowledges the pope, who is liable to err, as an infallible guide; it does not acknowledge holy scripture as a sufficient rule of faith; it perverts the doctrines of the faith; it abrogates the precepts of the law; it violates the institution of the sacraments: it has therefore become apostate from the purity of the Christian faith in the chief matters of religion, and on that account rightly deserves the name of “*an apostate church*.”

REMARKS ON THE NEW EDITION OF FOX'S WORK, AND ON THE
WORK ITSELF, BY THE REV. S. R. MAITLAND.

MY DEAR SIR,—In your notice of some remarks which I lately published on Fox's History of the Waldenses, you suggested that I might, perhaps, be led to enter further into the question respecting the value of the acts and monuments generally. At that time I was really so far from having formed any such resolution, that I was under a full expectation that the next volume which should appear would render such a step unnecessary. Another volume, however, has been published, which, as far as I see, corrects only one error in the former; while “the Editor avails himself of this opportunity of acknowledging, with respectful thanks, the many gratifying communications and valuable suggestions with which he has been favoured” relating to it. I did not expect that the second published volume would contain a full list and correction of all the errors which I had observed in the first; but I did expect to find something in the way of apology and emendation—some notice of some, at least, of the grosser mistakes, either carelessly reprinted, or ignorantly added to the accumulation contained in the old edition, which has been chosen as the basis of the new one. As, however, nothing like this has been done, or appears to be in contemplation by those who are responsible—as, on the contrary the Editor appears to be quite satisfied, and to suppose that everybody else is so too—it seems to me to be (if I may borrow the language of the gentlemen who so earnestly recommended the work in a newspaper) an “exercise of Christian responsibility to call the public attention to it,” I feel it due to myself to give some explanation of what I have

already said respecting a work so warmly eulogized by men so respectable. It is due to the subscribers, many of whom, it may be presumed, rely on the prospectus, and believe that "no pains or expense" have been "spared to render this edition the most perfect that has yet appeared," without having the means of judging for themselves. It is due to the literary character of our country, which is disgraced by now reprinting what it is hard to account for, even in Fox's time, with all allowance for careless printing since. It is due also, I hope and believe, to many most sincere and zealous protestants among the subscribers, to ask them whether they have fully considered what they are doing in supporting the republication of a work which is, to say the least, characterized by (I would not wish to believe that by any it is prized for) the strain of bitter invective which runs through it—whether, supposing that they could hope for success, they would be satisfied to maintain protestantism as a mere party question by declamation and abuse, railing and scoffing, and a species of banter often coarse and sometimes profane—and whether they wish to disseminate and to give their sanction to those views of church discipline which Fox had adopted, and which it is the tendency of his work to maintain? Above all, it is due to the cause of truth, which, in whatever form, whether doctrinal or historical, is indeed the cause of God; and which (whatever a lamentable expediency may suggest or defend) cannot be violated without offence to him.

But I believe that a little illustration will supersede the necessity of any apology. If Fox's Acts and Monuments are to be drawn from their obscurity, urged into circulation, and made a popular book, it behoves us maturely to consider three things:—I. Whether the authorities on which Fox relied were worthy of credit; and the documents which he transcribed, authentic and genuine. II. Whether Fox, in his use of those authorities and documents, did justice to them. III. Whether this new edition, in which we may presume that Fox will henceforth be generally read, does justice to him.

Do not be alarmed at this formal proposition of the subject. I am quite aware that to discuss these questions fully would require a pretty large volume; but still I say that they are questions which should be very deeply considered. I have mentioned them in the order in which they naturally suggest themselves, and which is indeed the order of their intrinsic importance; but since, in the desultory remarks which I hope to offer, they cannot be kept entirely distinct, it will render the discussion more intelligible, and perhaps more useful, if I reverse that order, and begin with what relates to the present edition.

There are cases in which it is proposed to publish a *fac simile* of a document or a book, and for that purpose to reprint all its verbal, and even literal, errors; but this is not one of them. On the contrary, the second volume (the first-published) is prefaced by a statement that, "for the convenience of general readers," not only "modern orthography is introduced," but also "grammatical errors" are corrected, and some other variations, which are specified, are made. But it must be understood that the Editor's idea of correcting the orthography does not appear to extend much beyond the omission of a final *e*, the

turning a final *ie* into *y*, or an *e* into a *s*, and similar petty changes. The general reader, however, for whose convenience the alterations are made, will probably know no more of Archbishop Lanfranc's origin by being told that he was "Abbot of Cadomonency" ii. 109, than if "Cadomonencie" had remained unaltered. It would have been much more for his convenience to have been told that the word was a barbarism somehow made out of "*Cadomensis*," a word signifying something of or belonging to the town of *Caen* in Normandy, and therefore applicable to Lanfranc's monastery of St. Stephen. But how much soever there may be about the place, I do not believe that the word *Caen* occurs in the second volume. We read of Cardoyne 692, Cadane or Cardoyne 693, Cadonum 138, 139, Cadomus 239; but many a general reader who may know the Norman town well, would never dream that he was reading about it. In fact, the Editor himself so little suspected it, that in the latter place he has turned *Cadomus* into a person, and put a note to tell the reader that he was the king's confidant.* Again, suppose that, instead of modernizing and still further barbarizing the Bishop of "Eduen" into "Edven," (under which name he appears repeatedly between p. 613 and 639,) he had told the general reader that it was Fox's way to abbreviate Latin names which he did not know how, or was too careless, to translate—or suppose that even, without any such notice, he had quietly changed it into *Autun*, (saying nothing about the ancient *Ædui* or their country,) would it not have been more for that general reader's convenience? These are only instances from an almost innumerable multitude.

But in fact, to talk of giving "modern orthography" for the "convenience of general readers," while the Latin names of persons and places are left—and left so as not only to be unintelligible to general readers, but (from their barbarous corruption) scarcely cognizable by those who are familiar with them, is in the highest degree absurd. It is indeed worth while just to notice one of the causes which has led to the strange state in which they appear. Were it not for a single instance, I should suppose that some of the earlier editions of Fox must have been left entirely, (as I do still suppose that they were, in a great measure,) at the mercy of the printer, without any oversight of an editor, or even a corrector of the press.† In consequence, many errors crept in, and not a few were

* Fox's words "when we came to Cadomus first to the King's speech," are certainly a very awkward translation of "Cum igitur apud Cadomum primo jam dicto Regis Angliæ colloquio frueremur," (Bar. an. 1168. n. xxiii. ;) but where did the editor ever hear of such a phrase as "first to the king's speech" being used to convey the idea of "a confidant"?

† The case to which I allude is this : at p. 149 of vol. ii. we read of the Council of *Bayonne*, a place where I believe no council ever was held, and which is far enough from the place really meant. On turning to the corresponding part in the edition of 1588, which the Editor professes to follow, we find (p. 186) the council called *Baron* in the text and *Baronense* in the margin, which is so much better, as it approximates nearer to *Barense*, the place intended being *Bari*, in Italy. But if we look (as the Editor seems to have done) at the edition of 1596, we find *Baiou* in the text and *Baiouense* in the margin. I should have supposed the *i* to be a misprint for an *r*, were it not that the word in the margin is divided *Bui.ouense*, which looks as if that

occasioned by the inversion of the letters *n* and *v*.* It is obviously inconvenient that those letters should be interchanged; but the old mode of spelling has rendered the mischief much more extensive. The *n*, in Fox, represents both *v* and *v*; and, therefore, we often find an *n* interchanged with a *v*, as well as with a *n*.† Beside this, the Editor's idea of modernizing includes (as in the case of "Bishop Edven") the turning of many *v*'s into *v*'s. In some cases, indeed, he found this already done by compositors or correctors, who were probably startled at words which they met with, and who exercised their powers of conjectural criticism with more ingenuity than success. *Juvauensis*, though correct, is certainly an odd looking word; and a printer might be forgiven for altering what he might suppose to be an *n* that had been turned. This is accordingly done in the edition of 1583, and followed by the editor, ii. 485, who also gives *Juvanensis*, ii. 475, where the old edition is correct.‡ As the Editor was unfortunate in telling us where one Archbishop of Canterbury came from, so, by this modernizing, he almost conceals the place which another went to—he tells us, that he was made "Bishop of *Porvensis*" ii. 720—that is, Bishop of Porto, *episcopus Portuensis*; but the *t* is lost in the old edition, and the imperfect word is modernized in the new one. *Lauduney* had, in the old edition, become corrupted into *Landuiren*; and the modernization makes it *Landuiren*, ii. 595. King *Ina*, as we generally call him, but, as Fox more Saxonically called him, *Ine*, had the misfortune to get the middle letter of his name turned in the old edition, and is now introduced as King *Ive*. ii. 7, 89.

But it would be tedious, as it is unnecessary, to point out single instances; instead of this, I will give a wholesale specimen, both as it stands in the edition of 1583, and in the new edition, which is professedly reprinted from it; and I really believe that, during the two centuries and a half that elapsed between their being printed, no compositor on earth set up any half dozen lines containing so many *errata* :—

"We, Archbishops of Nicosen, Remen, Senoren, Narbonen, Turonen, and bishops of Landuiren, Belnacen, Catolacen, Antisiodorem, Meldimen, Nurmen, Carnotem, Aurelianen, Ambiauen, Morinen, Silanen, Andeganen, Abriecen, Constant, Ebroicen, Lexoniceen, Sagien, Caloromont, Lemonicen, Auicem, Masticoren. And

word was intended (for I think no printer would have divided the other at that place) by some corrector who could not find any such word as *Baronensis*, and did not know that it was as naturally derived, and by the same canon, from *Barense*, as *Cadomancie*, from *Cadomense*. This is very slight, but I mention it as the only circumstance which, in cursory inspection, has led me to suspect anything like intentional emendation of the text.

* Thus, in the second volume, *Andegavensis*, p. 791; *Andomar*, 809; King *Endo*, 34; *Gaudavo*, 755; *Landensis*, 705; *Misensis*, 780; *Belnacen*, 595.

† *Avicen*, 595; *Caloe*, 70, 808; *Lemonice*, 318; and *Lemonicen*, 595; *Lexoniceen*, 595; *Prevest*, 692; *Radenico*, 193; *Ternisium*, 479.

‡ By correct, of course I only mean rightly spelt; for where it is wrongly spelt, that is not the worst of it. What can be more absurd than to talk of consulting the general reader's convenience, and then telling him about "the high prelate or Archbishop of Boiora, whose name was *Juvanensis*?" ii. 485. Will he dream that he is reading about the Archbishop of Saltzburgh, the same unlucky primate who, at p. 501, lurks under the alias of "Philip *Javavensis*?"

we, Abbots of Cluniac, premonstraten of the greater monasterie of the court of S. Dionise in Fraunce, Camped S Victors, S. Genoueve, S. Marten, Landmoen, Figiacem and Bellicem in Lemociuio," &c. (p. 346.)

This passage was evidently not for the convenience of the general (to say nothing of the particular) reader, and it is reprinted thus:—

"We, archbishops of Nicosen, Remen, Senorem, Narbonem, Turonem, and bishops of Landeiren, Belnacen, Catolacen, Antisiodorem, Meldimen, Nurmen, Carnotem, Aurelianen, Ambiazem, Morinen, Silanen, Andegaven, Abricen, Constant, Ebriocem, Lexouicem, Sagien, Caloromont, Lemoniseen, Avicen, Masticooren; and we, abbots of Cluniac, Premonstraten of the greater monastery of the court of St. Dionese, in France, the Camped St. Victors, St. Genoveve, St. Marten, Landmoen, Figiacem, and Bellicem in Lemociuio," &c. ii. 595.

The reader will perceive eleven variations, which I have marked by *italics*; of which one (*Pre* for *pro*) is a correction; the insertion of *the* may also be one, for I have no idea what is meant by "Camped;" three of the other variations are indifferent, being merely an exchange of one wrong letter for another; and the other six (a majority of the whole) are additional errors, making wrong just so much of the small part which was right before. How little that was, may be seen by the following, which (though I have not at present an opportunity to refer to the original document) is, I believe, tolerably correct—that is, it is what Fox, on his plan of sometimes abbreviating, and sometimes translating, the Latin names, may be said to have meant to write:—

"We, archbishops Nicosien. Remen. Senonen. Narbonen. Turonem, and bishops Laudunen. Beluacen. Catalaunen. Antissiodoren. Melden. Nivern. Carnoten. Aurelianen. Ambianen. Morinen. Silvanecten. Andegaven. Abrincen. Constant. Ebriocem. Lekovien. Sagien. Claromonten. Lemovicen. Anicien. Matisconen.; and we, abbots Cluniac. Premonstraten. Majoris Monasterii, Curias, S. Dionysii in Francia, (Camped, as I have said, I do not understand,) S. Victoris, S. Genovefe, S. Martini Laudunen. Figiacen. and Bellilocen. in Lemovicino" [pago] &c.

But, surely, considering how many general readers have visited the principal places in France without learning their Latin names, it would have been more for their convenience to have translated the titles. They would have better understood what parties made the "protestation" if they had read—

"We, Archbishops of Nicosia (in Cyprus), Rheims, Sens, Narbonne, Tours, and Bishops of Laon, Beauvais, Chalons sur Marne, Auxerre, Meaux, Nevers, Chartres, Orleans, Amiens, Terouanne, Senlis, Angers, Avranches, Coutances, Evreux, Lisieux, Sees, Clermont, Limoges, Le Puy, Maçon; and we, Abbots of Clugni, Premontré, Marmoutier, Cour-le-Dieu, St. Denis in France, (Camped) St. Victors, St. Genevieve, St. Martin of Laon, Figeac, and Beaulieu (or Bellec) in the Limousin."

In this, as I have already said, I may probably have made some mistakes; but if I have, it only strengthens the general argument, for I have bestowed more trouble than most general readers would give, and am probably better provided with such books of reference as the case requires than they may be. At the same time, I have not "the facilities offered by public libraries," or any such "experienced assistants" as are said to share the labours and responsibility of the Editor. Could not one of them have turned to the original document? But of such a process the Editor seems scarcely to contemplate the possibility. This fact, so important in our inquiry, is so clearly shewn in

an instance which is worth notice on other accounts, that I must mention it.

In the edition of 1583, p. 326, Fox tells us, that on the pope's designing to disinter the bones of Robert Grosthead, Bishop of Lincoln, the ghost of that prelate appeared to him in the night, and addressed him in the following terms:—"O thou scourfie, lazie, old, bald, lousie, wretched, doting pope." This he calls "the pope's new and true style, given by Grost. Bish. of Lincoln;" and he adds in the margin, *Ex Mat. Paris. Ex Flor. hist. Senibalde papa miserime.*" But however new or true this might be when Fox wrote it, the Editor scrupled to reprint it, and was happily relieved from the necessity of so doing by the marginal authority. The address to the pope stands, therefore, in the new edition, thus—"O thou lazy, bald, wretched, doting, old pope," ii. 533, and the variation is accounted for in a note, which tells us—"As our author gives 'Senibalde papa miserime,' for the substance of this speech; a less free and harsh translation than appears in the original is here retained.—Ed." The very idea of referring to Matthew Paris, or Matthew of Westminster, does not appear to have occurred to this Editor of the early history of England. But, as the author luckily gave the original in the margin, he takes upon him to alter the free and harsh translation. How he gets even his own "less free" translation out of the words, is to me altogether unintelligible. They seem to me only to mean "O Senibald most miserable pope." It was certainly making "free" to address Pope Innocent by his personal name, Senibald; it would sound still more "harsh" to our ears to call him by his family one, Fieschi; but where are we to find all the epithets? The passage is instructive as to Fox's mode of translating, for we cannot doubt that he got the epithets "old, bald," from "Senibalde;" as to his careless mode of compiling, for he had before told us, at p. 497, that "when the cardinals were all assembled at Avignia [*read* Anagni] they made Sinibald, a Genoese, pope;" as to the little benefit which would have arisen from the Editor's referring to the original, and as to several other matters; but I mention it here only as shewing how little he seems to have dreamed that such a reference was any part of the duty which he had undertaken, of which, indeed, there is plenty of other evidence.

I feel that I am trespassing on your patience by this long letter; but if you consider the matter as important as I do, you will pardon its length; and I shall hope to pursue the subject in some others.

I am, my dear Sir, yours very truly, S. R. MAITLAND.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 511.)

THE appointment to the see of Canterbury, upon "the never enough lamented death" (to use Clarendon's expression) of Archbishop Ban-

croft, forms a very important era in the history of our church, and of the disposal of its higher preferment. The circumstances of "the plot," described in the extracts given in the last Number, are very remarkable; whether we look to the office of the crown and of the episcopal order respectively, in relation to such appointments, or to the interference of courtiers and court policy in their disposal. We see, in this instance, the bishops assembled to deliberate on the proper person to "*recommend*" to the king to fill the vacant place; and on the other side, their unanimous judgment set aside by the influence of the court favourite, backed, as it would seem, by reasons of political expediency. From the letter referred to in the last Number, it appears, that King James was determined upon "assisting the Hollanders;" that all his neighbours were calling on him "to concur in the treaty between Holland and Spain, and the honour of the nation seemed to demand it." "It does not appear," according to the Biogr. Brit., "what effect this letter of the king's produced; but in all probability it answered his majesty's end in writing it; as it is an incontestible proof of the confidence he had in the person it was written to." And the letter which Abbot wrote at a later period, when the elector palatine's acceptance of the crown of Bohemia "occasioned great disputes in King James' councils," and which is given in a subsequent note of the Biogr. Brit., as containing a "compendious system of the Archbishop's sentiments in religion and politicks,"* will serve to explain very much the confidence with which the king seems to have looked to him, when "the court bishops," as they are commonly designated, were (as it would appear) under the displeasure of the sovereign for asserting the doctrine of obedience to "a king in possession," and that "even tyranny is God's authority, and should be remembered as such."

James was a farsighted politician; and it is surely something more than a remarkable coincidence that this letter to Dr. Abbot "was first published on occasion of the famous dispute between Dr. Sherlock, Dean of St. Paul's, and his adversaries, on his taking the oaths to King William III., after some hesitation, and grounding the defence of his conduct on Bishop Overall's Convocation Book. It is not necessary here to enter at all into the merits of that dispute;† or into the question, how "the honour of the nation" or the "rights" of its king were affected, in course of time, by this kingdom's having been so "very free in assisting the Hollanders," and by "a Christian and a protestant king concurring in assisting his neighbours to shake off their obedience to their own sovereign. The only object here is to shew how state policy and court favour interfered with the influence which the bishops of the church would regularly have exercised with the crown in the appointment to the metropolitan see; and, whatever view persons may be disposed to take of the politics of that period, and of the troublous times that followed, there are few, probably, who will not readily admit that the king's pitching upon Abbot instead of Andrews was no advantage to the church.‡"

* See note O.

† Biogr. Brit.

‡ Collier, vol. ii. p. 708.

With Bancroft, certainly, died "the uniformity of the church of England;" and the carrying on of the system which Parker had struggled to maintain through constant opposition from the puritan or court faction, (for such it really was,) and the "policie" which hampered him at every step, and at last wore him out; the system which Whitgift, aided by Bancroft, and supported by the authority of the queen, to whom (and not to her ministers) he owed his appointment, had been enabled in some measure to establish, and which Bancroft, succeeding into his place, had still more firmly settled; all was broken off at once by the "importunity" of a court favourite. By Abbot's sudden elevation to the see of Canterbury, the influence of a foreign system was at once set to work, with every advantage which place and power could give it, as an antagonist to that which had been gradually gaining strength in the growing strength of our church; and a struggle immediately arose between these opposing principles, as in other points, so especially in the disposal of the more important ecclesiastical offices. We find, as we might expect, the Archbishop's influence coming at once into play, in opposition to that of the Bishop of Rochester, whom, we have seen, Bancroft had placed "at the king's elbow," as clerk of the closet, to recommend fit persons, on his behalf and that of the church, to vacant offices. An immediate check is put upon the promotions, which before flowed uninterruptedly in the same channel; and appointments on the opposite interest, such as that of the archbishop's brother to the divinity chair at Oxford, at once produce a collision, of which the extracts that follow will supply sufficient evidence. They shew, at the same time, very clearly, the influence which the spiritual heads of the church in those days exercised in the disposal of ecclesiastical offices. The lives of the two great rivals, Archbishops Laud and Williams, more especially, will be found particularly important, as shewing the course of preferment at that time, and the influence of episcopal patronage as a recommendation to royal favour; and the comparison is the more interesting, as the patron of the one was Bishop Neele, the episcopal clerk of the closet already referred to; that of the other, was Bishop Montague, "the only prelate that ever was sworn of the king's bedchamber,"† and of whom, as well as Abbot, the episcopal body were afraid as likely to be appointed archbishop in Bancroft's room.

The scattered notices which we have of King James' disposal of his church patronage during the earlier part of Archbishop Abbot's primacy are curiously illustrated by the history of his interference in the theological disputes of his Dutch neighbours. What induced him to take the part that he did in them has given rise to much speculation. "Some think," says Heylyn, "that he was drawn unto it by the powerful persuasions of *Archbishop Abbot and Bishop Montague, who then much governed his councils in all church concerns*. Others impute it to his education in the church of Scotland, where all the

* See Strype's Parker, Appendix No. xcix.

† Hacket's Life of Williams, p. 225.

heterodoxies of Calvin were received as gospel. . . . Some say, that he was carried in this business, not so much by the clear light of his own understanding, as by a transport of affection to the Prince of Orange, to whom he had a dear regard and a secret sympathy. Others, more rationally, ascribe it unto reason of state for the preventing of a dangerous and incurable rupture, which otherwise was like to follow in the state of the Netherlands . . . on whose tranquillity and power he placed a great part of the peace and happiness of his own dominions. He knew, that concord was the strongest ligament of their confederation, and looked on the remonstrants as the breakers of that bond of unity which formerly had held them so close together. These various conjectures are by no means inconsistent with each other. The same policy in regard to a union with Scotland, on which James was so much set, and which the Earl of Dunbar had done so much to further, had led to the promotion of his chaplain, who had been with him in Scotland and helped forward the same design; and Abbot's ecclesiastical foreign policy was to "strengthen the union," to "bring on the states of the Low Countries," &c., with a view to the promotion of the protestant interest generally, and to the accomplishment of apocalyptic prophecy in the fall of Rome. It was the same year with that of Abbot's advancement to the see of Canterbury [1610], that Conrad Vorstius was nominated to succeed Arminius as divinity professor at Leyden. "The reformed," we find, "opposed him more and more," and "some" of them "brought the *Archbishop of Canterbury* into their quarrel against Vorstius" [1611]. That prelate, as we are told, "spoke about it to King James, who writ several letters to the States-General upon that subject. Winwood, ambassador of that prince at the Hague, called Vorstius an arch-heretic, a pestiferous man, a monster. . . . The king, in one of his letters, said, that Arminius was 'an enemy to God,' and the first who had infected the university of Leyden with heresy. He called the remonstrants sectaries and heretics, whose heresy should be extirpated without any delay. . . . Our historian alleges some other instances of the great zeal of King James against the heterodox. He said, in the same letter above mentioned, that though Vorstius should be innocent, yet he ought not to be admitted into the university of Leyden. . . . He ordered the books of Vorstius to be burnt at London, Oxford, and Cambridge, and urged the States to banish that divine. Vorstius, having met with a good reception in Holland, and being come to Leyden, where he was allowed to stay, the English ambassador presented a memorial 'from the king,' who complained of the injustice done to the protestant religion by receiving at Leyden Vorstius, that 'wicked atheist.' So the king called him. Afterwards, that prince published a declaration in several languages, wherein he gave an account of what he had done in relation to Vorstius, and of the reasons that moved him to concern himself with the government of the States-General. Those reasons were, his 'zeal for the glory of God, his love

for his friends and allies, and the fear of seeing the same contagion spread in his kingdoms.'"^{*} However, we find, in 1613, a letter written by the king to the States-General, in which he recommends the forbidding disputes on such matters in the pulpit or among the people, and preserving peace by a mutual toleration. "And we think we have the more reason to exhort you to it, because, having seen, in a letter sent to us by the *Sieur Carou*, your ambassador, the opinions of both parties, it does not appear to us that either of them are inconsistent with the truth of the Christian faith and the salvation of souls." "That letter," observes the historian, "is very remarkable. The same prince who called *Arminius* an enemy to God, and inveighed against the remonstrants, acknowledges now that their doctrine is not inconsistent with that of the gospel. This is a plain contradiction. The king could not justify it, but by saying that the opinions of the remonstrants had been misrepresented to him. *Grotius* tells us, that he had it from the king's own mouth, that his majesty, having seriously examined the articles in question, and being sensible they were not fundamental, he had duly considered the advice he had given to the States-General of the United Provinces. . . . Many persons of note, who loved moderation, were very well pleased with the king's advice, in hopes that, for the time to come, violent men could no longer make use of that prince's authority to justify their passions. *Grotius*," it appears further, "being in England, where he was highly esteemed by all the learned men of this country, took care to inform the king. . . of the posture of affairs. He had a conference with the Bishop of Ely [*Andrews*], the Dean of Paul's [*Overall*], and *Isaac Casaubon*, who, since the death of Henry the Fourth, had settled in England, and was in the king's favour. Those three persons declared, that the greatest English divines approved the doctrine of the remonstrants. *Grotius* found out, that the English ambassador at the Hague had represented to the *Archbishop of Canterbury* the ecclesiastical affairs of Holland to the prejudice of the remonstrants." Amongst the reformed divines who kept correspondence in England, *Sibrard Lubbert*, professor at *Franker*, was one of the most zealous and violent. He published against *Vorstius* a book which he dedicated to the *Archbishop of Canterbury*: "and, at the same time, he writ a letter to that prelate, in which he taxed the government with favouring heresies. . . . It was thought proper that *Grotius* should confute that discourse by a printed book. . . . With this view, that learned man writ the book entitled '*Pietas Ordinum Hollandiæ*,' . . . approved by many learned men in Holland, and in foreign countries, and particularly by *Casaubon*."[†] This may be sufficient to shew the opposite influences which were at work in the church of England at this time, and which would come into collision on the occasion of each successive vacancy in spiritual offices. Meanwhile, in exact correspondence with these facts, we find it stated in the account of *Abbot's* life in the *Biogr. Brit.*, that, at the

^{*} Abridgment of *Brandt's History of the Reformation in the Low Countries*, vol. i. pp. 309, 318—321.

[†] *Ibid.* pp. 324—327.

time of his elevation, "he was in the highest favour both with prince and people, and appears to have had a principal hand in all the great transactions of church and state;" but the "concern" he shewed "for the protestant religion abroad, by procuring his majesty's application to the States-General against Conrad Vorstius," was that which, in all probability, "alarmed some of the warm churchmen at home, who were by no means pleased with the king's discountenancing abroad those opinions which themselves favoured in both universities;" and that the circumstances attending the affair of the divorce between the Earl and Countess of Essex "might possibly *lessen the king's favour to him* in some respects," though "he still [in 1618] retained a great share of it, as appears by the raising his brother to the see of Salisbury in the year 1615." It was in this year that Laud complained to his patron, Bishop Neile, how he was constantly passed by in the disposal of preferment, and was earnestly desired by him to await the result of another year; and before the end of the year the tide turned. Howson, his fellow-sufferer from Dr. Robert Abbot's severity, was made Bishop of Oxford, and Laud promoted to the deanery of Gloucester, vacant by the death of Dr. Field. The king's expression on hearing of Field's death [Nov. 1616], implies a reaction of feeling towards those who held the moderate opinions for which the divines of the church of England were then so remarkable, and in which Field trod so close in Hooker's footsteps; and Bishop Neile's advice to his chaplain would not less clearly imply that the bishops about the king would use their utmost effort to recover for those principles the influence that they had lost. And it is curious to find a letter from Overall, then Bishop of Lichfield and Coventry, to Grotius, dated June 20th, 1617, in which, after expressing his regret at the revival of their disputes, "as if the preservation of the catholic faith wholly depended upon these doctrines," which were indeed "mere theological speculations," he says, "I must acquaint you with a particular relating to that subject. I waited upon the king about the latter end of the Christmas holidays. He was pleased to ask me whether I had discoursed about matters of religion with the Archbishop of Spalatro, who was lately come into England. I answered, that I had spoke to him; and that, among other things, I approved his opinion concerning disputes about predestination. . . . His majesty replied, that it was also his opinion, and that he believed men were too bold in disputing about predestination, and deciding that question peremptorily, as if they had been present at God's council. *All the bishops who were at court,*" he continues, "applauded those excellent words of our great king. May God pacify the troubles of your province, and bless your own labours."* It was in this same year [1616], that the king "did, by the advice of such bishops and other of the clergy as were then about him," despatch his "directions to the vice chancellor, certain heads of houses, the two professors of divinity, and the two proctors of the universities, to be carefully and speedily put in execution," in which, among other things, is enjoined, "that young students in divinity

* Abridgment of Brandt, pp. 364, 365.

should be directed to study such books as were most agreeable in doctrine and discipline to the church of England; and be excited to bestow their time in the fathers and councils, schoolmen, histories, and controversies, and not to insist too long upon compendiums and abreviators, making them the grounds of those sacred studies.' And this," as Collier observes, "was the first remarkable check given to Calvinism in this reign."* And it is the more remarkable, as it was only the year before [1615], that the Calvinistic doctrine had been "received as the public belief of the Irish church," and ratified in the king's name; a circumstance which the same historian suggests may, in part at least, be accounted for by the fact, that, according to common report, "*Archbishop Abbot and James Mountague, Bishop of Bath and Wells*, had the ascendant at court in church affairs;" and that, "these prelates had formerly undertaken the defence of some or most of these opinions."† The appointments in the year 1615 seem to have been the last efforts of Abbot's influence with the king. We find that, at that time, when Morton was nominated to the see of Chester, "there wanted not some who pressed hard upon the king to have him consecrated bishop, only in favour of his successors in that deanery;"‡ and that successor, it appears, was Dr. Young, who is named, together with Bishop Mountague, as one who was continually called upon to discharge the office of confessor to the king.§ And he is likewise mentioned by Heylyn as one of those candidates for court preferment who "have them suddenly at the first, and then continue at a stand without further additions."|| The archbishop's influence with the king was gone; and though "with Queen Anne he stood always on the best terms possible," yet, in an evil hour, "he made use of his interest with her majesty, when all other applications had failed, to engage her to recommend Mr. George Villiers, so well known afterwards in the world, to his majesty's favour, for which, at that time, the young man was so grateful as to call him father, and to desire his advice as to his behaviour, which the archbishop very freely gave him;" but, in Abbot's own words, "his countenance of thankfulness for a few days continued, but not long, either to me or any other of his well wishers."¶ The rise of Villiers forms a new era in the history of King James' reign. By whatever means, however, it was brought about, Abbot had from this time "very little interest in the court." Into what hands it passed will be seen in the sequel. "In the spring of the year 1618,—viz., on the 2nd of March—the archbishop lost his brother, the Bishop of Salisbury; and, in autumn, the Queen, his gracious mistress, fell ill of that distemper which, after a tedious sickness, brought her to her end on the 1st of March following. The archbishop himself, we are told, "began also to grow infirm, and less fit for the affairs of the world than he had been."** This year also died Bishop Mountague.†† And though, about the same time,

* Collier, ii.

† Ibid. p. 708.

‡ Barwick's Life of Morton, p. 75.

§ Hackett's Life of Williams, p. 225.

|| Heylyn's Laud, p. 60.

¶ Biog. Brit. pp. 9, 10.

** Biogr. Brit.

†† Collier, vol. ii. p. 717.

the king sent certain divines to the synod of Dort, it implied no change in the theological influences immediately about him. It appears to have been entirely "for reasons of state" that "he joined himself to his dear confederate, Maurice, Prince of Orange, to call the synod of Dort, to oppress a party under the countenance and command of Jo. Olden Barnwelt, by him used to undermine the power of Maurice."* "In the month of July" [1617], it appears, the prince had "declared openly against the remonstrants; he forsook the public church, and went to the conventicle of the reformed with Count William Lewis de Nassau, Stadtholder of Friseland Our author has read," says the abridger of Brandt, "in Uytenbooyart's Memoirs for the year 1616, that the Prince of Orange told the deputies of the province of Zeland, 'Gentlemen, I am a soldier; these are theological matters, which I don't understand, and I don't trouble myself with them.' But he said afterwards, that he looked upon the contra-remonstrants as the old reformed, and that they had put the prince his father at the helm of government."†

If these details appear minute, their apology must be found in the importance of the period to which they refer, the sacredness of the interests at stake in every appointment then made to the higher seats of our church, and the light which seemed to be cast by the particular circumstances of those several appointments upon the influence which the bishops of those days exercised with the king in the disposal of church preferment, and the struggles against rival interests, whether political or religious, which mark the course of the church of England, as we trace it through successive generations in the varying fortunes of her faithful sons. In the period immediately before us, we seem to trace very clearly contending interests among the king's episcopal counsellors; the difference, for instance, between Dr. Field's theological system and that of the then archbishop, will sufficiently account for "the importunities and underhand working of some great ones," and "his potent friends."

(To be continued.)

ERRATA.

- Page 507, line 16 from bottom, for "now" read "never."
 — lines 15, 16, for Dec. 16th." &c. "He came, read Dec. 16th." &c. "He came."
 — line 12 from bottom, for "settling" read "Scotising."
 — Note † for "No. xlviii." read "No. xlvii."
 Page 508, line 19, for "Exon," read "Oxon."
 — line 20, for "Lang," read "Lany."
 Page 510, note | line 5, for "coronation" read "convocation."

* Hacket's Life of Williams, p. 226.

† Abridgment of Brandt's History, vol. i. pp. 370, 371.

SACRED POETRY.

COMMUNE PONTIFICUM.

"A presbyter which is worthy of God is united to the bishop as the strings are to a harp,—
 bound together in an union of heart and voice, and in that love of which Jesus Christ is
 the leader and the guardian."—*Ignatius' Epist. to the Ephesians*, c. iv.

I.

MYSTERIOUS harp of heaven-born harmony!
 Touch'd by the all-hallowing Spirit from above,
 Thou fill'st the church, else dead, with duteous love,
 Obedience, such as holds the hosts on high,
 And pure heav'n-soothing order: Mortal eye
 Beholds not, nor can mortal hearing prove
 The musical soul which on thy chords doth move,
 Tempering to holiest union; but the sky
 May catch the echo of the unearthly sound,
 For Christ himself, and his appointed few,
 Moulded the frame, and in the silvery bound
 Set all the glowing wires. Then potent grew
 (Like that pale starry lyre 'twixt sea and cloud
 Seen fitfully in heav'n when winds are loud)
 The treasury of sweet sounds: deep aisle and fane
 Prolong, from age to age, the harmonious strain.

II.

The soul that knows not thy constraining power,
 Sacred Antiquity! hath lost a spell
 From Heav'n,—a delicate chain impalpable
 To hold clear spirits; he hath missed the tower
 Where faith finds refuge, marr'd the sacred flower
 Of bloom and modesty, aye wont to dwell
 On Virtue's awful face. Love hath a cell
 Where, watch'd and treasured as her choicest dower,
 She keeps what bears the impress of her Lord,
 Now doubly dear by age: such high control
 Is Piety's life-breath. If Freedom's word
 Finds in thy breast an echo, lay aside
 That right-asserting attitude of soul,
 Ere in the Christian's temple thou abide,
 Where he who dwells must dwell on bended knee,
 From his own merits praying to be free.

III.

The sovereignty of God is shed o'er kings,
 Throwing around them a mysterious fear,
 Which, though it would not, cannot but revere;
 When the true line, in type of heavenly things,
 The shadow of God's kingship o'er them flings.
 But in thy priesthood thou thyself art here,
 And virtue goeth from thee. Faith brings near
 That heav'n-descended stair, and upward springs,
 With world-averted face, and, more and more
 Admitting to thy godhead's secret store,

Leads up to thee. Healing thy garment fills,
 And grace and truth the impregnate air distils
 Around thy presence. With awe-stricken eyes
 We sit with loved disciples round thy feet ;
 Or, as the growing bread thy love supplies,
 From apostolic hands we take and eat.*

IV.

The Persian king, from arm'd Abdera's rocks,
 Fetter'd and lash'd free Ocean ; who the while,
 Not to o'erwhelm him, with a patient smile,
 Forebore to shake his spray-bespangled locks :
 'Tis thus when man the Almighty's goodness mocks.
 The chosen of the vineyard rose, and said,
 Come, let us kill the Heir ; when He is dead
 All will be ours. The word is bold, and shocks
 Our boasted reason ; yet from age to age
 Proud scorers play that descant o'er and o'er.
 When the world's minions, or in mirth or rage,
 Lifting the scourge o'er crown or shrine, engage,
 These be my spoils, these only, and no more.
 The Church, forbearing, as that sea forbore,
 Moves not to crush, but o'er the rocking main
 Looks bright, and breathes o'er her untroubled strain.

V.

Welcome their hate ; the good which they dispense
 Poisons the proud and pains the lowly soul.
 Nor can the spells which this rude world control,
 One spirit rescue from the toils of sense,
 Or bring one rescued, to the eternal goal ;
 Thy robe must be thy Master's humble stole,
 Watching and fast, and fast and watching, thence
 Long midnight meditations, grave and deep,
 Rous'd from earth's palsyng hand of drowsy sleep
 By Persecution's wrath and Satan's hate,
 And wafting prayers of saints that on thee wait,
 Some Herbert hidden in his rural nook,
 Or Kempis kneeling o'er a cloistral book,
 And chief of spells, the halo yet unspent,
 The latest breath of Jesus ere he went.

VI.

Therefore to you the choirs of heav'n arise
 In reverence. Key stones are ye, every one,
 In God's sure house ; fountains of benison,
 Which Christ, the mighty sea of love, supplies ;
 Visible angels lighting lower skies ;
 How may we praise—how style you ? call'd alone
 To sit in sackcloth on Christ's earthly throne,
 Channels of living waters ? golden ties

* It is worthy of notice, that in each of the accounts of both of these miracles, a circumstance, apparently trivial, is recorded, "that he gave to his disciples," and they to the multitude. That these miracles had a typical reference to the holy communion is obvious from the ensuing conversation, which St. John records, John, vi.

From Christ's meek cradle to his throne on high?
 Bright shower-drops sparkling from God's orb'd light?
 We hide our eyes, and ask what vesture bright
 Shall clothe you, gather'd or from earth or sky,
 Ye chiefest servants of a suffering Lord,
 The king of shame and sorrow? what afford
 Aerial grain sky-tinctured? Other dress
 Faith owns not, save her Master's lowliness.

VII.

So not alone Christ's mission-crown on high
 Shall gird your brows with radiance, but the urn
 Of Heaven's own light in your true bosoms burns;
 For the great God who fills eternity
 Makes lowliest hearts his temple; such we see
 When to faith's earliest morn our eyes we turn,
 And round th' all-conquering Cross of shame discern,
 Kneeling in light, a suffering Hierachy;
 Thence, high and wide, 'mid Persecution's night,
 The East and West are with their glory bright;
 As on some festal eve in glorious Rome,
 Far through the pillar'd shades of Peter's dome,
 A thousand glowing lamps fling light on high,
 Making their own calm day, their own pure sky
 Around the holiest altar cross, whence springs
 The mystic dove, shaking her golden wings.

VIII.

"He that despiseth you doth me despise."
 Lo! at that call Faith her best robe prepares,
 And heav'n to earth lets down the eternal stairs,
 Through a long line of more than good or wise,
 The high-born legates of the appeased skies
 Come down their avenue of sacred years;
 Each in his hand Messiah's olive bears.
 Ye priestly brotherhood, with reverend eyes
 Receive a guest from heav'n, your ancient seat
 Open ye, and Religion's deep retreat!
 The dust of Time is on him, and Christ's mark,
 Worldly reproach; he bears the unquench'd spark
 To kindle into life earth's secret womb—
 To lighten or destroy, cheer or consume;
 Through chains, fire, sword, he bears thy last reprieve,
 "He that receiveth you, doth me receive!"

THE ANCIENT BRITISH CHURCH AND MODERN SCHISMS.

I.

ALAS! Menevia, what of thee remains,
 Primeval saintly Church? from Towy's flood
 To Conway, springs an ever-teeming brood
 Of novelty, to claim thy true domains;
 Religious freedom, worse than Romish chains!
 As in the stool where some huge oak once stood,

Some mountain bird now hides his sylvan food,
 And, lo! the ancient stock with wonder gains
 A doubtful, new, and motley progeny,
 Springing in mockery from her aged root,
 With coral berries wild and show of fruit.
 And here and there, between, the ancestral shoot
 Is seen to emulate their pliancy,
 Bowing to each wind as it passes by.

II.

Ancient Menevia, I must still love thee.
 Not yet is silent thy cathedral song,
 Though nought to echo back her solemn tongue,
 Save the true emblems of Heaven's constancy,—
 The unchanged mountains and unchanged sea,
 Which to each other thy deep tones prolong,
 And both bear on to Heav'n. What though, among
 Thine innocent nuptial feasts and household glee,
 Thine harp is silenced in Religion's name,
 And discipline become a word of blame,
 Mother of love, and nurse of cheerful thought,
 While holiest liturgies are set at nought,
 To enshrine the feverish dreams of human will—
 Ancient Menevia, I must love thee still!

III.

For thou didst take me up unto thy breast,
 Pitying my lost and helpless infancy,
 And didst engraft me in the living tree.
 Still breathe fresh thoughts from thy Plinlimmon's crest;
 Still thine own language, in thy mountain nest,
 (Indented oft with blue o'erarching sea,
 Keeps thee from airs of foul disloyalty.
 Fam'd by the press from England's sad unrest,
 Which, like Avernian steams, to heaven's deep roof
 Daily ascend, and gathering there aloof,
 Hang in tempestuous clouds, if thou wouldst still
 Have thy good Angel guide thee free from blame,
 Rend not Christ's robe at thine irreverent will,
 But wrap it round thee, lest they see thy shame!

THANKFULNESS TO GOD.

I.

THE clear blue sky, the glorious sun,
 The song of birds among the trees,
 The sweetness of the summer air,
 Rich lights, deep shades, scenes soft and fair,
 Have I enjoyed, and loved all these,
 And, like a beast, like a dull sod,
 Warmed by the ray it cannot shun,
 Have failed to think of God?

II.

Dear friends! and kindred's dearer ties!
 Blest interchange of household love

When the warm heart o'erflows the eyes!
 And have I known your holy joys
 And failed to look above?
 O God! have I thus thankless proved,
 Thus from thy good extracted ill,
 Thy creatures thus before Thee loved,
 And dost Thou love me still?

J. H. B. M.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

BAPTISM DURING SERVICE.

DEAR SIR,—Having for some time been an attentive reader of your Magazine, I have been disappointed to find, that while points of far less importance in our rubric directions have been discussed at length, no notice has been taken of a practice which seems likely to undermine, (as it has already undermined in the ideas of many) the whole system of baptismal ceremonies by which our church has endeavoured to secure to every infant baptized by her all those blessings which are necessary to a continuance and growth in grace and holiness. The practice to which I refer consists in allowing the nurse, or any other person, to bring the child to church to be *named*, without any appearance or thought of sponsors, and without anything more than one or two collects used in the vestry-room; after which the infant is *named* and *registered*, and the whole business is finished and done. This is the practice in *our* parish; in *other* places so much of the office for the public baptism of infants is used as does not imply the presence of sponsors, but still the ceremony is perfunctorily gone through, *after* the services of the church are finished, and when no one remains in the sacred building besides the clergyman, the clerk, and the nurse-maid, or some friend of the infant. But as to the idea of performing the ceremony, and causing the infant to make (through the mouth of its sponsors) its “solemn vow, promise, and profession” of Christianity, in the public congregation, according to the directions of the rubric,—all this ‘would be tedious beyond bearing,’—‘would be offensive to dissenters,’—‘would be impossible in so large a parish,’—or ‘would be a great hardship upon the poorer classes, who have great difficulty in *providing* sponsors, in the first place, and in *providing* for them (a feast) in the next,’ &c. &c.

Such, Mr. Editor, are some of the *reasons* which have been urged in defence of an indefensible transgression of both the rubric and the whole tone, spirit, and intention of our baptismal services for infants, as well as of the catechism put forth by authority “to be learned of every person before he be brought to be confirmed by the bishop.”

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Though, therefore, any *reasoning* on the subject is, strictly speaking, inadmissible as an excuse for such a flagrant act of canonical disobedience, still I would crave room to glance *seriatim* at the allegations advanced.

1. 'It would be tedious.' I ask, to whom?—to the congregation, or to yourself? If you say, it would be tedious to *yourself*, which I suspect may be the truth, I have nothing to answer, but must leave you to "excuse or else accuse" yourself as best you may to God, your conscience, and your church, for taking upon yourself the obligations and solemn responsibility of a minister, and yet breaking the clearest rule of duty upon such a frivolous, not say scandalous, equivocation. But if you say that it would be tedious to the *congregation*, I ask how you have ascertained that fact? I feel confident that no *congregation*, rightly instructed in the word of God, and in the meaning of our baptismal services, would think the short intervention of an innocent candidate for the membership of Christ's church a *tedious* or even an uninteresting ceremony. I remember, in the time of the late curate, (and I suppose the same practice is still observed,) that the congregation of Kidlington church appeared particularly *interested* and *gratified* (how could it be otherwise?) by the short, but solemnly pleasing, intervention of "the ministration of the public baptism of" an infant, which took place immediately after the second lesson of the evening service. The sponsors were accosted as in a really earnest transaction, and they answered audibly respecting the articles of belief and practice which they undertook for the child. I was then a layman, and with two others had strayed from Oxford to the village church; and I can truly say, that neither myself nor my companions felt the least *tedium*, but on the contrary, there was a mutual expression of gratification forced from us all on the occasion. Moreover, being rather later than we expected, we had an opportunity of observing, that scarcely a soul was left at home after the church bells had ceased; the whole village appeared with one heart and one mind to have met their respected minister, "with one accord to offer up their common supplications" unto "the throne of the heavenly grace." This proves that it is not necessary, even to *popularity*, to break through these baptismal rubrics of our church. So much for the *tedium* of baptism.

2. But 'it would offend *dissenters*.' Admirable doctrine! exquisite reason! ἡ κεὶν γνήσιος Πριαμός, Πριαμονο τε παύδες: and *are*, then, the dissenters *conciliated* by our breaking our own church rules to please them? Nay, nay, Mr. Dissenter, do you not, as soon as you have turned your back upon our vestry services, laugh to scorn our bending accommodation, and declare that we would break *any* of our rules for the sake of being called the state church, and of receiving the *fees* of office? To be sure you do. Besides, what excuse can there be *now*, when the new registration act comes into force, for dissenters, in desecrating our holy offices down to the point which happens to suit the notions of those who, after the pearl has been cast before them, are ready to turn and rend us? The dissenters! I would pray for them as a body, or bodies; and I would love and do every civil

and Christian kind office to them individually, as occasion might call for it; but give up the doctrines, or the discipline, or the ceremonies of my church to please *them*?—no, never! Such expediency as this it is which has given *importance* to dissenting preachers, (who are the *real agitators* of England, and begging-box men of *our* poorer countrymen, as O'Connell is of the Irish,)—an importance which their own rank or talents would never have earned, even among the populace.

3. The next excuse, that baptisms 'would be *impossible* in so large a parish,' only, of course, applies to large parishes, such as those in the manufacturing districts; but it is an excuse invariably urged in these parishes as a *clencher* to all other pretexts, and one which cannot be answered so well as the others in conversation, since it bears personally upon the minister's exertions, who, however, ought, for that very reason, to be the last man in the world to allege it. But really, Mr. Editor, is it so much more difficult to baptize twenty or thirty children on the Sunday afternoon, after the second lesson, than to sit to hear a long voluntary from a conceited organist, or two or three unauthorized psalms, hymns, or anthems, thrown into the service at the discretion of the clerk, or chief singer? *I think not*; and, indeed, this excuse reminds me of that mentioned by Solomon,—“A lion is in the way.” But, after all, the rubric has provided even for such an impossibility on Sundays. “The people are to be admonished, that it is *most convenient* that baptism should not be administered but upon Sundays and other holy-day, when the most number of people come together, . . . because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. . . . Nevertheless, (*if necessity so require*,) children may be baptized upon any other day.” So that there is not even this shadow of an excuse from the ‘impossibility in so large a parish;’ though I am sorry to say that the malpractice I am reprobating is *not* confined either to *large* or moderate sized parishes;—in fact, this is not any *reason*,—it is a mere excuse, *post factum*, to parry off the deserved blow which the practice ought immediately and universally to receive from the hand of authority.

4. But ‘it would be hard to enforce the rule of requiring sponsors on the poor, who have great difficulty in procuring them.’ I answer, first, with respect to the *hardship* of the case, that it is like the dissenters’ grievances, first feigned and dwelt upon by interested men, and *then*, (*if at all*, but certainly not before,) *felt* and spoken of by themselves. In the village above mentioned, and no doubt in many other places not known to me, the rubric *is* observed, and the ‘hardship is *not* felt; in fact, they would as soon think of baptism without minister as of baptism without sponsors; this *idle* idea never entered their simple heads; nor ought it to be allowed among us in any parish to be deemed even a *possibility* that the clergyman will so far neglect his vows as to dispense with sponsors and *publicity* in baptism. Then, again, as to the *difficulty* of the poor in procuring sponsors, I answer, that where it *exists*, it is *mainly* attributable to the faulty explanation, or the want of explanation, of the *duties* of sponsors. It is, for instance, no uncommon mistake (among the poor) in such ill-

instructed parishes, to suppose that *sponsors* undertake to *make* the children "believe and do" according to its vows, and to interfere with the parents' duty in this respect; whereas they ought to be told, that they only engage to *teach*, or *see them taught*, "so soon as they shall be able to learn, what a solemn vow, promise, and profession, they (the children) made at their baptism by the mouth of their sponsors." But this is too long a subject to be dwelt upon further here. I only wish to assert, that where there is difficulty, it is from *ignorance*, or *erroneous* ideas of the sponsorial duties, and that the minister's office is to remove such ignorance and error from his flock, poor as well as rich.

In conclusion, allow me to invite, in your pages, any elucidation of this (in my opinion) suicidal practice in our church; and to solicit from yourself, sir, your own powerful and influential assistance in its condemnation, and, if possible, its total abolition. For my part, being a somewhat *young*, but a *sincere* minister of our church, as far as my knowledge will carry me, I can neither see *liberty* to *laymen*, uniformity among clergymen, nor propriety and due order in the church at large, if canons and rubrics may be broken at the discretion (or indiscretion) of individuals, whether those individuals be *parish* priests or *episcopal*. If laws exist, let them be obeyed: if they are bad and unsuitable, let them still be obeyed, *till they be abrogated*; but let that be done as soon as due consideration and a fair trial have been given to them.

Yours truly,

Φιλοκαυων.

PROTESTANT MONASTIC INSTITUTIONS.—CHAPTERS.

SIR,—The truly Christian spirit in which your correspondent "Omicron" has noticed, though unfavourably, my Letter on Protestant Monasteries, calls for and has my admiration and my thanks. He will not, I am sure, expect that I should at once yield up an opinion deliberately formed; but I will endeavour to rejoin to his remarks in the same spirit in which they are written.

His main objections are, that monasteries are not needful, because the great ends proposed by their establishment are attainable without them; and that, as they do not date higher than the third century, they cannot claim the authority belonging to a catholic institution. The latter of these, as being less material, I wave for the present; but on the former I have a few remarks to make.

I am not at all disposed to deny that it is *possible* the daily service of the church &c. may be fully performed, and that many instances of laborious diligence and self-denying piety *may be* found out of monastic establishments. But I presume it is sufficient to justify my recommendation of such institutions that they are calculated to promote and facilitate the restoration of the one, and that they tend greatly to increase and to elevate the instances of the other.

These two points I will try respectively to make good.

One of the best methods of restoring the entire observances of the church seems to be by multiplying influential examples; the mainte-

nance of the daily service, weekly communions, &c. in our cathedrals, is a constant protest against the discontinuance of these usages in the churches of every diocese. This example of the mother church is a most valuable standing reproof of the degenerate practice of her daughters. Every additional instance of this kind would give increased currency to the revival of ancient usages; and it would be likely to hasten the time of their general re-adoption, to see institutions rising around us in which they could at first be revived with more facility and effect than in ordinary parochial ministrations. I can conceive, indeed, nothing better fitted to bring under public notice, and recommend to general adoption, the usages in question, than the regular assembling of a respectable congregation, either in a chapel of their own, or, preferably, in the parish church, all animated by a more than common unanimity and ardour in the service of God. To proceed to the other point—

Admitting that there have been many distinguished instances of persons who, like Bingham, have lived self-denying laborious lives, and produced great works in the midst of care and disquietude, it must surely be allowed, that far more numerous and more illustrious instances of both are to be found in the annals of monastic seclusion, either entire or, at least, occasional. If it be granted, as it surely must be, that devotional society and devotional habits have a tendency to promote a devotional spirit, that quietude, self-recollection, books, and the concert of learned persons, contribute to the efficacy of literary labour, then it can hardly be denied that religious societies have a manifest advantage over isolated individuals. I instanced in the inmates of Port Royal, and I think it would be hard to deny that they carried personal holiness and literary exertion to a much higher and more effectual pitch than is ordinarily done in the common intercourse of the world. With reference to *literary* labours, the Jesuits in their various establishments, and the Parisian Benedictines, might be honourably mentioned; the editions of the Fathers produced by the latter of whom far surpass any work effected by individual exertion. The nearest exemplification of the case in our protestant institutions that occurs to me, is the spiritual refreshment and opportunity of literary usefulness afforded to a man of piety and learning by his stated terms of residence as canon of a cathedral. The opportunity of daily worship, the use generally of an ample theological library, and not seldom the advantage of professional advice and co-operation, are benefits specially belonging to such a resort, and which must render those occurring periods truly “times of refreshing.” Take the case of two parochial clergymen of equal and considerable degrees of holiness and erudition; from which of the two would you expect higher attainments in the spiritual life, and a more effectual fulfilment of his ordination vow “to be diligent in banishing and driving away strange doctrines contrary to God’s word”—from him who is day by day laboriously engaged in parochial duties, or from him who has opportunities of occasional privacy and retirement? Can it be thought but that the result of Bingham’s twenty years’ lucubrations might have been accomplished in less time, with less injury to his delicate health,

and with more completeness in themselves, if he could sometimes have respired for six weeks in the learned retirement of a college green or of a protestant monastery, at a distance from his parochial and domestic cares? May we not even conceive that the immortal author of the ecclesiastical polity himself might sometimes have felt his meek wisdom confirmed, his contemplation plumed, and his humble spirit refreshed, by occasional refuge in such an institution from the importunities of his untoward helpmate, from rocking the cradle of his children, and from tending his few sheep in the common field?*

I will not intrude upon you further than to beg that it may be distinctly kept in mind, that the monasteries and nunneries I advocate are places of occasional or of voluntary retreat, and under strict episcopal surveillance. I repeat this to avoid mistake or misconstruction. Inviting the further attention of your correspondents to this subject, and requesting the benefit of their remarks,

I am, Sir, your obedient servant,

F. K.

ON THE ADMINISTRATION OF THE HOLY COMMUNION.

STR,—In your Magazine of December last, I ventured to remark on a letter of the preceding month, signed “*Canonicus*,” on the Administration of the Holy Communion.

I noticed that the view there taken by “*Canonicus*” seemed contradictory to the view of Mr. Palmer on the same subject, in his *Origines Liturgicæ*, iv. xx.

“*Canonicus*,” in answer, says that I have missed the force of Mr. Palmer’s statement; if I have, it may be well on many accounts to shew why it might seem I have not.

The passage in question is as follows:—“With regard to any words used at the delivery of the elements, we know not when they began to be used.” Here I might remark, perhaps, that the very expression *began to be used*, leads one at once to think of a time when the words were not used. The next sentence is—“Our Lord made use of expressions in the delivery of the sacrament which the apostles commemorated in their thanksgiving and consecration; but there is not the slightest reason to think that these expressions were ever in any way used at the delivery of the elements in the primitive church.” Now the chief force of this passage lies in the words “in any way,” which in my first letter were printed in italics on that very account; for the expressions in question were used by the church afterwards *in some way*, as Mr. Palmer at once goes on to shew. “However,” says he, “in the second and third centuries, it appears that a certain form was used in many, if not all churches. The minister, in presenting the bread to every communicant, said ‘the body of Christ,’ and the communicant, to signify his faith, said ‘amen.’ Here we have the church using our Lord’s expressions at the delivery of the said elements, not

* See Walton’s *Life of Hooker*.

only in some way, but virtually, in exactly the same way as he himself used them. Christ said, 'Τὸ σῶμα μου—Christ's ministers, Τὸ σῶμα Χριστοῦ.

There accordingly necessarily follows from Mr. Palmer's statement one of two things; either that the primitive church used no expressions at all at the delivery of the elements, or expressions differing altogether *in kind* from such as we find in the church afterwards; the latter alternative I had not thought of, and so closed perhaps too hastily with the former.

I might add, that in my former letter I used what appeared to me a softer form of expression than "impute the hateful errors of Zuingli," but Canonius places those words in inverted commas, as though they had been mine.

I am, Sir, your obedient servant,

T. A. H. —

Feb. 7, 1837.

AMERICAN PRAYER ON INDUCTION TO A CHURCH.

SIR,—The suggestions of your correspondent, "Presbyter S—," in a late Number, on the subject of the Ordination of Ministers in the presence of their respective congregations, though weighty and interesting, are, I fear, impracticable, without a far more extensive change in our ecclesiastical polity than present circumstances are likely to permit. They have, however, recalled to my mind a kindred improvement of a more practicable nature, for which precedent and experience may be alleged. It will be obvious that similar benefits to those anticipated by "P. S." from congregational ordinations, might, in their degree, be expected from the public and solemn introduction of incumbents to the flocks over whom they are to preside. In this point the American church possesses a great advantage over our own. According to our ecclesiastical usages, the method of what is technically called "induction," is for the inductor to lay the clergyman's hand upon the key of the church door, pronouncing at the same time a short legal formula, and then to let him into the church, where he signifies his corporal possession by tolling a bell;—a method which, though perfectly satisfactory to the lawyers as far as *livery* and *seisin* are concerned, must be pronounced, in a pastoral point of view, as dry and unedifying as a ceremony as could well be devised. In the American church, on the contrary, this act is performed with due and impressive solemnity. The last office in her Common Prayer Book is entitled, "An Office of Institution of Ministers into Parishes or Churches,"—and it prescribes (besides a full service, with proper psalms and lessons, a sermon, and a communion) a peculiar form of prayer, and significant ceremonies for the occasion. This is surely as it should be, and would realize, as far as it goes, the advantages which "P. S." wishes to secure on a wider scale. This plan has also the additional recommendation of being practicable. Ordination cannot be deputed to inferior officers, but induction may be: so that the bishop is not here burdened with duties which could hardly be performed without the

creation of suffragans. All that is needed is, to adopt into our liturgy the American or some similar service.

As many of your readers may not have the American Prayer Book at hand, I will beg leave to present to them the most striking feature of this service,—the Prayer of the new Incumbent for himself,—and to recommend it, as supplying a form for the private and individual devotions of a clergyman, sanctioned by the authority of an important branch of the Christian church.

"Then (i. e., towards the close of the service, and before the sermon,) shall the instituted minister kneel at the altar, to present his supplication for himself, in this form.

"O Lord my God, I am not worthy that thou shouldest come under my roof: yet thou hast honoured thy servant with (by) appointing him to stand in thy house, and to serve at thy holy altar. To Thee and to thy service I devote myself, soul, body, and spirit, with all their powers and faculties. Fill my memory with the words of thy law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy sacraments, and by my life and doctrine set forth thy true and lively word. Be ever with me in the performance of all the duties of my ministry; in prayer to quicken my devotion; in praises to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy word. Grant this for the sake of Jesus Christ, thy Son, our Saviour."

I am, Sir, your obedient Servant,

Bath, Feb. 6th, 1837.

—s—t.

CLERGY AID SOCIETY.—WELSH CHURCH IN LONDON.

SIR,—No one calling himself a churchman can say that there are a sufficient number of clergymen or churches for the vast population which is growing up in different parts of the kingdom: and I therefore conclude that every person professing to be a member of the church of England is bound to attend to the call of the Clergy Aid Society; but whether an individual chooses merely to give enough to purchase the title of churchman, or from thankfulness, out of the abundance with which God has blessed him, or of the little he has "makes venture for Christ's sake," is a subject on which each must, for himself, decide. Now as there will be a very large subscription, I wish to say a word or two with regard to the application of a part on behalf of some of the most religious and moral of his majesty's subjects. It is well known that there exists, in the metropolis, a large Welsh population, many of whom understand no other than their native tongue;† and I beg leave, with all deference, to suggest that one of the new churches, to be built according to the noble plan last year projected by the Bishop of London, be appropriated for the use of the Welsh. The

* Should not this prayer be offered up (*mutatis mutandis*) for the incumbent, by the officiating minister of the day? Uttered by the individual to whom it applies, it seems better to befit the hours of private devotion.—ED.

† I have myself four Welsh servants in London, only two of whom understand English.

Clergy Aid Society, in their eighth rule, express their readiness "to receive sums of money for the specific purpose of supplying the spiritual wants of a particular district." A friend of mine is ready to advance 100*l.* in furtherance of the object, and as I am not one of those who mark out lines for others which I would not pursue myself, if in their situation, I inclose my name to you, with the promise of 50*l.* towards the same. Besides the noblemen connected with the Principality, we return twenty-nine members to the Commons' House of Parliament, and surely they will come forward, and lead the way, in this act of duty to their countrymen. I understand there are several Welsh meeting-houses in London, and I believe there is a Welsh church at Liverpool; and can it be supposed that this opportunity will be allowed to pass without the attempt of doing something in this great metropolis. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Suppose each of our representatives were to contribute only 5*l.* a year, the amount would be 145*l.*, and I feel confident there is enough nationality and attachment to the church among Welshmen in London to ensure an ample income to two if not more clergymen.

I am, Sir, your obliged humble servant,

CERTIOUS.

DESTRUCTION OF THE TEMPLE.

SIR,—Should you think the following brief remarks upon a passage of scripture worthy the notice of your numerous readers, I shall be glad of the opportunity which their insertion in the British Magazine will afford, of having my interpretation of the passage confirmed or refuted by some of your able correspondents.

The passage I allude to, is St. John, chap. ii. ver. 18—22. After our Lord had driven the traders out of the temple, the Jews said to him, "What sign shewest thou unto us, seeing that thou doest these things? Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? *But he spake of the temple of his body.* When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."

All the commentators whose notes I have been able to consult, agree in limiting the sign here given by Jesus to the death of his natural body on the cross, and his subsequent resurrection; and they imagine him in speaking to have pointed to his body, "Destroy *THIS* temple," &c. Now, without denying that this was a *portion* of our Lord's meaning, I think another interpretation may fairly be given to the term "the temple of his body," of which the evangelist assures us Jesus spoke; it seems evident, indeed, that the Jews did not understand the words of his natural body, but supposed them to have a reference to the noble pile of building wherein this conference took

place. May we not then interpret the words as referring to the mystical body of Christ, the church to be by him established, which, as a spiritual temple, was to supersede the necessity and use of that material temple which the Jews looked upon with such delight and veneration? I would paraphrase the passage thus :—

“Destroy this temple,—or, this temple, great and beautiful and holy as it is, is shortly to lose that grandeur and beauty and holiness; as a temple, the virtue of it shall be destroyed; but, nevertheless, in three days I will erect another temple, exceeding even this in *spiritual* beauty and magnificence.”

And thus it was; when the hour arrived that Jesus must die for the sins of the world, after having suffered all the indignities and tortures which the malice of his enemies could inflict, he exclaimed, “It is finished,” and expired. In that moment was the temple destroyed; its virtue gone; the great sacrifice so long prefigured by the morning and evening sacrifices of the law, was at length offered; the veil was rent in sunder; the Levitical priesthood had finished their office—they had prefigured the great High Priest, who now by the one offering of himself did away with the necessity for their daily ministrations; the outward structure of the temple indeed stands; the goodly buildings, the magnificent portals, the spacious courts, are the same. Then on the third day, the evening sacrifice still smokes on the altar; the priests and Levites stand in order, and perform their wonted functions; the people are assembled, and offer up their prayers and their praises to the God of Israel; but this goodly temple is no longer the chosen seat of the Most High,—he no longer exclusively dwells between the cherubim. The building is there, but the glory is departed; there is a new, a better, a holier, a more durable temple erected, which, beginning from Jerusalem as a centre, hastens to lengthen its ends and to strengthen its stakes, until it embrace within its capacious limits the whole dwelling-place of man. The true temple erected by Christ is found, not amidst the magnificence of that made with hands, which was forty and six years in the building, but in that secluded upper room where the disciples were assembled, and where their risen Lord appeared to them and blessed them. This is that mystical body of Christ, the church, concerning which it appears to me he speaks in the passage before us, no less than of the resurrection of his natural body from the grave.—I am, Sir, your most obedient servant,

THOMAS STONE.

VOLUNTARY PRINCIPLE.

SIR,—As a comparative estimate of the efficiency of the pure voluntary principle, as it exists in America, and of that mixed system which prevails in this country, in promoting the circulation of the scriptures and evangelization of the heathen, may not be deemed unsuited to your pages, I send you the result of my inquiries on this subject; the receipts of the Bible Society in America, for the eleven years ending in 1833, were 201,608*l.* 18*s.* 1*d.*: those of similar societies in this

country, for the same period, (making a deduction proportioned to the difference in population,) 1,085,433*l.* 8*s.*, or 5·4 to 1 against the voluntary principle. The Missionary Societies were 7 to 1 against it, their receipts being 294,438*l.* 0*s.* 2*d.* and 2,068,220*l.* 2*s.* 4*d.* for America and England respectively, allowing for the population as in the former case. These comparisons were made in the month of Dec. 1834.

Previously to that date, the Americans had been gaining upon us in this race of benevolence; and in the year 1833, our contributions to both bible and missionary societies, were only just five times as great as theirs. Had they gone on progressing in this manner, I should not have been surprised, for, according to their own shewing, they have now not only a population equal to ours, but fewer public burdens and more wealth in the hands of the great mass of the people than with us. I certainly was not prepared to find that they had actually retrograded, and that now our Bible Society subscriptions exceed theirs in the proportion of 5·6 to 1, and those of our missionary societies in that of 5·5 to 1. The receipts of the American Bible Society for the three years ending 1834, were 65,716*l.* 12*s.*; the bible societies of this country, 369,776*l.* 0*s.* 7*d.* including the estimated value of the copies of the scriptures issued by the Christian Knowledge Society. The receipts of the missionary societies for the same period being, America 145,072*l.* 9*s.* 6*d.*, and England 805,052*l.* 16*s.* 5*d.*; the only thing I have to remark here is, that the sum of 57,480*l.* 4*s.* has been deducted from the united revenues of the Episcopal, Baptist, and Methodist Missionary Societies in America, for the estimated portion of their income which is spent on domestic objects. Owing, it must be owned, to the inactivity of the friends of the Gospel Propagation Society, the dissenters have gained ground on us during the last three years, and reduced the pounds-shillings-and-pence argument in favour of establishments from 5 to 1, which was the proportion for the year 1833, to 4 to 1 on the average of the three years. During the last year, however, we have recovered much of the lost ground, for the contributions of those in favour of a church establishment are to those against it as 4·8 to 1,—viz., Church Societies, 303,665*l.* 15*s.* 6*d.*; Wesleyan Missionary Society, 57,746*l.* 0*s.* 1*d.*, making in the whole 356,411*l.* 15*s.* 7*d.*, while the societies conducted entirely by voluntaries raised only 78,388*l.* The ground we have thus began to recover, I trust we shall keep. The appointment of parochial committees in connexion with the Gospel Propagation Society cannot fail to be attended with the most beneficial consequences to the funds of the society and to the parishes themselves; for they who water others will be watered themselves, and find it more blessed to give than to receive. A sum, amounting on an average to two shillings annually from each family in the country, might be easily collected; this and the adjoining parish, taken together, may be considered as a pretty fair sample of parishes generally, and here the amount collected for the Church Missionary Society last year is equal to 3*s.* 6*d.* for each family. When the clergyman had better resources, or fewer out-goings than those who now have charge of the parishes, the sum raised was considerably higher than it is now; various little acts of self-denial were practised,

and the savings put into the missionary box, which produced several pounds at the end of the year.* The sum at present derived from this source is comparatively trifling, as curates with families, and stipends of 80*l.* a year, must deny themselves in a thousand ways in order to live; but every clergyman may do something, and thus be an ensample to his flock; and when he is blessed with the means, his contributions ought to be abundant. If, in local charities, the wealth and benevolence of the voluntaries, as indicated by their subscriptions, were weighed against the wealth and benevolence of the supporters of the establishment, the result would be 30 to 1 in favour of the latter. It is, in such charities, 18 to 1 against dissent; and though the Wesleyans are at present in favour of an establishment, they are, with rare exceptions, practically dissenters, and the most indefatigable and successful of all dissenters, in alienating the people from the church, "*Hic niger est: hunc tu, Romane caveto.*"

Thus, Sir, whether we compare America with England, or the advocates of the voluntary system in this country with those who are in favour of a church establishment, the last to which I have appealed clearly decides in favour of the latter; and this decision is rendered more emphatic, when the splendid efforts which are now making in the metropolis and in other parts of the country to meet the spiritual wants of our unchurched multitudes are taken into the account. In conjunction with that much wanted auxiliary, the Pastoral Aid Society,† they may be regarded as striking proofs of the vitality of our church and cheering signs of God's favour. "Thou shalt arise and have mercy upon Zion, for the time to favour her is come: for thy servants take pleasure in her stones, and favour the dust thereof."

I am, &c.

M. A.

7th Jan. 1837.

MARRIAGE UNDER THE NEW ACTS.

SIR,—The operation of the Registration Acts must place the clergy in difficulties in many instances, and for some time past I have hoped to see the subject brought forward in your pages:‡ as, however, no per-

* On referring to the Report of the Church Missionary Society for 1835, the only one which gives in detail the accounts of the Association, which includes this and the adjoining parish, the clerical missionary boxes produced in 1834, it appears, 7*l.* 9*s.* 7*d.* Now, as there are at least 12,000 parochial clergy, a large sum might be obtained from them in this way, were every one to economise, a sum actually exceeding the receipts of the Gospel Propagation Society; neither of the clergymen who had charge of these parishes up to last year have a private fortune; one had pupils, and the other was a single man, without any, and both were curates. The annual contributions of the present curates who have families and no pupils, exceed three pounds.

† The editor would substitute here the Society for Promoting the Employment of Additional Curates in Populous Places.—Ed.

‡ The legal doubts as to one point (No. 1 in W. S. D.'s letter), have been noticed several times in the Magazine, especially in vol. x. p. 492. Nothing but legal opinions can settle this as a point of law. None but lawyers, indeed, should hazard opinions which may involve persons in very serious consequences. In the case, No. 2, supposing us to feel the utmost disapprobation of the law of the country,

son has yet done so, and the 1st of July is so near at hand, will you allow me to propose the following inquiries?

1. Suppose two persons, whose banns have been published before the board of guardians, to apply to the clergyman of their parish to marry them; (1) Could he *legally* refuse their request? (2.) Would it be *proper* for him to do so?

2. Suppose any persons to have been married by dissenters, Wesleyans, primitive methodists, (ranter), or to have been united by law, (I will not say *married*;) without any religious service, and after a time to present themselves at the Lord's supper in their parish church; how is the minister to act?

3. Suppose a clergyman to have occasion to doubt (as, in a few years, there is but too much reason to fear he will have cause to doubt) that a person has received *Christian** baptism, and that person is brought to him for interment according to the rites of the church, how is he to proceed?†

On these subjects, Sir, many of us might have our own private opinion; but who is there that considers the importance of these points in themselves, and the wide extent to which they are likely to influence the church, but must greatly desire to be guided by something more than his own private judgment,—by some uniform authorized course, according to which we might act under such difficulties? May we look for such from our superiors?

I am, &c. W. S. D.

16th May, 1837.

ALTAR AND SACRIFICE.

SIR,—It is with deep concern I perceive, in some of your correspondents, a departure from the language and sentiments of our church upon the subject of the *eucharist*. They affect much the use of the words "*altar*" and "*sacrifice*;" terms which can nowhere be found in our prayer books, as applicable to the *table* and the *bread and wine* used in the celebration of the Lord's supper. Indeed, there is every reason to believe that they were studiously and purposely avoided by

still if persons have complied with it, and if they are so united that their union cannot be any more dissolved than an ordinary marriage can now, should the church act the stern part of refusing them the rites of religion? There is some difficulty, however, in answering the question without knowing whether W. S. D. supposes the case of churchmen choosing to be married in any of these improper ways, (a supposition, unhappily, not at all absurd, with our present lax notions as to church communion,) or if speaking of persons who dissented when they married. The cases are obviously different; and whatever the course adopted in the instance of the churchman might be, very serious remonstrance would clearly be called for. No. 3 does not appear to be different from cases constantly occurring now.—ED.

* See Private Baptism of Infants—"With what matter," &c.—"With what words," &c.

† For some time past, the methodists in the neighbourhood of the writer have been accustomed to baptize children, church the women, administer the Lord's supper to the sick, as well as in their chapels, and to bury their dead in some of their chapel-yards. Are these, and similar things, likely to occur less frequently as the new Acts come into operation?

the compilers of our liturgy. Are these persons aware that, at the Reformation, when the present order of our liturgy and articles of religion was settled, our church plainly and pointedly expressed herself on these points? I am desirous of submitting to their study and consideration, a passage in Strype's "*Annals of the Reformation*," in the beginning of Queen Elizabeth's reign; chap. xii., page 165. He acquaints us that certain *injunctions* were put forth by her, among which she ordered the removal of *altars* out of churches, and the setting of *tables* in their places. She was excited to this by the divines, who were then employed in convocation, in settling the Reformation. They drew up, and presented to the queen, certain reasons, "why it was not convenient that the communion should be administered at the altar." Strype has given these reasons verbatim, as he found them in an authentic manuscript; and surely the perusal of them must convince every one that our reformers, at least, thought that *altars* and *sacrifices* were but badges of popery. The reasons given are these:—

First—"The form of a *table* is more agreeable to Christ's example, who instituted the sacrament of his body and blood at a table, and not at an altar."

Secondly—"The form of an altar was convenient for the Old Testament, to be a figure of Christ's bloody sacrifice on the cross; but in the time of the New Testament, Christ is not to be sacrificed, but his body and blood spiritually to be eaten and drunken in the ministration of the Lord's supper. For representation whereof, the form of a table is more convenient than an altar."

Thirdly—"The Holy Ghost, in the New Testament, speaking of the Lord's supper, doth make mention of a *table*, (1 Cor. 10,) *mensa Domini*—the *table* of the Lord; but in no place nameth it an altar."

Fourthly—"The old writers also do use the name of a table; for Augustine oftentimes calleth it '*mensam Domini*,' the Lord's table. And in the canons of the Nicene Council, it is diverse times called '*Divina mensa*.' And Chrysostom says, '*Baptismus unus est, et mensa una*;' that is, there is one baptism, and one table. (Tract. 26, in Johan. Hom. 18, in 2 Cor.) And although the same writers do sometimes term it *altar*, yet are they to be expounded to speak *abuse* et *improprie*. For like as they expound themselves, when they term the Lord's supper a *sacrifice*, that they mean by this word sacrifice, '*recordationem sacrificii*'—i. e., the remembrance of a sacrifice; or, '*similitudinem sacrificii*'—i. e., the likeness of a sacrifice, and not properly a sacrifice. So the same reason enforceth us to think, that when they term it an *altar*, they mean a *representation*, or *remembrance*, of the altar of the cross, and not the form of a material altar of stone. And when they name it a *table*, they express the form then commonly in the church used according to Christ's example."

Fifthly—"Furthermore, an *altar* hath relation to a *sacrifice*, for they be correlatives. So that, of necessity, if we allow an altar, we must grant a sacrifice: like as if there be a father, there is also a son; and if there be a master, there is also a servant. Whereupon diverse of the learned adversaries themselves have spoken of late, that there is no reason to take away the sacrifice of the mass, and to leave the altar standing, seeing the one was ordained for the other."

Sixthly—"Moreover, if the communion be administered at an altar, the godly prayers spoken by the ministers cannot be heard by the people, especially in great churches; and so the people should receive no fruit of this part of English service; for it was all one to be in Latin, and to be in English not heard, not understood of the people." And then is added the judgment on these points, of *foreign divines*—viz., Bucer, Martyr, Calvin, &c. &c. &c. Also, the testimony of many of the martyrs in Queen Mary's reign.

The above quotation from Strype contains many remarkable passages, which I hope you will submit to the consideration of some of your correspondents, who seem to entertain opinions which, in some

measure, militate against these “reasons” of our pious reformers. They will remember that these are the reasons of men who assisted in arranging our *liturgy* in its present form, in settling the *thirty-nine* articles, and in passing the act of *uniformity*. No change of importance has since taken place in these particulars, if we except indeed the replacing the table, to the original position of the altar. They will perceive that these pious and learned men were careful to settle the church according to the word and the practice of Christ and his apostles, and that they would not allow even the *name of a thing* in the worship of God, which appeared to deviate from this rule. Surely, then, it becomes not us, who profess to receive the forms of religion from them, to talk of *altars* and *sacrifices*, which I fear bespeaks a leaning towards the *spirit* of the Romish superstition. If we admit of a *sacrifice* in the eucharist, how slight a step further is it, to acknowledge *transubstantiation*? I am, Sir, your obedient servant,

T. G.

ON THE GREEK ARTICLE.

SIR,—The now universally-acknowledged importance of my subject makes it superfluous to use any further introduction than simply to state, that the edition of Bishop Middleton’s work to which I refer is that by Mr. Rose, 1833; and that I mean to designate the bishop’s own remarks by the letter M., and those by his editor by R.

Arist. Rhet. i.—ὁ δ’ ἐκκλησιαστής καὶ δικαστὴς ἤδη περὶ παρόντων καὶ ἀφωρισμένων κρίνονται—“the fact, that the sentence is explaining how the ecclesiast and dicast *differ*, prevent any possibility of the two words being referred to the same person.” (R., p. xxix.) I do not perfectly agree with this explanation, though I am sure that the principle of it is very reasonable. It is true that the *general object* of the passage from which these words are taken is to point out *the difference* between these two functionaries; but, in this particular part of it, they are considered in regard to *something which they have in common*. We have, I think, an instance of the same thing, in the case of these same words, near the beginning of the Third Book of the Politics: ὁ δ’ ἀόριστος, οἷον ὁ δικαστὴς καὶ ἐκκλησιαστής and, a little lower down, ἀνώνυμον γὰρ τὸ ΚΟΙΝΟΝ ἐπὶ δικαστοῦ καὶ ἐκκλησιαστοῦ, τί δὲ τᾶν ἄμφω καλεῖν. So, in book i., we meet: ἐν δὲ τοῖς βαρβάροις τὸ θῆλυ καὶ δοῦλον τὴν αὐτὴν ἔχει τάξιν but, a little lower down, φησεὶ μὲν οὖν διώριστα τὸ θῆλυ καὶ τὸ δοῦλον. The same principle will, perhaps, apply to Eurip. Orest. 903: ὁμοιον γὰρ τὸ χρῆμα γίγνεται Τῷ τοῦς λογούς λεγόντι καὶ τιμωμένῳ. But here, very probably, *medicina* & *mortuo*. An instance of the legitimate application of R.’s remark occurs in Plato de Republ. p. 472, (edit. Ficin.) τὴν δὲ τοῦ ἀναγκαίου καὶ ἀγαθοῦ φύσιν ὅσον διαφέρει τῷ ὄντι, κ. τ. λ. And, in Mr. Winstanley’s text, Proverbs, xxiv. 21: φοβοῦ τὸν Θεόν, ὑιέ, καὶ βασιλείαν καὶ μηθ’ ἑτεροῦ αὐτῶν ἀπειθήσης. Indeed, that gentleman would have found a much more pertinent example in the beginning of Plato’s Third Republic: τοὺς Θεοὺς τε τιμήσουσι καὶ γονέας, κ. τ. λ.

M. 32. The use of the article, Acts, xi. 13, ἀπήγγειλέ τε ἡμῖν, πῶς εἶδε ΤΟΝ ἄγγελον, κ. τ. λ. (which is the first time that Peter mentions an angel at all) seems not to be accounted for on any of these principles. Perhaps it was an inadvertence in St. Luke, who was thinking of his own former narration of the same occurrence, and was thus led incautiously to introduce a mark of *renewed mention*. Your ingenious correspondent, "X.," will perhaps be able to give us a more satisfactory explanation.

M., chap. iii. § 7. It would be a curious inquiry to examine the lapses into which critics have fallen from inattention to this rule. There is no single canon, I believe, against which *they* offend more frequently. I will give one instance from Dr. Farmer, (on the Gospel Demoniaca,) for the sake of some circumstances connected with it which may be worth remarking in the case of a writer who has obtained a very unmerited character for *candour* and *fairness*. In a note on page 18 of his work, he explains ἄγγελος σατᾶν to mean "an angel adversary," not a messenger of Satan; because this latter would require us to read ἄγγελος ΤΟΥ σατᾶν. We hardly need the help of M.'s rule to shew the futility of this, since it is palpably absurd to suppose that the apostle would use a strange foreign word to denote, in Greek, so simple an epithet. What I wish the reader to observe is, that he here confesses that ὁ σατᾶν can only mean *the devil*: yet, when he comes to explain Luke, xi. 18, he treats Ὁ Ζαχαρίας, with the article, precisely in the same way, as merely denoting an *opponent*. But this is not all. The Jews, he tells us, called all demons (i.e., ghosts, according to him,) *Satans*; for "*Samael* is called by them *the prince of Satans*." Here, you see, *Samael* is a demon, not *the devil*; yet, at p. 37, you will find him quoting Bochart and Selden to prove that the Jews did not call *the devil* Beelzebub, because their names for him were Asmodeus and SAMAEI.

M., p. 54. What is the reason that, in this reciprocating proposition, οἱ μὲν γὰρ τὰγαθὸν ἡδονὴν λέγουσιν· οἱ δ' ἐξ ἐναντίας κομιδῇ φαῦλον, Arist. Ethic. Niomach. lib. x. c. 1, ἡδονὴν is without the article? In cap. ii. we have Εὐδοξος μὲν οὖν ΤΗΝ ἡδονὴν τὰγαθὸν ᾤετο εἶναι, κ. τ. λ.

M., p. 88. Hermann, I believe, has since explained the phrase—ἡγείσθαι τοὺς Θεοὺς (Eur. Hec. 781)—to mean τοὺς Θεοὺς, οὓς ἡ πόλις νομίζει. M., p. 100. Ordinals, however, sometimes belong to a whole class. Here, when the individuals composing the class are spoken of together in the plural number as a class, the article is indispensable; when one individual or a number of them are spoken of, not as the whole class, but as belonging to it, the article is omitted. Thus, τὰ πρῶτα στοιχεῖα is the first elements; πρῶτον στοιχεῖον, any one of them; but τὸ πρῶτον στοιχεῖον, the first of the letters or elements. In the celebrated passage of Clemens Alexandrinus, about which Dr. Wall has lately said so much in his egregious work upon the Egyptian Hieroglyphics, that father tells us that a certain species of writing is, διὰ τῶν πρώτων στοιχείων κυριολογική. (Str. v.) Here he is speaking of the whole class, and πρώτων is a mere tautological epithet. The phrase is not an uncommon one, yet it has given the commentators no

small perplexity. I will give one or two examples. The first, which is a remarkable one, is from the Sophist of Plato: τὰ μὲν πρῶτα, οἵαπερ εἶ, στοιχεῖα ἐξ ὧν ἡμεῖς τε συγκείμεθα καὶ τᾶλλα. Bentley, quoting this passage, in his "Dissertation on Phalaris," (p. 524,) tells us, out of Diogenes Laertius, (who takes it from Phavorinus,) that Plato was the first to use στοιχεῖον in the sense of element of the universe; yet some modern scholars seem to have supposed that this is its proper meaning, and that Clemens' use of it is catachrestic. The second instance is from Sextus Empiricus Pyrrh. Hypol., lib. iii., c. 6: πῶς ἔρα καὶ γίνεσθαι φασὶ τὰ συγκρίματα ἐκ τῶν πρώτων στοιχείων; The third from Eusebius Dem. Evang. (p. 37,) who speaks of τὰ πρῶτα καὶ ἀσθενῆ στοιχεῖα. Before this (p. 18), he had talked of τῆς πρώτης στοιχειωσέως. The Latins have the same tautology. So Horace: "Ut pueris olim dant crustula blandi doctores *elementa* velint ut discere *prima*;" and Quintilian, Inst. Orat., lib. i., c. ii.: "Vix enim se *prima elementa* ad spem tollere effingendæ, quam summam putant, eloquentiæ audebunt." S. Basil (adv. Eunom., lib. i.) has these words: ἐγὼ δὲ καὶ τὴν τοῦ ἀγεννήτου προσηγορίαν . . . ὥς οὐδαμοῦ τῆς γραφῆς κειμένην, καὶ πρῶτον στοιχεῖον οὖσαν τῆς βλασφημίας αἰτῶν σιωπᾶσθαι ἂν δικαίως ἀξίαν εἶναι φήσαιμι. Judging merely from the context, one might doubt whether this meant *the* first element, or simply *a* first element. The principle and usage just laid down seem to determine for the latter. M., p. 106. It is worth noting, that, especially in his books against Apion, Josephus' use of πᾶς and ὅλος is very anomalous. See adv. Apion., lib. ii., c. 18, p. 484, edit. Haverc, τὴν ὅλην τοῦ Θεοῦ φύσιν.

M., p. 204. We have an instance of this rule of omission in the titles actually prefixed to books, in the first verse of Ecclesiastes, according to the Septuagint: ῥήματα ἐκκλησιαστοῦ υἱοῦ Δαυὶδ βασιλέως Ἰσραὴλ ἐν Ἱερουσαλὴμ but of its *insertion* when the title is quoted, there are some curious omissions in Aristotle's Poetics. Cap i. we have καθάπερ Χαυρήμων ἐποίησεν Ἰπποκένταυρον, κ. τ. λ. There is a still stranger instance cap. iv., because the rule is once observed and twice broken in the same sentence: Ὁ γὰρ Μαργείτης ἀνάλογον ἔχει, ὥσπερ Ἰλίδας καὶ Ὀδυσσεῖα πρὸς τὰς Τραγωδίας, οὕτω καὶ οὗτος πρὸς τὰς Κωμωδίας. Elsewhere, I believe, in that treatise, the rule is scrupulously observed. So, cap. viii., οἷαν λέγομεν THN δδύσειαν συνέστησεν ὁμοίως δὲ καὶ THN Ἰλιάδα.

M., p. 206. It has been remarked in an Irish periodical which passes through few hands, that M. has contradicted what he here says, since, upon Luke, iii. 23, he holds that the τοῦ, running through the genealogy, stands for τοῦ υἱοῦ, which, in verse 38, would give TOY [υἱοῦ] Θεοῦ: and it has been suggested that Θεός, occurring among a number of *proper names*, conforms *here* in this respect also, as it often does in others, to their peculiarities.

SIR,—If you think these remarks worth your inserting I should be inclined, in a second paper, to examine Middleton's account of St. Paul's use of Νόμος and ὁ Νόμος, and make some observations

upon his note on 1 John, v. 7, tending, I think, to satisfy his exceptions to the argument *against* the authenticity of that celebrated passage.

I am, Sir, your obedient humble servant,

W. FITZGERALD.

REVIEW OF MR. GRINFIELD'S ESSAY.

MR. EDITOR.—In a note, p. 555 of your last number, you* express an opinion, that Heb. i. 1, should be applied exclusively to the Father, as the first person of the blessed Trinity. Without wishing to express any opinion on the merits of Mr. Grinfield's work, I trust you will allow me to state my reasons for humbly venturing to differ from you, in the exclusive application of a text which has always appeared to me to relate to the whole and undivided godhead.

And first, if we adopt this interpretation, we must give up the favourite sentiment of Bishop Bull and the primitive fathers, that the visible appearances of Jehovah under the old covenant, even the manifestations of Christ, "*prælua et figuræ futura incarnationis.*" But, without going to the whole extent of this primitive sentiment, I think that most orthodox Christians will admit, that *some* of these appearances are ascribed in the New Testament more especially to the Son; and that, consequently, it would be extremely dangerous to limit such a general expression to any *one* person of the Trinity.

But this reasoning will appear with still greater effect, if we consider that by this interpretation we shall exclude the *Holy Spirit* from that especial agency which is ascribed to him in directing and superintending the hearts and hands of Moses and the prophets. "The prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the *Holy Ghost.*"—2 Peter, i. 21.

The practical tendency and importance of these observations will apologize for the liberty of addressing you.—I am yours, &c.

AN ADMIRER OF BISHOP BULL.

P.S.—I was surprised to find Mr. Grinfield dwelling so much on the text, "God created all things *by Jesus Christ.*"—Ephes. iii. 9. He ought to have remembered, that the clause *διὰ Ἰησοῦ Χριστοῦ* is wanting in the best MSS., and is accordingly given up by Mill and Griesbach as an interpolation; yet it is right to state, that it is admitted by Knapp, and stands in the text of his admirable editions.

The reviewer of Mr. Grinfield's work begs to thank the "Admirer of Bishop Bull" for his good intentions, in reference to the passage of

* The Editor begs to assure "an Admirer of Bishop Bull," that he is not reviewer-general of all works noticed in this Magazine. Every care is taken to put books into the hands of persons well qualified to review them; and if the Editor has time to read with sufficient care any new works of value, he occasionally takes the liberty of expressing his opinion of their merits;—but this is all. The review in question was not written by him; and, as will appear from a passage given in the text above, the Reviewer in question will defend his own note.—Ed.

the Epistle to the Hebrews. The following citations from Theophylact and Bishop Bull will probably shew that the reviewer has advanced no new opinion in supposing the subject of the sentence in Heb. i. 3. to be, *specially*, God the Father.

Theophylact's words are these—'Ἐπειδὴ δὲ αἰτίος ὁ πατήρ τοῦ υἱοῦ, ἐκόντως καὶ τῶν ὑπ' αὐτοῦ γενομένων, διὰ τοῦτο φησι, δι οὗ. Ὁ πατήρ γάρ δοκεῖ ποιεῖν, ὁ τὸν ποιήσαντα ὕδιν γεννήσας.

Again, if the "admirer of Bishop Bull" will look at Bishop Bull's *Defensio Fidei Nicænæ*, p. 135 (Dr. Burton's edition), he will find this passage:—*Jam per ἀπαύγασμι τῆς δόξης τοῦ πατρὸς*, in *Epistolæ ad Hebræos*, i. 3. *divinam illam Filii naturam et majestatem, qua ante sæcula una cum Deo Patre extitit, qua secula ipse condidit qua denique universam hanc mundi compagem vi sua omnipotenti etiamnum sustentat gubernatque significari, talpa cæcior est qui non videt.* So that, in Bishop Bull's own opinion, the *αὐτοῦ* of verse 3 applies (as the reviewer thinks it must *of course*) to the Father, and it must be left to the "Admirer of Bishop Bull" to shew how he can separate the person to whom *αὐτοῦ* applies, from the nominative to the verb *ἐθηκεν*.

These brief citations will, it is hoped, be sufficient to defend a mere suggestion that one of the passages brought forward to overturn facts asserted in the creed, the catechism, and the liturgy, was not only inconclusive, but rather contrary to the views of the author.

There was, however, no intention of dogmatizing on a matter of interpretation, as will be evident from the words used.

PLURALITIES BILL.

SIR,—I beg to offer a few remarks on the Clergy Pluralities and Residence Bill, now waiting for the second reading in the House of Commons. Much of its efficiency will depend upon the limit assigned to the value of such preferment as may be made tenable with other preferment (clauses 3 and 4). My own opinion is, that no one who holds preferment to the amount of 500*l.* a year, should be allowed to hold any second preferment at all; and that no two benefices should be held by the same incumbent, the churches of which are upwards of six miles distant from each other, measured as in clause 114.

Clause 23.—This clause provides, that by an absence exceeding three, and not exceeding six months, a forfeiture is incurred of one-third part of the annual value of the benefice; an absence of between six and eight months is to be punished by a forfeiture of half; one exceeding eight months by a forfeiture of two-thirds; and a year's absence, by a forfeiture of three-fourths of the annual value. This is a very awkward disposition of the penalties, inasmuch as an absence of ninety-one days is punished with the same severity as one of one hundred and seventy-nine; and so in the other cases. The simpler method would be, to divide the net annual value of the benefice into

twelve parts, and provide that for every month's absence exceeding the three allowed by the act, a month's net value of the benefice should be exacted as the penalty. Thus the punishment of six months' absence would be one-fourth; of nine months' one half; and of twelve months' three-fourths of the said annual value, while the intermediate periods of absence would incur their proportionate penalties.

Clause 28.—Certain persons are exempted by this clause from the penalties of non-residence. These exemptions seem to militate against the whole principle of the bill, inasmuch as those exempted must necessarily be, from their situations, (from the possession of which the exemption arises,) in the receipt of an income far too great for the permission of this indulgence.

Clause 29.—The chaplains of bishops are exempted from residence whilst actually attending in the discharge of their duty in that capacity. To prevent any evasion of this clause, no bishop should be allowed to have more than *one* chaplain who should avail himself of this exemption at one time. The Archbishop of Canterbury's two chaplains, resident at Lambeth, are of course entitled to it.

Clause 54.—It is not sufficiently provided by this clause, that, in the case of a non-resident incumbent, the usual offices belonging to the glebe-house should be given up, with the house itself, for the occupation of the curate.

Clause 64.—By this clause, a commission is to be issued by the bishop to four beneficed clergymen, to make their report in the case where the duty of a benefice is inadequately performed. This is all very well, only that the said commission should consist of *five* instead of *four* members, for the purpose of insuring a majority.

Clause 71.—The fee for a licence, one pound, is very oppressive on a curate, who may, from various causes, such as the death or removal of his incumbent, be called upon to pay it many times. If it must be paid, it should be demanded from the rector, and not the curate.

Clauses 74 and 75.—It should be stated in these clauses, that the stipends therein assigned are over and above any advantage to be derived from the glebe-house of residence.

Clause 86.—It is enacted by this clause, that the bishops shall have power to revoke *summarily, and without further process*, any licence granted to a curate. I am sure most of your readers will agree with me in the assertion, that too much *irresponsible* power is here given to the bishop.

No curate should be dismissed till after a full investigation of his case by a commission, such as that provided in clause 64; or, at all events, without the bishop being required to assign *in writing* his reasons for such dismissal. Without some such provision as this, clause 97 would be doubly oppressive, by which it is enacted that the appellant must give security for costs.

As I have long considered the present system of pluralities and non-residence as one which demands a thorough reformation, as far as one can be practicable, consistent with the highest and most sacred interests of the church, I look forward to the bill now before the House

of Commons, with the joyful anticipation of its affording an increased strength and solidity to the venerable establishment, as a member of which I subscribe myself, yours &c.

A LATE CURATE.*

May 8, 1837.

JUSTIN MARTYR.—HUMANITARIANS.

SIR,—I agree with the observations of your correspondent "X." in your April number, upon the passage of Justin he adverts to; and certainly with his just remark, that its "*historical value* depends mainly upon the correct interpretation of what is actually found in the present text." I would, therefore, propose to avoid the bold insertion of the small but significant word "*ει*," and would read thus, with little or no alteration of the present text, *οις ου συντιθιμαι, ουδ' εαν πλειστοι, &c.*, "with whom I do not agree, not though very many should," &c.; from which wording it seems to me the meaning your correspondent "X." desires may grammatically be aduced.

Yours, &c.

EPSILON.

May 18th.

* The editor has no grounds whatever for doubting that this comes from a clergyman; indeed, it is on that belief, and on that ground alone, that it is inserted. Without meaning any disrespect to the writer, it may be fairly said, that there can be no use in printing letters which merely give a writer's *opinion* on certain details of Acts of Parliament, unsupported by any reasoning; for example, the framers of the bill, on consideration, think one set of penalties most appropriate; Mr. A. *thinks* these very bad, and his own plan much wiser. And so Mr. B., Mr. C., and Mr. D., and all the letters in the alphabet, may each have their own fancies as to the way in which the clergy may be best fined. The ground, then, for printing this letter, is, that it gives a specimen of the feelings and views of a certain (it is hoped, a small) portion of clergy themselves; their determination, for one must not say their *wish*, to drive the better educated and higher classes out of the profession if it is possible, and to bring the profession itself down far below the level of all others. No general view of the question is attempted. This gentleman *thinks* 500*l.* enough, and so it is to be! What good, or what evil, may come of such enactments, he does not consider for a moment. In his remarks on clause 28, again, he would sweep away all exemptions, and *quietly assumes* the great value of *all* the stations named in the clause. Can he *prove* it? Does he *know* it? Has he any information on it? Has he considered what good might result from a different proceeding? Has he read Dr. Wordsworth's argument on this very point? Again, while the disposition is to load penalties and inflictions on incumbents, and to arm bishops and every one else with power for that purpose, the suspicion and dislike of any exercise of episcopal power of a different kind is another feature well worth remarking. Thus, in clause 29, it is supposed that bishops will connive at their own chaplains breaking the law, and this is to be guarded against by force, while (clause 86) the notion of the bishop being allowed to remove a curate is too horrible to be endured; his power over his diocese, in this respect, is to be superseded by a commission. No discussion of the merits of the bill is here meant; it must be felt by all who read it to be a *severe* bill, and this gentleman's object is to make it more severe still. It is easy to charge those who object to this with secularity, &c.; but can this gentleman *prove* that lowering the clergy as a body will increase their power of maintaining the cause committed to them?—EDITOR.

NOTICES AND REVIEWS.

Introduction to the Second Edition of the Bampton Lectures of the Year 1832.
By the Rev. Dr. Hampden. London: Fellowes. 1837.

THERE is no disposition to renew in these pages the melancholy subject of discussion with which the clerical world was occupied in the spring of last year; but a few words must, nevertheless, be said on this pamphlet. Dr. Hampden, it will be remembered, towards the close of those discussions, undertook to do what he should have undertaken at their commencement. He advertized a vindication of the work which had been assailed; it was immediately and justly said, that, however late, he was now doing what was right, and scarcely a word against him was said afterwards. Men were content to wait, but the vindication *never came*. He reaped the fruit of his advertisement, but he never fulfilled his promise; and now that Dr. H. publishes a second edition of his Lectures, he takes no notice whatever of this promise, but commences his pamphlet with a great many harsh and unkind, not to say unchristian, references,* to the discussions of last year: all that was said against him, it seems, was entirely from prejudice and party; no *argument whatever* was offered against him. This Dr. Hampden asserts over and over again; and adds, that the public voice has pronounced decidedly on all that was said against him, so far as it admitted an answer; in this very many will agree with Dr. Hampden. *They* think that the sentence of public opinion has been a decided one, and that his entire silence, after his distinct promise to vindicate his opinions, has gone a long way to confirm it.

After Dr. Hampden's exordium, he spends a great many pages in proving, that stating the same thing in different ways is not denying it, that there is no harm in stating the same thing in various ways, and then, (as so often before,) that doctrines, and statements of doctrines, are not the same thing. Next he spends a great deal more space in proving that there are other facts besides events; that if God has revealed to us the doctrine of our Lord's mediation, it is a fact as much as his birth; that the old philosophy was not inductive; that inductive philosophy is founded on a careful collection and investigation of facts; that the facts in the Bible may be examined on the principles of this philosophy, by which it afterwards appears that Dr. H. means that it is not good philosophy to deduce a large theory from the words of one text, but that we ought, on the principles of the inductive philosophy, to compare text with text; one part of the Bible with another.

Can Dr. Hampden believe that this method of studying the Bible is one to which any one objects, that it is a novelty recommended by him, and that this was one of the grounds for assailing him? Yet, if he does not think so, why waste so much time in explaining the inductive philosophy, and recommending, and apparently defending, a mode

* Again, in p. 37, the words all through, and the two in italics, are in the same temper, and will do Dr. Hampden no service.

of studying scripture commonly practised before the inductive philosophy was ever heard of, and wanting no more defence or recommendation than a truism would in common conversation?

Dr. H. then proceeds to argue another truism; that the mode of arguing and stating truths pursued by the schoolmen might be the best possible in their days, but that a different mode may be better now, and that there is no mischief in this doctrine. Probably not, inasmuch as it may be doubted whether one clergyman in 5000 uses the scholastic mode of arguing and stating things in his sermons, and yet he propounds very many of the same doctrines in the pulpit every Sunday in the year. Can Dr. H., again, think that any one was offended with him for this?

Dr. H. afterwards proceeds to some other old ground, and treads it again. He objected, he says, to deductions by human reason from scripture being received for divine truths; but he did not object to human reason being employed to ascertain, by whatever intricate processes, whether such a doctrine was in scripture. For example, he would have objected to the resurrection of the body being inferred from the analogy pointed out by St. Paul as to the *seed*. But it is very right that the closest reasoning should be used in shewing, by a comparison of passages, &c. &c., that this is a doctrine of the gospel. Now all this is very well; but what one wishes to know is this,—what was the use of going to the lengths to which Dr. Hampden went on this point in the Lectures, if there are, after all, no doctrines held and asserted by the Catholic church, which are deductions of human reason from particular passages in scripture? If all the great verities asserted by the church *are* in scripture, and can be proved to be there, what was the occasion to prove, with great ostentation, in the university pulpit, that it would be a very bad thing for the church to assert any doctrines which cannot be proved to be in scripture? Does Dr. H. mean no more than this, then? Does he spend all his time in proving truisms and establishing what no one denies?

In the same way, Dr. Hampden tells us that he taught another of these truisms, with great pains, at St. Mary's,—viz., that the scriptures are not written in the same style as articles of faith or creeds, in which what is collected from scripture is stated in a technical manner,—and that this was all which he meant by saying that there were no *doctrines* in scripture. That is to say, Dr. Hampden wrote a Bampton Lecture to shew that, scripture expressing doctrines in one way and articles in another, the two do not express them alike. Now, certainly, if this is all which Dr. Hampden meant, he has been most unjustly assailed. But what are we to say of the wisdom of appointing a gentleman as Bampton lecturer, who certainly did not mean mischief in anything he said, but absolutely, by his own shewing, meant nothing at all?

The writer of these remarks will candidly own that, on closer examination of the lectures, he had very considerable doubts whether Dr. H. did always know his own meaning, whether he was not often writing hastily on subjects all of which demanded long consideration, whether he had any notion to what some of his speculations led, whether he was not often bewildered by the acute depths of the schoolmen and his own wish to appear to have mastered them. If so, he may have been un-

justly attacked. If so, it is doubtless true that he meant nothing wrong. If so, it is doubtless very true that, as he now tells us, he really meant nothing at all. But then let him consider calmly with himself, whether, if a person placed in such a situation as that of Bampton lecturer, chooses to scatter firebrands all round him, and, when people are very angry, defends himself by saying that he was in sport and meant nothing, or did not know what they were made of, he has any *great* reason to complain if he is somewhat roughly handled?

Christian Trials. By the Author of the "Bread of Deceit," &c. London: Seeley and Co. 12mo.

THIS is the History of a Fisherman, whose early life was not that of a Christian man, but after the death of his wife (who was an exemplary person) he was brought to a better sense of religion, and altered his conduct. The chief trial to which he is subjected is, the temptation of an employment which involves, as it is usually carried on, an occasional breach of the sabbath. He steadily refuses engagements from all masters who will not expressly exempt Sundays from the days on which their boats go to sea, and this under the severe pressure of poverty. He is eventually successful in obtaining a master who does not compel him to violate his conscience. There is nothing particular to remark upon in the manner of telling the story, which is said to be founded on facts. The most remarkable thing in the volume is an extract from a speech made by Mr. Chancellor, the great conveyance proprietor, who gave up a Sunday trade of more than 500*l.* a year, and declared that his conscience had never been easy till he did so, and that he was fully rewarded for his sacrifice, by seeing the moral and spiritual good caused by it.

A View of the Evidence afforded by the Life and Ministry of St. Peter to the Truth of the Christian Revelation. By Philip Stanhope Dodd, M.A., Rector of Penshurst, Kent, and Chaplain in Ordinary to the King. 8vo. London: Rivingtons.

WHETHER we consider St. Peter under the character of an apostle, whose great eminence is indicated in the gospels, or as one on whose eminence such grievous errors have been founded by the Romanists; or whether we look at the very peculiar circumstances of his history—his weakness before our Saviour's triumph, and his boldness afterwards, &c., which serve to characterize him so broadly and fully; it is clear that all which relates to him requires most careful thought, and is fraught with the deepest interest. The work of Mr. Dodd is intended to trace out many of these particulars, and to shew how beautifully they serve, if not to *prove* the truth of Christianity, at least to afford most happy illustrations to the various steps by which the evidence for its truth is collected.

Mr. Dodd takes most of the points of interest connected with St. Peter, and has made a very pleasing volume. It is written in an unaffected style, and enriched with many notes of scholar-like and

critical character. It is impossible to enter, in a short notice like this, on a specification of even the most important topics treated of in this book, but those whom the subject at all interests may feel assured that they will find much in the volume itself to attract and instruct them.

Excursions through the Highlands and Isles of Scotland in 1835 and 1836. By the Rev. C. Lessingham Smith, M.A., Fellow and late Mathematical Lecturer of Christ's College, Cambridge. London: Simpkin and Marshall. 1837. pp. 310.

MR. C. SMITH seems an amiable and good-humoured traveller, and one who can use his pencil with effect, as the lithographic plates which accompany this volume testify. It is merely such a journal as a person would keep who was passing over a country which was new to him, and does not pretend to any historical research or statistical details. Some of the little incidents which befel him are pleasantly related; and the latter part of the volume, which relates to the Orkneys, is interesting enough, as that part of Scottish ground is less known. There are several agreeable traits of the kind and simple manners of these Northern fellow countrymen recorded here.

Elements of Practical Knowledge, &c. London: Van Voorst. 12mo. 1837. pp. 232.

THIS consists of a simple account in question and answer of most of the substances met with in common life, or commonly referred to in conversation. It seems plainly written, and will probably be as useful as any work on such a variety of subjects, and so brief, can be.

An Inquiry into the Nature and Form of the Books of the Ancients, with a History of the Art of Bookbinding, from the Times of the Greeks and Romans to the present Day, &c. By John Andrews Arnett. London: Groombridge. 1837. 12mo. pp. 212.

THE author of this little book has collected a great deal of curious information relative to a subject on which he appears to be quite an enthusiast. It would be desirable for him to obtain the assistance of a person of some scholarship to correct the press in the part which consists of quotations. Perhaps the earlier part of the volume relative to the Greeks and Romans might be omitted in another edition, as the chief value of the book is the latter portion of it. The plates and illustrations are very interesting and very good, and the work itself really contains very much information for those who have not access to larger and more learned books.

Discourses on the Beatitudes. By the Rev. Robert Anderson, Perpetual Curate of Trinity Chapel, Brighton. London: Hatchards. 1837. pp. 238.

A PLEASING volume of expository and practical sermons. It is impossible to analyze a book of this sort in a short notice; but it may be said, that it is sober in judgment and earnest in manner, and is calculated to improve those who will read and meditate upon it.

Remarks on the Ecclesiastical Condition of the United Kingdom. By David Robinson, Esq. London: Boone. 1837. pp. 468.

MR. ROBINSON is one of that very rare class of persons who think that every one else is in the wrong, and that they alone are always in the right. Mr. Robinson only differs from his fraternity by declaring his high opinion of himself rather more clearly and frequently than they do. He tells us, about every third sentence, that he does not care who agrees or disagrees with him, for he *knows* that he is in the right.

Mr. Robinson's whole system is this—nothing can save the constitution but church reform. The Conservatives are as bad as the Whigs and Radicals; they do nothing but let things get worse gradually, (not so false that, by the way,) and nothing can save us but an increased attachment to the church. Now, all ministers of religion always are and have been very mischievous people. (The papist and dissenting ministers are rather worse just now than the church clergy, but *they* are very bad.) All notions of succession and Divine right are stuff. The present church reform is very bad, (very well, again, Mr. Robinson,) for it is actually so absurd as to talk of giving the working and starving clergy a little more money. What good will that do? What good will it do that Mr. A., who is starving at B. on 100*l.* a year, should have 150*l.* when we want new churches at C.? Therefore (as I, Mr. Robinson, have made a discovery which never struck the silly clergy, that want of church-room is the evil,) take all you can squeeze out of the church for building and endowing churches. Remember, that every clergyman is bad in proportion to his income—that it is a duty to make them all as poor as you can—that it is nonsense to talk of any estates belonging to this see or that chapter—that it is very foolish to suppose we want well-educated or gentleman-like clergy, where the lowest orders, with a very cheap education, will do much better, &c. These ideas are so novel, and so ingenious, that, doubtless, every one will think the purchase of Mr. Robinson's 468 pages quite a pleasure.

Records of the Western Shore and Pompeii. (The Oxford Prize Poem for 1827.) By the Rev. R. S. Hawker, M.A., Vicar of Morwenstow, Cornwall. Stratton: Roberts. 1836.

MR. HAWKER is a true Cornishman, and has celebrated the Western Shore with the genuine enthusiasm of a native of the west, and a degree of poetical expression and feeling quite confirming the judgment which awarded him the prize at Oxford. He is one of the instances of curates preferred without interest which do honour to the present Bishop of Exeter.

Woodland Gleanings, with numerous Illustrations. London: Tilt. 1837.

THIS book contains an account of forest trees, a wood cut (often two) of each, (a general drawing, and a more minute one of the leaves and fruit,) and a very excellent description, interspersed with passages from the best poets, as well as some directions for the culture, of these trees. Altogether, it is a very beautiful and pleasing little volume, calculated to give useful information and much pleasure.

The Hymns of the Primitive Church. Now first collected, translated, and arranged, by the Rev. J. Chandler, Fellow of C. C. C., Oxford. London: Parker. 1837.

THIS is both a pleasing and valuable book. The collection, in an elegant form and reasonable price, of a large portion of the ancient hymns of the church, is, of itself, a great convenience; and to the English reader Mr. Chandler's translation will be useful; as well as agreeable to all, by his facility and elegance in translation. The readers of this Magazine have had for the last two or three years the advantage of admirable translations of some of these ancient hymns in the articles headed "Parisian Breviary;" and it is satisfactory to know that those articles gave rise to the present work.

Indian Reminiscences; or, the Bengal Moofussul Miscellany. Chiefly written by the late G. H. Addison, Esq. London: Bull. 8vo. 1837. pp. 339.

MR. ADDISON was a young man in the civil service of India, whose career of sterling usefulness and bright promise was suddenly cut off by an early death. He died in 1815, at the age of about twenty-two; and the Miscellany appears to have been a periodical publication written for the amusement of some station in India. It is chiefly composed of matter which will interest those who are acquainted with India; but there are other points incidentally treated which are of a more general nature. There is a discussion of a general solution of the problem of the knight at chess, (the covering the whole board with the knight's move,) and some very curious details relative to chronograms and anagrams, and many interesting anecdotes. There is a pleasing account of Agra and Delhi, and a few curiosities of natural history. There is, for instance, a mode mentioned by which the honey is taken from bees without injury to the little creatures themselves. A man rubs himself over with the black *ocymum*, and, with a sprig of it in his mouth, ventures up to the hive, and cuts out the honey without either fear or danger. (pp. 40—43.) Is it not worth while inquiring whether this be merely a single experiment, or one which might generally answer?

The following extraordinary account of catching sparrows, (practised in the Valley of Cazeroon, near Shiraz,) as detailed in a letter from Captain J. R., of Bencoolen, to Sir W. Jones, is worth extracting:—

"At the distance of a mile and a quarter from Cazeroon I saw a poor creature sitting down with a rope in his hand, who, I was told, was the bird-catcher. On looking round, I found that he had stuck up poles about ten feet high, with bits of old rag at the top of each, round a piece of ground of four or five acres;—these poles were distant forty or fifty feet from each other, and were so placed as to form a long square, at one end of which sat the bird-catcher. The rope in his hand was about — yards long. He had hold of one end, and the other was fastened to the corner of a net of twenty feet long, and two feet nine inches broad; the lower corners were fixed to pegs in the ground, and one of the upper ones to a rope held by the bird-catcher, as I have before mentioned, the other to a rope of fifteen feet long fixed to a peg. This last rope was slack enough to admit of the net being laid flat on the ground. On either side a small and light pole was fixed, and laid horizontally along the top of the net, in order to enable the fowler to throw it from one side to the other with greater ease; and the ground on which the net was placed was level and clean. The bird-catcher having laid the net flat on the ground, with its highest corner out of the long square before described, that is, with the outside of the net next to the ground,

and being in every respect prepared, he desired us to send away our horses, and to sit down, that we might not frighten the birds; and then ordered his son, a boy of twelve years of age, to raise the sparrows. The boy instantly ran about the enclosure, and, by shouting and hallooing, put up immense flocks, not one of which attempted to fly out of the enclosed ground, but at the end where the net was placed. The sparrows raised themselves to fifty or sixty feet, flew several times round the enclosure, but the noise made by the boy prevented their alighting; they at length directed their flight towards the end where the fowler was seated, which, having sufficiently neared, the fowler, by putting two fingers upon his tongue, and giving a shrill whistle, magically, as it were, caused the sparrows to descend and fly close along the ground, and immediately above the net, which, by a small exertion, was at the same instant thrown over, and covered the flock, or greater part of it.

"I saw this method repeated twenty times the same day, and very frequently after during my residence at Casaroon, and always with success. I had frequent conversations with the governor and principal inhabitants of Casaroon on the subject, and they all assured me that no other man but the person I saw, and a few of his family, could catch sparrows in this manner; nor could the same man catch them in any other place but the Valley of Casaroon, for he had been carried to two or three places, by order of the Prince of Shiraz, and had not been able to catch one bird."

The tone of the publication as to religion and morality is creditable to its authors; as, indeed, one might expect from the character given of Mr. Addison in the preface:—"In a word, he was master of six languages, a first-rate mathematician, an admitted classic, a firm and zealous friend, a devoted son, an affectionate brother, and an unostentatious Christian."

The Candidate for the Ministry; a Course of Expository Lectures on the First Epistle of Paul the Apostle to Timothy. By the Rev. J. H. Pinder, M.A., Curate of St. Mary, Lambeth, (late Principal of Codrington College, Barbadoes, and Chaplain to the Lord Bishop of the Diocese.) London: Duncan. Small 8vo. 1837. pp. 295.

A SERIES of very plain, practical discourses, addressed to the students of Codrington College, Barbadoes, shortly after the opening of the institution in the year 1830. The following extract from the brief preface will shew how much good has been effected already by the institution in which these sermons were delivered:—

"The author having been compelled from ill health, in the year 1835, to relinquish the superintendence of that most interesting charge, feels thankful, on reflecting, that there are now twenty-five clergymen in different parts of the diocese of Barbadoes and the Leeward Islands, who were prepared for entering Holy Orders, in connexion with this College."

Codrington College has occasionally been made a subject of reproach to the Society for Propagating the Gospel, because the estates from which it derived its support were cultivated by slaves. It is very desirable—although the necessity of a reference to the subject has been obviated by the late measure of emancipation—it is still very desirable, that those who have ever felt any uneasiness on this head, should turn to the Reports of the Society, in which they would find statements that prove with how much mildness their estates were governed, and how completely an experiment of gradual amelioration and final emancipation was under trial on a small scale in this island, under the management of the Society's agents. It will be seen also that, indirectly, these funds were employed in preparing the West Indies for a measure of emancipation, because, by providing the means of religious instruction and ordinances, (such as this college was in.

tended to provide,) the fairest chance was afforded of preparing the minds of the slaves themselves for remedial measures. But to return to Mr. Pinder; his discourses seem extremely well adapted to such an audience as he must have been addressing. They are quite plain, but at the same time impressive. They enter on the duties of the minister, especially as to preparation for the sacred office, although they occasionally point out the erroneous doctrines and practices with which the Romanists have corrupted the purity of the church; they are chiefly practical exhortations and directions to the clergy to act up to the model prescribed for them in this Epistle of St. Paul. Altogether it is a pleasing little volume.

The True Causes of the Contempt of Christian Ministers. A Sermon, preached before the University of Oxford, at St. Mary's Church, on Nov. 30th, 1718, by Peter Maurice, A.M., Fellow of Jesus College, Oxon. With a Preface in Vindication of it, against the Censure passed upon it in the University. Reprinted from an original copy in the British Museum. ("He being dead yet speaketh.")—Heb. xi. 4.)

AFTER this stands, in the Oxford Herald of May 6th, the following grand paragraph:—

"The above sermon, which will form part of an appendix to the forthcoming publication, is reprinted by the relative of the writer, to shew that those mystical and undefinable attributes laid claim to by some of the ministers in the established church, and conceded by their followers among the laity, is not a new theory, but an offset from that root of bitterness which has before defiled our apostolical church.

"The original sermon was published, with the preface, eleven years after its delivery, as an antidote to the views publicly advocated at that time from the university pulpit. The author was Dean of Bangor from 1727 to 1749.

"London: Francis Baisler, 124, Oxford-street; Simpkin, Marshall and Co., Stationers' Court.

"In the press, and will be published towards the end of May, in time to be forwarded along with the monthly periodicals, 'THE POPERY OF OXFORD.' By the Rev. Peter Maurice, M.A., (late of Jesus College,) Chaplain of New and All Souls' Colleges, Officiating Minister at Kennington, Berks; Author of a Tract entitled 'Popery in Oxford.'"

It seems clear enough, from the writings of Mr. Peter Maurice, sen., that the only notion which Mr. Peter Maurice, jun., has of opposing popery, is by the "good old way" of the Hoadley school. How he manages his admiration of a school, many of whose members were on the high road to Socinianism, it is for him to consider. It is to be hoped he can answer for his ancestor's orthodoxy. All that shall be done here is to give a few specimens of the senior Maurice's style of arguing. First, then, is a list of propositions which he tries hard to reconcile with Article 26:—

1. "That the administration of an evil minister, as to any benefit purely arising from his administration, is no better than the sacrifice of a fool. Yet,
2. "That the devotions and services of good men, who make use of the ministry of such, are acceptable to God, and beneficial to them. But,
3. "That the efficacy depends on themselves, and not on him. For,

* It appears that Oxford grows worse and worse. In 1836, there was "Popery in Oxford;" but now, these fearful words, "The Popery of Oxford," shew that Oxford is in a state of popery. Alas!

4. "He has no juster a claim to a commission from Christ than he could have had under the Mosaic dispensation to have been of the tribe of Levi without being an Israelite."

II.

"In a learned and a thinking age, and especially in a country where liberty is truly valued, men cannot long be imposed upon, by sophistical arguments and unintelligible distinctions, to continue under the dominion of usurping, tyrannical masters. And therefore, if not out of justice to mankind, yet in prudence to ourselves, and for the honour of our religion and ministry, let us take the first decent opportunity of letting drop those little arts that have indeed formerly prevailed, but are now no longer like to do so....."

"The first thing I shall mention, because I think the first which was introduced into the Christian church, and was the groundwork of all the corruptions in it, is the assuming an absolute power of limiting the general words of scripture, and of dictating and determining for other men's understandings, according to such limitations.....From whence came all the schisms and dissensions, all the wars and fightings, in the Christian church? Came they not hence?.....May such doctrines, and the principles from whence they spring, become the butt of contempt, and the objects of witticism, till they be totally exploded and banished from a free and a thinking people....."

"But, 2. Because...all men stand in need of forgiveness, there has been transmitted to us, by our zealous predecessors, (by whom delivered to them I know not,) a power of remitting or retaining sins. A very useful and advantageous power where men of bad lives and resigned understandings can be persuaded to think it effectual. I need not go so far off as the church of Rome to fix the imputation. I could wish that we ourselves were wholly free from it; for however some men, when pressed hard by truth, are forced sometimes to distinguish away their own arguments, yet it is too evident they pretend to such a power, not only from their frequent though vain exercise of it, but especially from their endeavouring to defend it from such a text, as, if it proves anything of this nature, must prove as absolute and unlimited a power as ever the pope himself aspired at,—'Whosoever sins ye remit, they are remitted.'.....This large commission, but in a more sacred sense, do men, unassisted, uninspired, appropriate to themselves. And though, perhaps, enemies to God by their wicked works, pretending, as it were, to be God's privy counsellors, can pronounce an emphatical 'I absolve,' without producing any credentials, or having anything to trust to but that broken reed, an uninterrupted succession.....But let not weak, ignorant, sinful men exalt himself above all that is called God, by aspiring to an authority which the Son of God himself never exercised while on earth. Let him not say, 'Thus saith the Lord,' when perhaps the Lord hath not spoken; nor by the help of that scholastic term, absolution, apply to particular persons, in the name of God, an absolute forgiveness of all their sins, when God only knoweth the heart and trieth the reins. The usurping such a prerogative above his brethren is often, to weak men, a stumbling block; always, to wise men, foolishness."

This is surely specimen enough of the great grandfather's wisdom; and as we all may hence learn what the great grandson thinks the right way of exposing popery, there will be no occasion to trouble the reader with any notice of his sermon if it ever should appear.

The Roman-catholic Doctrine of the Eucharist, considered in reply to Dr. Wiseman's Argument from Scripture. By Thomas Turton, D.D., Regius Professor of Divinity at Cambridge, and Dean of Peterborough. Cambridge: Deightons. 1837. 8vo.

THIS book is, without any exception, the most severe—the more, of course, because its severity is at once so calm and so just—which has fallen under the reviewer's notice for a long period. They who read Dr. Turton's admirable work on Natural Theology, and remember his quiet exposure of Lord Brougham, will know what to expect. But Lord Brougham's exposure was nothing to Dr. Wiseman's. Dr. Turton has, in his usual calm, close, and patient style of investigation,

followed Dr. Wiseman through his Lectures on John, vi ; and on the words of institution in the case of the eucharist, and has (it is difficult to say anything else) utterly demolished him. The only wonder is, that any man could have ever relied so entirely on the folly of his hearers as to venture to delude them with such logic. One reads over the passages again and again, with something between amusement at the coolness of gravely advancing such arguments, and pain at the condition of the heart which could allow such a proceeding. An acute observer, who heard some of Dr. Wiseman's Lectures, at Rome, pronounced him "a first-rate quack;" and Dr. Turton has fully proved the correctness of the judgment. Let no one say, that he is not first-rate who could use *such* arguments. The great praise of an empiric is to palm off, not moderate, but utterly worthless articles, for really valuable wares. And a further proof of his talents is, to understand human nature, and his particular audience, well enough to know how far he can go in playing with their credulity. All these talents Dr. W. has shewn in an eminent degree. His dexterity in covering weak points and in making the best of everything, his perfect gravity in offering as sound argument what he well knows to be sometimes mere sophistry and sometimes mere nonsense, and the plausible words in which he dresses out the sophistry and the nonsense, must place him very high in his order. He was so successful, that the reviewer heard the report of a barrister who listened to him for nearly two hours on this subject, and pronounced it to be a very powerful exhibition of logical argument, and highly dangerous. It is to be feared, that few of those who could be deluded by it will be inclined to read, or able to appreciate, Dr. Turton's very able work. As a specimen of a pure lucid style, of a *gentle* but most severe and thorough castigation, it will hereafter, at least, command general admiration. All which Dr. Turton does, in fact, is, by a clear head, to take Dr. Wiseman's sentences to pieces, and to say, So, then, Dr. W. means so and so. There is frequently a grave and gentle humour, especially in the remarks on Dr. Wiseman's hermeneutics, which is most amusing. Many persons may, perhaps, be inclined to think that John, vi., is more directly referable in its whole extent to the eucharist than Dr. Turton does, but that does not affect his argument. Dr. Wiseman is not inquiring whether the chapter is (so to say) sacramentary or not, but whether it establishes the Romanist notions. Among other amusing parts of the work, is Dr. Turton's proof that Dr. Wiseman has brought himself clearly under the stroke of one of the anathemas of the council of Trent.

Harmonia Paulina. (Being an Arrangement, in the Words of the Apostle, of the Complete Scheme of Christian Faith and Practice contained in the several Epistles of St. Paul.) By the Rev. Henry Latham, M.A., Vicar of Selmeaton and Alciston, Sussex. London: Rivingtons. 8vo. 1837. pp. 448.

THE object of this work is to arrange the Epistles of St. Paul in such a manner that they may be read as one compact body of doctrinal and practical religious views, arranged under different heads. This is done by abstracting the portions which peculiarly apply to the circumstances of each particular church, and throwing them into an appendix, while the several parts of the different Epistles which refer to

doctrines, or deliver precepts on any particular duties, are collected together under the subjects to which they refer. Mr. Latham has made sixteen divisions in his introduction, corresponding to the sections into which the extracts from St. Paul are divided, and containing a kind of paraphrase or commentary on each subject. There are a few notes, as well as useful and sensible headings, and marginal explanations, to the several sections. The work altogether appears to the reviewer to be calculated to be useful to young students in divinity, in enabling them to systematize and arrange the different writings of St. Paul, and thus to smooth many of his difficulties.

Early Recollections, chiefly relating to the late S. T. Coleridge during his long Residence in Bristol. By Joseph Cottle. 2 vols. 8vo. London: Longman and Co., and Hamilton and Co. 1837.

THERE can be no question that Mr. Cottle shewed great kindness to Mr. Coleridge, and that Mr. C. felt deeply grateful for it. Neither can there be any question, that if the subject of a biographical work was destined to struggle with pecuniary difficulties, that fact should, amongst others, be brought forward, as it is impossible that it should not have had a large share in giving a colour to his life and thoughts; but there can be no use whatever in giving petty details of his difficulties, and the reviewer cannot certainly justify Mr. Cottle for having done this to so large an extent in the present instance. Does Mr. Cottle think that many of the notes which we find in these volumes would have been written if Mr. Coleridge had thought it possible that they could have been printed?

Always taking for granted that what Mr. Cottle says can be fully relied on, these volumes unquestionably contain a great deal that is very interesting respecting Mr. Coleridge and some of his friends; and they certainly fully establish this point, that, whatever may have been Mr. Coleridge's errors in opinion or in conduct, he was always bent on seriously inquiring into the truth, and always ready to confess and deplore his own faults. At a very early period of his life, when he held religious opinions which he subsequently condemned, there was an eminent spirit of affection towards the gospel, and a just and strong indignation against those who unfairly opposed it. The following passage illustrative of this remark is so remarkable, that it ought to be made public:—

"Derby is full of curiosities: her cotton and silk mills, Wright the painter, and Dr D——, the everything but Christian. Dr. D—— possesses perhaps a greater range of knowledge than any other man in Europe, and is the most inventive of philosophical men. He thinks in a new train on all subjects but religion. He bantered me on the subject of religion; I heard all his arguments, and told him it was infinitely consoling to me to find that the arguments of so great a man, adduced against the existence of a God and the evidences of revealed religion, were such as had startled me at fifteen, but had become the objects of my smile at twenty,—not one new objection—not even an ingenious one. He boasted that he had never read one book in favour of such stuff, but that he had read all the works of infidels.

"What would you think, Mr. Wade, of a man who, having abused and ridiculed you, should openly declare that he had heard all that your enemies had to say against you, but had scorned to inquire the truth of any of your friends? Would you think him an honest man? I am sure you would not. Yet such are all the infidels whom I have known; they talk of a subject, yet are proud to confess themselves profoundly ignorant of it. Dr. D—— would have been ashamed to reject Buffon's Theory of

the Earth without having minutely examined it, yet what is it to us how the earth was made—a thing impossible to be known! This system the Doctor did not reject without having severely studied it; but all at once he makes up his mind on such important subjects as whether we be the outcasts of a blind Idiot, called Nature, or the children of an all-wise and infinitely good God. Whether we spend a few miserable years on this earth, and then sink into a clod of the valley, or endure the anxieties of mortal life only to fit us for the enjoyment of immortal happiness,—these subjects are unworthy philosophers' investigation; he deems that there is a certain self-evidence in infidelity, and becomes an atheist by intuition. Well did St. Paul say, 'Ye have an evil heart of unbelief.' "

The concluding part of *Memorials of Oxford* has appeared, and every one who feels an interest in that most beautiful city, must feel really indebted to the artist who has represented the *character* of its various parts so well. The success of the work has encouraged the same artists to undertake a similar work for Cambridge. It is curious that, so far, no one has been successful in conveying the peculiar character of the back of the walks there.

Another Number of Mr. Bell's very beautiful work on British Quadrupeds has appeared.

The Second Volume of Lord Mahon's manly and sensible History of England has appeared. There is nothing to add to the remarks made on the first volume, except that the account of Wesley is very temperate and judicious.

MISCELLANEA.

AN INAUGURAL DISCOURSE,

Preached in the Parish Church of Leeds, on the 16th day of April, 1837, being the Third Sunday after Easter, by the Rev. WALTER FARQUHAR HOOK, M.A., VICAR.

ACTS, xx. 27—"To declare unto you all the counsel of God."

AVARAGE though I am from any allusion to myself in the pulpit, yet I feel that in taking possession of this vast and important cure, and in addressing you for the first time from this pulpit, it may be fairly expected on your part, and cannot be improper on mine, to state to you plainly and frankly the principles upon which I propose to act, and the doctrines of truth which it will be my endeavour to promulgate.

Let me tell you, then, in the first place, my brethren, that you see before you one to whom God has given a desire to do his duty in that station of life unto which by the providence and grace of his Saviour he has been called,—a fallible and sinful man, it is true, but one in whom, if the flesh be sometimes weak, the spirit is undoubtedly willing. But it is among fallible and sinful men that I, a fallible and sinful man, am appointed to labour;—let us remember this on both sides. May you, my brethren, judge without severity of my infirmities; and God Almighty grant that I may ever set an example of Christian charity in my feelings towards you.

When I have said that I am willing, desirous, anxious to do my duty, as these are not mere empty words, I have said much. In so extensive a field, it is not possible that I can become personally acquainted with all of my parishioners—scarcely possible that this should be the case with respect even to all the members of my immediate congregation. But to the furtherance of every public work which I believe to be conducive to the welfare, whether temporal,

intellectual, moral, or religious, of the inhabitants of the parish, I shall rejoice to give my labour and my time; and, though deriving my authority to minister in sacred things from no human source, receiving my commission from Christ himself, in the exercise of that commission and authority I shall consider myself as your servant. And I entreat you to summon me whenever or wheresoever you think that my ministry is needed. As far as my physical strength will admit, I shall be ready to obey when summoned by any parishioner, be he rich or be he poor, be he high or be he low, to the bed of sickness or to the house of mourning. Whoever wants a friend with whom to take counsel or to pray, will find in me one ready to stand in such a relation to him; perhaps not always skilful to advise, but ever with a heart prepared to sympathize, whether in affliction or in joy, ever anxious, in season and out of season, to awaken the impenitent, to convert the ungodly, to warn the timid, to infuse hope into the dejected, to solace the dying. My poorer brethren, to you especially I would be a friend, ready to assist you in your temporal distresses, in proportion to my means, and certainly most ready to administer to you those spiritual consolations needful to all, but especially to you.

I know not how better than this I can make out the course of pastoral duty I would prescribe to myself. Each day that I kneel down before the throne of grace, I will commend to the care of my heavenly Father the whole body of my parishioners, imploring him to direct me by his special providence to those abodes where I may be in his hands an instrument of good; and of you, my brethren, I ask, not only that you send for me wherever you think my attendance can be of service, but also (this I do earnestly, fervently entreat of you,) that you remember me in your prayers, so that in my weakness God's strength may be manifest.

And now as to my doctrine. You see before you a firm, determined, consistent, uncompromising, devoted, but I hope not uncharitable son, servant, and minister of the honoured church of England. It is as a minister of the church of England that I am placed here. I am not placed here to indulge in speculations of my own as to what I may think to be useful, or what I may think to be expedient—I am instituted under the bishop to administer “the discipline, the sacraments, and the doctrines of Christ as the Lord hath commanded, and as this church and realm hath received the same.” I am to labour for the salvation of souls and the edification of the church, but *not* in ways and modes of my own devising, but according to the laws, the regulations, the spirit, of the English church. And immediately that I find that I cannot conscientiously adhere to those rules, and act in this spirit, I shall tender my resignation to the bishop, and feel myself bound, not only as a Christian, but as a man of honour, to retire from a situation the duties of which I cannot discharge. The church is not infallible, but as we find her now in existence in this country I believe her not to be in error, and my conduct shall always be regulated by her authorized decisions. I shall do more than this—I shall ponder on the spirit in which the Reformation of the church of England was conducted, and I shall thus endeavour to act, not coldly according to the letter of her rubrics, but according to the fulness of their spirit and meaning. Does the church of England direct us for guidance in doubtful cases to the four first general councils,—does she in her canons enjoin, “Let preachers above all things be careful that they never teach aught in a sermon to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament, and which the catholic fathers* and ancient bishops have collected from that doctrine?” I will endeavour to act upon this rule. So far as my intention is concerned, you shall never find me

* The reader need scarcely be reminded, that by catholic fathers, the church alludes to the early writers of the church-universal. To speak of the Roman catholics or papists as catholics, is quite a modern error, the result of inadvertence or of ignorance.

confounding doubtful conjectures with indubitable facts; you shall never find me splitting hairs or contesting about chimeras; you shall never hear from me those fanciful interpretations of prophecy which, like bubbles, break as soon as they are blown, and are like the last year's flies, forgotten; but, without being dangerously lax or impracticably rigid, I will lay before you the great duties of your profession as Christians, and carefully and prayerfully compare all the doctrines I advance with those which have universally been received in the primitive ages. What the church asserts I will lay before *you*, assuming you to be churchmen, and I will prove from scripture that the assertions of the church are scriptural. When this cannot be done, when the church and the scripture are at variance, I shall adhere to the scripture and quit the church. For most heartily do I subscribe to that grand protestant doctrine, that "holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor can be procured thereby, is not required of any man that it should be believed, as an article of faith, or be thought requisite or necessary to salvation." Where scripture is quite clear, there all parties are agreed. But the question must often occur—(else whence comes dissent?—whence disputes in the church itself?)—the question must often occur, what is proved thereby. The Trinitarian tells us that *his* doctrine is proved thereby; the Socinian says the same of *his*,—so is it with the Papist, the Independent, the Anabaptist, the Churchman. Now it is in these disputed questions that the Churchman refers, not to the opinion of this reformer or that, not to the conjecture of one doctor or of another doctor—but, where it can be ascertained, to the practices of those first churches which were instituted by the apostles themselves, and the universal practice of those early churches is taken into account as throwing light upon a litigated scripture; not, observe, as superseding scripture, but as indicating, when two or more meanings may be attached to one and the self-same passage, which is *the* meaning, as enabling us to ascertain, not what the scripture can be made to say by ingenious men, but what actually is the mind of the spirit. For example, when texts are adduced to prove the doctrine of the Trinity, the Socinian has recourse to his lexicons, and says, these texts may by possibility receive another interpretation. Our answer is, the meaning that we attach to those passages is precisely the meaning attached to them by the early Christians, who certainly held the doctrine of the Trinity, and therefore we conclude that the plain literal meaning in which we understand them, is exactly the sense in which they ought to be received. The Papist then advances with his doctrine of transubstantiation, and, quoting the words of Christ's institution, claims the literal meaning as being on his side. We can silence him at once by shewing that this doctrine of transubstantiation was not heard of till the ninth, nor authoritatively received till the thirteenth, century. Here, again, then, we have antiquity assisting us in our interpretation of scripture—as is the case, also, with respect to the change of the sabbath day, the rite of infant baptism, and other doctrines or practices of importance. But does the English church speak slightly of the scriptures because she adopts this mode of interpretation when the meaning of a scripture is ambiguous; because she thus looks to the Fathers as to light-houses for guidance when the sun of Revelation happens not to be shining in its meridian brightness? No: in one of the Homilies she appropriates the words of one of the ancients whom she delights to honour, and says that "These books, the books of scripture, ought to be much in our hands, in our eyes, in our ears, in our mouths, but most in our hearts. For the Scripture of God is heavenly meat for our souls, the hearing and keeping of it maketh us blessed, sanctifieth us, maketh us holy; it turneth our souls; it is a light lantern to our feet: it is a sure, stedfast, everlasting instrument of salvation; it giveth wisdom to the humble and lowly heart; it comforteth, maketh glad, cheereth and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey and the honeycomb; it is called the best part which Mary did choose, for it hath ever-

lasting comfort." Believing all this, and more than this, if more can be said, of the blessings which result from a prayerful study of scripture—having myself *experienced* the blessings which attend that sacred and pleasant exercise—believing that in the Bible you will find your wisest Counsellor, in the pride and gaiety of youthful spirits and the busy scenes of active life—your support, your staff, and your stay in the infirmities of age,—your sweetest solace, your dearest consolation in the day of your sickness or your sorrow,—I will let no man surpass me in my zeal for the circulation of the sacred volume, though I may use for the medium of its circulation, in preference to any other institution, the Society for Promoting Christian Knowledge—that society which has been conducted by churchmen for nearly a century and a half, and which, during nearly a century, was the only society established for the distribution of the scriptures;—just as, for missionary purposes, I give my support to the sister society, that for Propagating the Gospel in Foreign Parts,—both being under the superintendence of our bishops—the chief pastors of our church.

Thus, taking my doctrine from the scriptures, which I reverence and love, under the guidance of the church, to whose authority I am bound by the most solemn vows to defer, until I quit it, *I shall lay before you all the counsel of God.* I shall not select one or two doctrines, and, representing these, because fundamental, as all-sufficient, overlook in carelessness or reject in rashness all the rest,—for if this kind of preaching would suffice, why should the bible be so thick a book, or rather such a large collection of books? No. Whatsoever God has thought fit to reveal, whether it relate to doctrine, to the conduct of individuals, or to the discipline of the church; “*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise,*” to these things I shall, as occasion offers, call your thoughts. I shall never forget to remind you of the fallen, sinful, helpless, hopeless, condition of our nature—of the remedy, the only remedy, provided for our redemption in the atoning blood and sanctifying spirit of Jehovah manifest in the flesh,—of him, the Lord Jesus Christ, that name beside which there is none other given unto man whereby we can be saved,—of his spotless virtues, his unparalleled sufferings, his inconceivable agonies—of the propitiation effected by the cross,—of the pledge afforded by his resurrection, (that resurrection, the proof, the cause, and the model of our own)—that by divine justice this propitiation was accepted—of the Holy Ghost the Comforter, who came down from heaven on the day of Pentecost, to con-found and to convert the world, and who still abideth with the church to cherish, actuate, and inform us with spiritual life and motion—of the awful mystery of the divine nature subsisting in three co-equal, co-eternal persons, the holy, blessed, and undivided Trinity—of the tremendous day when all men shall rise again with their bodies, and shall give an account of their own works, when they that have done good shall go into everlasting life, and they that have done evil into everlasting fire. Of these things, I shall, by God’s blessing, constantly preach, so enforcing the necessity of good works as never to forget that they are to be based upon faith; so enforcing faith as never to forget that, if it be a living faith, it must, of necessity, lead to holiness of life; so insisting upon holiness of life as always to remember that it must result from that newness of heart which can only be effected in our fallen nature, through the supernatural operation, the sanctifying influences, of God, the blessed Spirit, upon the soul. “If any man,” says St. Paul, “be in Christ, he is a new creature.” It is by the Holy Ghost, and by him only, that “the love of God can be shed abroad in our heart. Except a man be born again, he cannot enter into the kingdom of God. It is by the washing of regeneration and the renewing of the Holy Ghost that he must be saved.” “Verily,” says our blessed Saviour himself, in the 6th chapter of St. John, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

Ever, then, my brethren, will it be my duty to exhort you, and to remind

myself, that we are to seek the renewal of our nature by the sanctification of the Holy Ghost—and this we must do by meditation and by prayer, and by reading of the scriptures, and by hearing of the Word, but above all, and especially by the due and proper use of the sacraments—for, as the church teaches, (instilling the doctrine into the minds of the very babes in Christ,) the sacraments are “outward and visible signs of an inward and spiritual grace, given unto us, ordained by Christ himself as a means whereby,” by which, “we receive the same,” i. e., the inward spiritual grace, “and a pledge to assure us thereof,” i. e., to assure us that we have received the inward grace, when we have worthily received the sacraments. As the church teaches, so shall I, the minister of the church, that “the inward and spiritual grace in the sacrament of baptism is a death unto sin and a new birth unto righteousness, for being by nature born in sin, we are hereby,” i. e., by baptism, “made the children of grace.” And yet as the church teaches so shall I, that “the infection of nature doth remain, yea in them that are regenerated,” and that “after we have received the Holy Ghost we may depart from grace given, and fall into sin.” As, then, the grace given in baptism may be unproductive, like seed hid in uncultivated ground, so shall I never cease to exhort you to make your calling and election sure, by turning from dead works to serve the living God, by stirring up the grace that is in you, by living a life of repentance, by praying that God, who forgiveth the sins of all them that are penitent, may create in you new and contrite hearts. I shall never cease to exhort you to sustain and support your spiritual life by frequent communion with God, in the other sacrament, the sacrament of the Lord’s supper. And while with the church I shall contend against the papist, that “Transubstantiation, or the change of the substance of bread and wine in the supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions,” I shall ever tell you for your comfort, and shew from scripture the truth of what the church asserts, that in that sacrament “the body and blood of Christ,” in some mysterious inexplicable manner, “are verily and indeed taken and received by the faithful to the strengthening and refreshing of their souls.”

Nor shall I fear, moreover, to contend for what one would think common sense must suggest, that for the administration of these means of grace we ought to be able to produce the proof that we have commission and authority, not from man but from Jesus Christ himself, the only source of spiritual authority and power; and therefore I shall take occasion, whenever it shall be needful, to shew that, by an unbroken succession, traced step by step (through the same accredited records of historical fact by which the volume of inspiration is proved to have a divine origin) from the apostles down to our present bishops, the bishops, priests, and deacons of the church of England can satisfactorily *prove* to the inquirer *their* commission to act as the ambassadors of Christ and the stewards of the mysteries of God. And in asserting this, shall I give unnecessary offence to my dissenting friends, and many such I hope to have? I say no. I, for my part, think better things of the candid, honest, conscientious dissenter. By vindicating the doctrine and discipline of the church of England, I do indeed by implication assert that he is in error. But does not he do the same by us? Does not he imply that we are in error when he secedes from our communion or refuses to conform to it? This he must do if he would justify his secession. And if he *does* think us in error, he will never find in me one who will censure him for explaining to his hearers the ground of his dissent. However erroneous I may consider those grounds, I shall ever contend that he is more than justified, he is *bound* to state them honestly and fairly to his people; only let all things be done in charity and gentleness and courtesy. What I ask, then, for myself, is no more than what I am fully prepared to concede. If the dissenter tell his people why they ought to secede, thereby implying that the conformist is in error, let not the non-

conformist blame us for telling our people why they ought to love the church; why they owe allegiance to the church, even though the censure of the seceders may seem to ensue. One of the great blessings of a full and free toleration is this—that we may now all of us contend fully and freely for the truth and the whole truth. As a lover of truth, then, I am a friend to toleration. When the law assumed that all men were churchmen, and on that account compelled all men to attend the services of the church, the charitably disposed would, of course, be ready to sacrifice many portions of truth to satisfy the scruples of weaker brethren. *Now* we are required to make *no* such sacrifices; we may now keep our eyes steadily fixed upon the truth, and if any man think that the truth is not with us, he suffers no hardship in withdrawing from us. And as a lover of peace as well as of truth, I thus openly, fairly, and honourably avow my principles. Depend upon it we promote peace, not by falsifying facts and by telling men that we *do* agree when we *do not* agree, for this only leads to endless disputes, but by stating clearly and firmly what our differences are, and by then agreeing to differ thereon. Those persons who thrust themselves into a promiscuous throng are liable to inconveniences and quarrels; but draw a line firmly and decidedly between disagreeing parties, and then over that line of demarkation opposite parties may cordially shake hands. With dissenters, therefore, in religious matters, I may not act, but most readily will I number them among my private friends. Never in my almsgivings will I make any distinction of persons—in such cases, Samaritan and Jew shall be both alike to me; most willingly will I meet them on neutral ground. I *will* say to them, and I will *not* take offence if they retort the saying upon me, that I think them in error; but every person who happens to oppose what we hold as the truth, is not, of necessity, a wilful opposer of truth, as such. *Their* love of truth may be as great as ours. Our *principle*, therefore, will be the same, though the application of that principle may be different, and for our common principle we may love and respect while we may sometimes oppose each other. We must, indeed, all of us learn to forbear one another, and to forgive one another, even as Christ, our blessed Redeemer who died for our sins and rose again for our justification, hath forgiven us.

It only remains for me further to observe that of all means of usefulness, none is so likely to bring with it a permanent blessing as those which we adopt for the bringing up of youth in the nurture and admonition of the Lord. On this point, I shall reserve what I have to say for the evening, only now expressing my satisfaction that the first request I shall make to you—and I hope, my brethren, you will not refuse a first request—is in behalf of the Parochial Sunday Schools, for which a collection is about to be made.

And now, my brethren—(may I not be permitted to say my friends?)—I commend you to the mercies of God, the Father of our Lord Jesus Christ. Some few weeks must elapse before I can take up my residence finally among you; but when I *do* come, I hope it will be to minister among a united people, so far as the church is concerned, and notwithstanding any minor points of difference, for which no man can be more willing than I am to make every charitable allowance, and if I have grace and strength to act on the principles I have now asserted, and to enforce the doctrines to which I have now alluded, I feel sure that the result will be, by the blessing of the great Head of the Church, our glorified Redeemer, to one and all, triumphant faith, expansive charity, and increased holiness of life.

CHURCH IMPROVEMENT PETITION.

In the last number, an extraordinary document was given, which proceeded from a certain body of the Irish clergy, and related to filling up the suppressed sees. Another paper has been forwarded to the Magazine office, more extraordinary still. It is marked on the back, Church Improvement Petition.

It commences with the resolutions printed in the last number, in the form of a petition, recommended to the laity for their signature, and it is followed by what is now laid before the reader. Happily, such proceedings, on the part of church laymen, require no comment.

TO THE CLERGY AND LAY MEMBERS OF THE UNITED CHURCH OF ENGLAND
AND IRELAND.

The feelings and sentiments of a number of the clergy having been ascertained, the annexed petition was drawn up in accordance with the same, and has also been approved of by influential laymen.

The cordial co-operation and support of all who are sincerely attached to our church, and anxious for her security and increased efficiency, are earnestly requested. It is hoped that due allowance will be made for the difficulty of previously addressing all whom the originators of this measure wished to have consulted; and, as it is not anticipated that conscientious scruples can interfere, it is confidently expected that the friends of our church, and of true religion, will unite in furthering the desired object. It is probable that many must make some sacrifice of *opinion*, for it can hardly be expected that any plan could be devised to please all,—but the most anxious attention has been given to various proposals, and it has cost much trouble and careful consideration to bring this to its present matured form, and it has been observed of it, by those who have most fully considered the subject, “That it was not thought possible to produce a plan against which so little reasonable objection could be raised;” and a strong and assured conviction is felt, that no measure, differing much from that now proposed, will ever meet with so general support from the clergy and laity. This, however, is not to prevent suggestions being made, which, on the contrary, are earnestly requested, in order that the Act of Parliament may be framed so as to give general satisfaction. It is perfectly evident, and most unequivocally and universally acknowledged, that something must be done—and the advocates of this measure are fully convinced that there is much more danger to our church, whether politically or spiritually considered, in letting her remain under the injurious influence of the present system, than in making a sober and persevering attempt to free her from the cavils of her enemies, to elevate her character, and place her in her just position, so that she should be more respected, rendered more efficient, and be fully and universally recognised as a great and hallowed instrument for the advancement of true religion and virtue.

I have the honour to be, yours obediently and faithfully,

Lay Sec. Pro Tem.

Bushmills, Co. Antrim, April, 1837.

N.B.—The cordial approbation already conveyed to me, and the anxiety expressed for the success of the measure, as also the assurance of warm support and zealous co-operation, are most encouraging, and satisfy me of the certainty of ultimate success, by the blessing of God.

Be kind enough to sign your own name, and get the neighbouring clergy-men and as many of the *respectable* laity as possible to sign theirs. Signatures can only be on one side, and if more space is required, take paper of the same breadth and paste it to the other.

[Some directions then follow as to the transmission of the petitions to Sergeant Jackson, Mr. Lefroy, &c.]

A number of copies of this are now being forwarded to every county in Ireland, but as it is unnecessary to send one to every individual clergyman, you are requested to communicate with your brethren in your neighbourhood, that they may assist in making application to the respectable laity.

It is a cause that requires fidelity and faithfulness: much will depend on your exertions, and everything should be done as quickly as is consistent with efficiency.

ECCLESIASTICAL LIBRARIES.

Gloucester, 24th December, 1836.

REVEREND SIR,—At a monthly meeting of the Gloucester Clerical Book Society, held at Gloucester, on Thursday, the 15th of December inst., the following proposition for the formation of an ecclesiastical library was submitted; and it was unanimously resolved that the secretaries should be directed to circulate it among the clergy, in order to learn how far such a plan would meet with encouragement from them.

Under these general instructions, having been assured of the cordial concurrence of the Lord Bishop of the Diocese, and support of the Venerable the Archdeacon, we are anxious to make the proposal known to all the clergy in the archdeaconry; trusting that even those who are at the greatest distance, or who are supplied with private libraries containing such works as it is proposed to collect, may yet wish to encourage it for the sake of their brethren who are differently circumstanced; and also on public grounds, as an institution which may be beneficial, not only to the clergy, but the laity. On this ground, should it come to your knowledge that we have omitted to make a direct application to any one of our brethren, we shall be obliged by your communicating the proposition to him, with an assurance that such an omission was entirely unintended and accidental. We may be permitted to add (for it was so explained at the meeting) that the sketch was framed with a desire to make the library accessible to every clergyman; and that with this view, a rate of clerical subscription was suggested which might prevent it from being burdensome to any one—a rate, indeed, which could not be thought of, were it not known that there are some, and believed that there are many, who will gladly afford greater and more immediate assistance by taking shares.

It was also explained that the rule respecting the age of books to be purchased was intended to convey a decisive explanation of the nature of the library projected; the object of which is to supply a means of access to the best editions of the great standard works of Christian writers in all ages—to a class of books, many of which are so scarce, bulky, or expensive, as seldom to find a place in private collections; but which many of the clergy would be glad to read or to consult, if brought within their reach. It is conceived that until, at least, a very broad foundation of such works shall have been laid, it will be absolutely necessary entirely, and by some decisive and unequivocal rule, to prevent the funds of the library from being frittered away in the purchase of modern publications, concerning the merits of which differences of opinion might arise, and which, in fact, those who desire to read them may, with comparative ease, obtain a sight of by other means.

Our instructions do not authorize us to ask you to commit yourself in the slightest degree to any specific point in the proposition, or any matter of detail which may have been introduced into it for the sake of laying it before the meeting in a tangible form—but only to inquire whether you would encourage the formation of an institution on some such plan as that which is proposed. Should you, however, be prepared to express your general approval of the plan, subject to such modifications as it may receive at a meeting of those who shall have expressed a like general approbation, and to state whether, in case of its adoption, you would be willing to become an annual subscriber, or to take one or more shares, it will facilitate and expedite our proceedings if you will favour us with as early a reply as may be convenient.

We are, reverend Sir, yours very faithfully,

S. R. MAITLAND, }
J. G. DOWLING. } *Secretaries.*

The following is a copy of the proposal as it was submitted to the Lord Bishop of the diocese, except only that the word "archdeaconry" was, with his Lordship's recommendation, substituted for "diocese:" and, thus amended, it was submitted to the Venerable the Archdeacon.

It is proposed to form an ecclesiastical library, principally for the use of the clergy of the archdeaconry of Gloucester, and consisting exclusively of standard works in divinity and ecclesiastical history.

That a fund be created for that purpose by shares of 5*l.* each. The holders of such shares possessing the property in the books, and being required to pay no subscription.

That all clergymen, and such laymen as may be approved by the committee, shall be allowed to purchase shares.

That clergymen, not shareholders, subscribing ten shillings, and laymen subscribing two guineas, per annum, shall be entitled to the use of the library.

That, as many persons, in order to encourage the design, may be induced to take several shares, they shall be entitled, for every such share but one, to give a ticket to any clergyman, which shall entitle him to the privileges of an annual subscriber.

That until good editions of the most valuable and approved works of the fathers, historians, and reformers, shall have been procured, no book shall be purchased which has been written within one hundred years.

That shareholders and subscribers shall be allowed to take out books, under such restrictions as the committee to be hereafter appointed shall think fit.

CHURCH RATES IN SCOTLAND.

THE Correspondent who corrected an erroneous statement in this Magazine, relative to Church Rates in Scotland, has been kind enough to obtain from Scotland, and forward here, the following information:—

"You must be aware that there exists in Scotland what goes under the denomination of 'Valued Rent.' This was established, I believe, in Oliver Cromwell's time, when the whole land in Scotland was valued for the payment of land tax. The general, I may almost say, the universal practice, is, that all burdens or assessments in counties are raised on this valued rent; every property being registered in the county books, in which is kept the amount of valued rent attached to each property. In answer to your immediate question, all land in a parish is liable to the building and repairing the parish church and manse, and the expense is almost universally raised according to the valued rent; there is no exception of any landed property; all parties pay their proportion according to the land they possess. I have said, almost universally, this rule of levying the money prevails, for I believe that there has been a decision by Lord Eldon that it can be raised by the actual value; but still the same principle holds, that the landed property is liable for the building and upholding of churches and manses.

"In order to secure these buildings being properly upheld, the presbyteries have a superintending charge of them. For instance, should a church or manse get into disrepair, and the heritors refuse or neglect on a proper representation being made to them, to put them into a sufficient state of repair, the clergyman of the parish can lay the case before the presbytery to which he belongs; and they have the power, on being satisfied that his complaint is well founded, to force the heritors to make the necessary repairs or build new houses, if requisite. The same rule applies to our parish school houses, and school masters' houses."

DOCUMENTS.

THE MEMORIAL OF THE DEAN AND CANONS RESIDENTIARY OF SALISBURY,*

TO HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF THE ESTABLISHED CHURCH WITH REFERENCE TO ECCLESIASTICAL DUTIES AND REVENUES,

SHewETH,—That your memorialists have read with the attention due to so important a document the various recommendations contained in your second report, and beg respectfully to offer you some remarks on those parts of it which more nearly concern themselves.

They cannot withhold the expression of the great surprise and regret with which they have learned that you have considered it expedient to recommend a change in the exercise of the patronage which is now vested in their body, and to suggest that the presentation to a portion of the benefices in their gift should pass in some cases to the crown, and in others to the bishop of the diocese, in addition to your other recommendation to transfer to the bishop the election of canons residentiary.

Your memorialists are utterly at a loss to conceive either how the possession of this their undisputed right, can in any way have been connected with the evils "which flow from a deficiency in the means of religious instruction and pastoral superintendence;" or how the depriving them of this right for no fault of their own can be made "available for the augmentation of poor benefices containing a large population, or to the great object of adding to the number of the parochial clergy." They have, therefore, no hesitation in declaring, that they should consider any such attempt to deprive them of chartered rights which they have enjoyed in their corporate capacity since the time of the Conquest, to be as unjust as it is uncalled for by the circumstances of the case; calculated to bring discredit upon your memorialists, and, in the same proportion, injury to the established church; and, by unnecessarily causing disunion in it, to obstruct the satisfactory correction of "such defects and anomalies as exist in our ecclesiastical institutions."

Your memorialists furthermore request, with all due deference, that before the canons residentiary of Salisbury are divested of all separate endowments, their especial case may be duly considered. They confidently submit, that it would be found, on mature examination, that their incomes have not been on an average of years more than barely adequate to their support and respectability; and these will be so much diminished as no longer to enable them to meet the various demands which are made upon them, and in particular will prevent them from bestowing such sums on the care and reparation of the fabric of their cathedral as they have hitherto done, if the dean shall enjoy, as you recommend, a share in each dividend double that of the canons, a privilege which at present he enjoys only as far as regards a part of the corporate revenues.

And your memorialists earnestly hope that you will reconsider that portion of your report to which they have referred, before any step is taken to found a legislative enactment upon it.

Sealed with the common seal of the Dean and Canons of Salisbury, this eleventh day of April, one thousand eight hundred and thirty-six.

SECOND MEMORIAL.

We, the Dean and Canons Residentiary of Salisbury Cathedral, assembled in Chapter, beg leave again respectfully to address his Majesty's Commissioners on the subject of several of their recommendations, which affect, in a very serious degree, the rights, immunities, and privileges of your memorialists.

* This Memorial has not yet been published. This copy was procured, by the kindness of a friend, from the Chapter Clerk, with the sanction of the authorities then resident.

We forbear to give expression to the feeling of disappointment excited by our former communication having received no reply. We forbear, also, to express the alarm and jealousy engendered by the very constitution of the commission itself, consisting, as it does, of a very few ecclesiastical persons only, of one order only in the church, and therefore properly representing only one species of ecclesiastical interests, and forming a corporation in which the government of the day must always have a decided preponderance, destructive of the independence of the church, and calculated to exercise an undue control over its affairs. Feelings of this nature we suppress on the present occasion, as tending to foster animosity and discord where only cordiality and harmony ought to exist.

But while we are, on the one hand, disposed to give the Commissioners credit for having endeavoured to act in general, as far as their information extended; with a desire to promote the spiritual benefit of the community at large, we must, on the other hand, claim to ourselves the privilege of freely delivering our opinion upon subjects of such vital interest to the church. And we do not hesitate to entreat the Commissioners carefully to revise their recommendations before parliament shall have re-assembled, and, if possible, even yet to solicit from each of the several ecclesiastical bodies concerned such suggestions as may render the future measures propounded by the Commissioners more generally acceptable, as well as more strictly in accordance with the several statutes and customs of each. Expediency might seem obviously to have dictated such a course in the earlier stages of this very momentous business; and if the board had comprised, as in some former instances, we believe, similar boards did comprise, some members from among the deans, chancellors, archdeacons, prebendaries, and parochial clergy, they would have brought to the consideration of the weighty matters intrusted to them much valuable acquaintance with the circumstances of the respective chapters.

Regret that some such course was not taken would be now unavailing: we therefore proceed to address ourselves, with every feeling of duty and respect, first, to a few of the points affecting the interests of our own body in common with other chapters, and on these we are aware that there have been transmitted already many powerful appeals, with which we entirely concur; secondly, to such points as more immediately bear upon our own peculiar statutes and customs.

In proportion as we are deeply impressed with the value of the cathedral establishments to the cause of true religion—by maintaining a well-ordered gradation in our ecclesiastical institutions—by providing a suitable reward for solid learning and distinguished professional character—by supplying champions against every heresy—by giving a tone to the morals, and setting an example of propriety of conduct to all classes of the community—by supporting the various charities, and assisting the local pecuniary resources of the respective cathedral towns—lastly, by rendering essential aid to the bishop in the performance of his various duties—in proportion to the importance which we attach to all these considerations, and to the services rendered in every age to the best interests of Christianity by the cathedral establishments, is our deep and heartfelt regret that so great a diminution in the numbers of the canons and prebendaries should be contemplated and recommended by the Commissioners, and our conviction that, if adopted, it must prove exceedingly pernicious to the church, and have the effect of changing its whole character.

It is obvious that what might be applicable to one cathedral would not necessarily be so to another, and that the diminution of numbers would be felt by each proportionably to the greater burdens imposed on the remaining members. We are of opinion, that four is not a number of residentiaries adequate to the efficient and respectable performance of the daily services of the cathedral. Illness, and the infirmities of age, and other accidental causes, often render absence a matter of necessity, even in those chapters whose members have been most careful to give their personal attendance, and this has in fact often occurred in our own body.

MEMORIAL OF THE ARCHDEACON, AND A NUMBER OF CLERGY OF THE DIOCESE OF CANTERBURY,

Unanimously adopted January 6, 1837, at a Meeting convened by the Archdeacon of Canterbury, agreeably to a Requisition from the Clergy of the Diocese, and addressed to "His Majesty's Commissioners appointed to consider the state of the Established Church with reference to Ecclesiastical Duties and Revenues."

BEFORE we enter upon subjects on which we are impelled only by a sense of imperative duty to offer our opinions, we earnestly request you to receive our assurance, that, far from being actuated by a contumacious spirit, we appreciate both the difficulties of the task you have undertaken and the necessity of adopting such measures to increase the efficiency of the church as may be compatible with its safety, with the character and privileges of the clergy, and with the constitutional securities of liberty and property. But at the same time, we trust that you will neither view with displeasure, nor treat with indifference, that wholesome jealousy with which innovations ought to be watched by faithful ministers, who are bound to maintain the integrity of their church, and to see that neither their sacerdotal character nor their pastoral usefulness, neither their personal privileges nor their corporate rights, be compromised; and who, from education, from habit, and from their connexion with the working of the system, must estimate the results of measures under circumstances of practical experience, of which perhaps few but the parochial clergy, and certainly not the lay members of your commission, can have the advantage.

We cannot deem it the duty of individuals, thus situated, to be unconcerned or silent spectators of proceedings and principles so momentous as those involved in your appointment and report. And not only are we conscious that these sentiments are perfectly consistent with the most unwavering obedience to authority in all things lawful, but they are confirmed by the express sanction of our venerated diocesan in his reply (in 1832) to the public declaration of our disposition "to confide in the heads of the church, and to co-operate with them in any practicable measures of improvement which might be suggested by the results of inquiry, and which, on due consideration, shall appear to be safe and effectual." "That this determination," said he, "on your part will be met with a corresponding disposition on ours to consult the wishes of the parochial clergy, and defer to their practical experience, you cannot doubt."

For the sake of brevity, and of avoiding even the semblance of captiousness, we waive the expression of our opinions on several recommendations of secondary, but not trivial consideration; as also upon the charges already sanctioned by act of parliament with reference to the bishoprics. And in consequence of the discussion of your recommendations relative to their own and similar bodies by the dean and chapter of Canterbury, we are spared the necessity of entering into details on this subject, and enabled the better to confine ourselves to a few points, involving, as we believe, principles of vital importance.

We respectfully declare that the safety and liberties of the church require a distinct term to be fixed for the expiration of a commission of which the constitution is at variance with the Bill of Rights, and of which the powers are so new and unlimited, the range so changing and undefined, as to render its existence (even for a determined period, and in times more propitious than the present) an object of continual jealousy and alarm.

We acknowledge that, from the nature of your functions, your powers must be conveyed with some latitude. But we pray that they may be defined with the utmost strictness that the end to be attained will allow; and that before application be made to parliament for powers to carry into effect any future portions of your recommendations, those portions be made the subject of con-

ference by the whole bench of bishops, and that opportunity be given for the expression of the sense of the chapters and the parochial clergy. The preponderance of laymen and of ministerial influence in the constitution of your commission renders this precaution the more necessary. Neither precipitation nor secrecy can be desirable in such measures; nor have our institutions grown up to their excellency but under that caution which has almost always attended the progress of great measures in this country, and rendered them the fruits of public opinion, properly so called, as distinguished from the chance transitions of popular caprice or temporary prejudice.

We deprecate the alienation of church property to other than purely ecclesiastical purposes, as a precedent at all times dangerous, and proved, by recent events in one portion of the united church, to be capable of being made the pretext for unlimited perversion and spoliation.

We further deprecate the violation of charters, of testamentary dispositions, and of ecclesiastical establishments, involved in the suppression of canonries: because, independently of moral and legal objections,

1. No advantage to particular districts, or to the parochial clergy, can compensate for the shock given to the security of all, and especially of church property.

2. By annexation, the canonries may be made subsidiary to the spiritual requirements of populous districts, without any such hazard,

3. The means of rewarding professional diligence, instead of being too abundant, are already too scanty.

4. The reduction of the number of prebendaries is inexpedient, when many signs of the times indicate that the danger which led to the anomaly of their being deprived of their privilege in the election of bishops, may invade the church from a different quarter, and possibly call imperatively for the restoration of that privilege, as a great and indispensable safeguard of its purity.

On all these points our objections rest upon the danger of conceding fundamental principles.

On pluralities, and certain increased powers of the bishops to control the clergy—the only other subject we propose to touch—we wish to testify against popular prejudice, and to submit some considerations more particularly to the lay members of your board. Far, indeed, from assuming over them any superiority of judgment, we are anxious only to lay before them our practical observations, and to caution them against rushing from one extreme to another, equally, perhaps more, detrimental. The abuse of pluralities has caused many worthy individuals to deny the use of them. However anomalous they may appear in theory, we affirm that, in practice, under proper restrictions, they conduce to the efficiency of the church; and that the total abolition of them would destroy a channel for the probation and training of its ministers, to which we are mainly indebted for the high character of its priesthood. We would, as practical men, endeavour to disabuse the public mind in this respect, and to warn them that difficulties are already felt to a serious extent, by candidates for holy orders, in finding curacies in which they can be initiated under clergymen of some experience in the practice of their profession, before a flock may be committed to their sole charge; and in which their fitness may be tried before they may be confirmed in the freeholds of the church. We further beg to point out that, even under the present restrictions imposed by law, and the control of public opinion, not only are these difficulties daily accumulating, but, in addition to them, cruel injury must be inflicted upon old and faithful curates, if upon the demise of every pluralist a resident incumbent be appointed to each benefice. No legislature can venture upon such an usurpation of the rights of patrons, as to make it compulsory to remedy this evil by presenting to such benefices, when they fall vacant, none but the curate. A partial mitigation of this evil may perhaps be expected from the bishops being invested with a power to appoint one or more curates, with or without the consent of the incumbent. Most earnestly do we wish that not only the

immediate and local operation of such a power, but also its general consequences, may be carefully weighed. Fearfully, we are convinced, with the hope of enlarging by such means the usefulness, or securing the peace and stability of the church, be disappointed.

Indeed, we submit generally, that unless great prudence, we may say tenderness, shall prevail in the enactment of coercive statutes for the clergy, their professional character will be lowered, and their holy energies fatally checked. We therefore entreat that no over-zealous advocate of unattainable perfection, in his eagerness to put down partial offences, or to grasp at partial advantages, may induce your board to disregard the mischiefs which will inevitably be generated, if, by the extension of the discretionary powers of the bishops, the distinctions between pastoral and episcopal functions be confounded, and parochial jurisdiction wholly merged in episcopal authority. Such powers of interference may, in some cases, lead bishops, upon erroneous information or imperfect views, to overrule the local knowledge and experience of the parochial clergy—to depreciate them in the estimation of their parishioners—to usurp their peculiar functions, and to invade their freehold rights; while, in all cases, the very enactment of such powers, whether they be exercised or not, must tacitly affix to an educated, and, we will affirm, generally unimpeachable, body of lawfully ordained ministers of Christ's church, the stigma that they require to be driven to their duties, or are not fit judges of the spiritual requirements of even their peculiar charge.

Numberless are the offices, seemingly trivial, but in truth important, which no laws can define, and which the willing mind of the pastor seeks out with affectionate diligence, and rejoices to perform. What will be the effects of such legislation upon these? Links of iron may drag a degraded official sullenly to the letter, but a silken thread will lead an ardent minister to bound beyond the letter into the spirit of the law, and to dispense unsparingly those offices of love and piety which, to a free agent, are delightful and glorious; while they lose their attractions, and almost change their nature, when made the objects of legal compulsion.

We have discharged what we conceive to be our duty, in faithfully and firmly, but we trust not disrespectfully, delivering our sentiments on matters deeply concerning both ourselves and the church of which we are ministers. We now commend you to the blessing of Almighty God, and heartily pray that the holy Spirit may rule your hearts, and direct your labour to the promotion of his glory, and the increase of the means of salvation, through our Lord and only Saviour Jesus Christ.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's-place, on Monday, the 15th of May—his Grace the Archbishop of York in the chair. There were present the Bishops of London, Durham, Winchester, Rochester, St. Asaph, Chester, Hereford, Carlisle, Chichester, and Ripon; the Right Hon. Sir John Nicholl; Reverends Archdeacon Cambridge, and H. H. Norris; Joshua Watson, H. J. Barchard, Samuel Bosanquet, James Cocks, J. S. Salt, George Bramwell, T. G. B. Estcourt, M.P.; W. Cotton, N. Connop, jun., Benjamin Harrison, Esqrs., &c.

Among other business transacted, grants were voted towards repairing the church at Colwall, Hereford; enlarging the church at Yoxford, Suffolk; enlarging the church at Wilton, Somerset; enlarging the church of St. James, Taunton, Somerset; building a church at Lothersdale, in the parish of Carlton, Yorkshire; re-pewing the church at Northiam, Sussex; building two chapels in the parish of Dudley, Worcestershire; enlarging, by rebuilding, the chapel

at Grayrigg, in the parish of Kendal, Westmorland; enlarging, by rebuilding, the church at Bettws yn Rhos, Denbighshire; building a chapel at the Barrack ground, Hastings, Sussex; building a church at Downall Green, in the township of Ashton, in Mackerfield, parish of Winwick, Lancashire; building a gallery in the church at Egerton, Kent; enlarging, by rebuilding, the church at Snenton, near Nottingham; increasing the accommodation in the church of St. Martin, at Oak, Norwich.

BISHOP'S COMMISSION TO MAKE A RATE FOR THE REPAIR OF A CHURCH. 1662.

GILBERT, by the providence of God, Bishop of London, to our well beloved in Christ, William Bone, Esq., Richard Blackwell, John Brewer, Robert Peterson, Abraham Stanyan, Richard Lingham, Humfrey Cliffe, John Choose, John Marryott, John Stonehall, and Thomas Parish, gentlemen parishioners and inhabitants of the parish of St. Katherine Cree Church, London, of our diocese and jurisdiction, together with the churchwardens of the same parish for the time being, sendeth greeting in our Lord God everlasting:

Whereas itt hath been alleged and signified unto the Right Honourable Richard Chaworth, Doctor of Lawes, our Chancellor, by way of petition, that the steeple of your parish church is very ruinous, and in much decay; that the floore, or loft for the bells, there will require new laying; the bells themselves new casting, frames, and wheelies; that the vestrye house belonging to your said parish, wants necessary repayracons; and that your churchyard lyes very indecently and out of order, for want of sufficient fencing and mainteyning with walles, rayles, or pales, according to the lawes and canons in that case made and provided, besides severall other decayes in and about the said parish church, that require speedy amendment; the charge of all which, by the estimacon of the judicious, and such as are experienced in those affayres, will amount to the sume of 500*l.*, or thereabouts, as was alleged: and alloe that your said parish is noe wayes able to rayse the said sume of money without a rate, or ceasment to be first made for the same (in regard you have not a sufficient stock perteyning to your saide church and parish, or other fitt meanes to compass or effect it): And thereupon, have humbly desired that, by our authority, a commission may be granted unto you for the making of a rate, or ceasment, for the speedy setting about and finishing of soe good and necessary a worke which, by longer neglect or delay, will prove farre more costly and chargeable: All which, our said Chancellor duly considering, hath decreed the same accordingly: Wee, therefore, the bishop aforesaid, well weighing the premises and reasonableness of the said petition, together with the fitnessse and convenience of the present season for putting the same in execution, have and doe by these presents, by our authority, ordinary and episcopal, give and graunt unto you, or any seaven or more of you (whereof the churchwardens, or one of them at the least, shall allways be of the number) upon one or more days, as shall seeme most convenient unto you, before the feast of St. Bartholomew next coming, to meete together in the vestry howse of your sayde parish, or some other convenient place, and then and there to rate, taxe, and asseesse indifferently all and every such person and persons of your said parish, as by lawe are to be rated and taxed towards the premises, according to the lawes of this land, or customes used in your said parish, soe as there may be a sufficient sume of money imposed, collected, and raysed for performance and finishing of the same, with all things necessary and appurtenant thereunto. And what you shall have done therein wee require you to sett downe in writinge under your hands, and to returne the same, together with this commission, and your rate, or ceasment, made

by virtue thereof, or a true copie thereof, to us or our said Chancellor, or into our principall registry before the feast of St. Michael the Archangel now next ensuing; together with the names of all such who shall refuse, neglect, or not paye theyre severall rates imposed upon them as aforesaid, for and towards the premises; that soe we may understand how this our commission hath bene put in execution, and take such further order therein as shall be fitt and necessary in or about the same. In witness whereof, we have caused the seale of our Chancellor, which is used in this behalf, to be sett to these presents, dated the first day of August, 1662, and in the second yeare of our consecration.

PLURALITIES BILL.

THE following Petition to both Houses of Parliament was adopted at the late Visitation of the Archdeacon of Exeter, and has been unanimously signed by the clergy of the archdeaconry:—

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED,

The humble petition of the archdeacon of Exeter and the clergy of the archdeaconry of Exeter, sheweth—

That your petitioners view with much regret and alarm many of the provisions of a measure introduced into your honourable house, intituled, 'A Bill for restraining the holding of benefices in plurality, and for amending the laws relating to the residence of the clergy.' It is with great pain that they feel themselves compelled to offer any objection to a bill so intituled: but having seen that besides the professed objects stated in the preamble other ends are contemplated, and other alterations introduced, affecting the clergy, both resident and non-resident, with a system of pains and penalties degrading to their character and destructive of their influence, they cannot silently acquiesce in such a measure.

In the first place, your petitioners beg to call the attention of your honourable house to the mention made in sec. 11 of the ecclesiastical commissioners,—whose perpetual existence as a corporation is therein recognised; from which it appears also that new powers are to be given to a body which, from the mode of its appointment and the preponderance in it of lay members, is an unconstitutional innovation, utterly at variance with the ecclesiastical government of the church of England.

"Secondly, they object most strongly to the provisions of sec. 42, which enforce the regular performance of divine service on Sundays by pecuniary penalties. This they consider to be uncalled for in the present state of the church; in proof of which, they would appeal to the general discharge of their public and private ecclesiastical duties by its ministers. They conceive that the introduction of a system of fines would infallibly create a most unjust and injurious impression,—that the clergy might be deterred by sordid fears from the neglect of duties which are now voluntarily fulfilled from the purer and higher motives of love to God and man, and a faithful regard to their Ordination Vows.

The same objections are strongly felt to attach to sec. 43, where, likewise, the requiring the counter-signature of the rural dean to their parochial returns is not only a new and vexatious obligation imposed upon the clergy, but conveys an unworthy suspicion of their veracity.

Your petitioners desire, in the next place, to enter their decided protest against the provisions of sect. 64, which refer to cases of supposed inadequate performance of ecclesiastical duties. From the vague and unlimited power assigned therein to the bishop, and from the system of erecting the neighbour-

ing clergy into judges of the adequate discharge of duty by any one of their brethren, they consider that this clause would not only place them under a constant liability to frivolous charges from every secret accuser, but would also tend to establish a different standard of duty in different dioceses, and be universally productive, among the clergy themselves, of mutual jealousy, suspicion, and distrust. If there were any necessity for arming the bishops with fresh powers for the government of their clergy, such powers, in the judgment of your petitioners, would better be conveyed in the measure, long promised and anxiously expected, for the more speedy, cheap, and effectual punishment of flagrant offenders;—whereby, without infringing the liberty of the subject, the church might rid herself of delinquent ministers.

Your petitioners, in conclusion, beg leave to express their sorrow at observing the feeling apparently entertained by the framers of the bill, that the clergy are to be dealt with solely by coercive measures and pecuniary inducements. They think themselves warranted in declaring that their duties are for the most part voluntarily performed from religious principle, and without reference to the unworthy considerations of the mere value of their benefices or the amount of the population.

Your petitioners, therefore, being fully persuaded that the willing and conscientious discharge of their ministerial duties, and the ready performance of more than the law requires of them, especially endear them to their respective flocks, humbly pray that no measure may pass your honourable house which by such compulsory provisions shall cause their services to be less appreciated by their people, and less satisfactory to themselves.

KING'S COLLEGE, CANADA.

(From the Report of the Committee of the Legislative Assembly.)

It appears that both in England and Scotland, the colleges and universities are founded upon exclusive religious principles, and that they are not so open, or, in modern phrase, so liberal, as King's college, against which so great a clamour has been raised, and yet they have been eminently useful, and have nobly remunerated the public for the peculiar privileges which they enjoy. But this system of exclusion, if it can be so called, has never prevailed to a greater degree in Great Britain than in the United States of America. Unhappily for the cause of religious truth, Harvard University, the best endowed literary institution in that country, is wholly unitarian. It was founded in 1638, by Mr. John Harvard, minister of Charleston. It is governed by a board composed of the governor, lieutenant governor, the council, the senate, the president, and the congregational ministers of Boston, Charleston, Cambridge, Watertown, Roxburg, and Dorchester. The president, five fellows, and treasurer, constitute the corporation, and by them the immediate government is exercised. Yet to this college the children of all denominations are sent. It is in possession of funds to the amount of more than half a million of crowns, principally the accumulated donations of individuals, and enjoys moreover a large annual stipend from the treasury of the state. It has a library of thirty thousand volumes, and extensive apparatus for illustrating science, and twenty professors, aided by a number of tutors, to carry on the business of instruction.

With means so ample, and at unity in its religious belief, and without any pledge against its propagation, it must operate a material change in the religious views of the community, and particularly so, as its professors occupy the first rank among the learned in America.

Such is the present state, resources, and influence of Harvard University; and has it excited any uneasiness or heart-burning in the community? Has it been made the beacon of faction? Has it been slandered and calumniated

by other denominations? Have the episcopalians, the baptists, methodists, and presbyterians, cried out against it? Or has the house of representatives been petitioned to change its constitution, and make its government open to all parties?—Or have the professors been called upon not to inculcate their own opinions?—Far from it, the legislature would never have entertained such a petition; they are too well aware of the sacred right of property and of conscience, to attempt to expunge them at the request of malice and envy; on the contrary, they are proud of their splendid university, and have actually cherished it, and munificently supplied its necessities.

The second place among American universities is occupied by Yale college, which is exclusively directed by congregationalists; yet we have never heard that the legislature of Connecticut has taken offence at this exclusion, or in any degree interfered, except to confer honours and emoluments on the institution. And so far have episcopalians been from railing against it, that to their munificence it is greatly indebted for its prosperity. Dr. Berkley, the famous bishop of Cloyne, conferred upon it a magnificent donation of books, and a landed estate in Rhode island: and Mr. Dummer, another episcopalian, agent for the state, then a colony, was likewise a liberal contributor to its resources.

So far have the legislatures of the United States been from interfering with these institutions, or meddling with their principles, that they have only noticed them to grant them favours.

In Nova Scotia, the college which is established at Windsor is much more exclusive than King's college, "for it was established," says the learned and amiable bishop of the diocese, in his eloquent address to the British public, in 1825, "to preserve the doctrines, liturgy, and discipline of the church of England in their unabated purity. It seemed necessary that the means of a right religious education should be provided for those who were to teach, and those who were to be taught, the holy principles of our church, that so they might live and die in the faith and hope of their forefathers." For this purpose the university of Windsor was established, and called King's college, as a testimony of gratitude to the kindness and piety of his late Majesty King George the Third, under whose sanction, and by whose charter, it was principally formed.

As the college charter recently received with much gratitude in New Brunswick, and now in full operation, is an exact transcript of that of King's college, your committee need not dwell on its various provisions.

CHURCH MATTERS.

CHURCH RATES.

EVERY one is aware that all the reformers and ministerialists have been talking much of a pamphlet, called, *A few Historical Remarks on the supposed Antiquity of Church Rates*, that it was published by the Reform Association, quoted as undoubted authority, and pronounced to have settled for ever the question of church rates. And no doubt it makes great show of all sorts of learning, Anglo-Saxon, Latin, historical, ecclesiastical. Like Hamlet's actors, the writer is the best writer in the world for history, grammar, law, and, in good truth, for comedy,—for more truly comical law, grammar, and history, never has been seen. But still, for the law of writ, he is the only man, accord-

ing to Lord John Russell and the Reform Association: And when a gentleman flourishes away with Anglo-Saxon, and Latin, and law, and history, it is not very strange that he should be listened to with reverence in these days. Men have no time nor taste for reading, and any one who will assert boldly, that he knows all about the matter, and will look into half a dozen books, will beat the world now-a-days:

But unfortunately for these world-beaters, there are about two or three people who do read, and have an awkward habit of closely following and examining bold assertions.

Mr. Hale has shewn long ago that he is one of this class, and if learning, accuracy, patient and close investigation, as well as high principle, can give a man claim to respect, no one has that claim in a higher degree than Mr. Hale. He has taken the liberty of examining this great Anglo-Saxon hero very closely, and the results of his examination are such as every one ought to know and to study, if they wish to know, *first*, what is the *truth* as to church rates; and *next*, the peculiar safety of trusting to the Reform Association, their authorities, and their pamphleteers.

A few specimens of their great hero's knowledge of law and of Latin shall be given, in order to prove the points, *briefly*. First of all, he actually says that the statutes of Mortmain were enacted because the clergy never did, and never could, make the most of their lands! Now this is not only actually asserted by him,—which is nothing very wonderful, for persons affecting great authority often make great blunders,—but it is retailed and published by the learned Reform Association, and puffed and admired by the reformers and ministerialists!

So much for this gentleman's profound knowledge of law.

Now for his Latin. He actually translates *onera ecclesiae*, one of the commonest phrases in ecclesiastical and law Latin of an early date, and signifying the various charges laid upon a particular church,—i. e., on its incumbent,—by 'the charge of the church,'—i. e., of repairing it! After this very happy specimen of his knowledge of middle-age Latin, it is not wonderful to find him making such a gross blunder as translating "*secundum competentes eis pensiones*," by, "according to their competent incomes;" marvellous as such a translation would be in any one else who had got beyond Corderius. Out of four words, he has mistranslated two wholly, and made a fearful grammatical blunder in the third. He has no notion that *competens* ever signifies any thing but *competent*, or that *pensio* has a definite meaning in Latin of this period. Still less does he seem to know that "*competentes eis*" could not possibly be "their competent incomes," and that if such a meaning were intended, and if *competentes* did mean *competent*, another case must have been used.

Such, then, are reform law and reform Latin. As to the *history* department, Mr Hale has shewn that this learned gentleman is about as well skilled in this as in the others. If he had read Gregory's letter to Augustine, he would have known (always supposing that he could construe it) that, so far from Gregory's substituting the *tripartite* for the *quadrupartite* division, as the gentleman asserts, in England, he says, *totidem verbis*, that there shall be *no division*, but that

all shall be kept in common. Mr. Hale shewed *all this before*; so that the reform advocate might have learned what Gregory's letter meant from a pamphlet written as lately as 1832.

Mr. Hale then shews that of the two sets of canons which this learned gentleman brought forward as the *law of the land*, one which he expressly ascribes to Archbishop Ælfric, if written by Ælfric at all, so far from being a set of canons promulgated by him as archbishop, was a mere collection drawn up more than twenty years before he was archbishop, for the use of some bishop; and that Archbishop Egbert's canons never could have been made by him, as most of them were not made till long after he was dead, and that *none* of them are English canons, (most of them, indeed, being French.) So that they could never give authority for English law. And besides all this, neither Ælfric nor Egbert were ever metropolitans of England, but archbishops of *York*; so that their laws could only have extended over part of England, had they made any such laws.

Mr. Hale then proceeds to shew that, (1) Even if Æthelred's law were genuine, it could only shew that for twenty years the clergy were compelled by him to repair, for in twenty years afterwards Canute's law lays the charge on the people; and, (2) that there is strong reason for thinking Æthelred's law spurious.

Let us ask, in conclusion, how it is that the reformers are so exceedingly anxious to go back to Saxon antiquity? Is it not title enough, that a body, or an individual, has had a right for five or six centuries? If this does not make them safe in its possession, what can? Is this to be overthrown by a sort of—not even half-proofs, but hundredth part of insinuations, (resting on bad laws, bad Latin, and worse history,—laws ascribed to men which were not written till they were dead, &c. &c.) that there was a different condition of things *before* these five or six centuries? But suppose the proofs to be full and complete, are we then to adopt it as a principle that, because one course was adopted 600 years ago, and another has been adopted ever since, we are to go back at once to the old practice, on proof of its existence being given? Are we really to understand the Attorney-General to lay it down as law, that when a right exists by prescription *only*, or custom *only*, it cannot, if resisted, be enforced, though exercised for five or six centuries?

It may be right to add, that a young gentleman, named Jelinger Symons, having all possible desire of effecting such mischief as his powers may enable him, but yet not *very* dangerous, has thought proper, in undoubting reliance on the Reform Association, to put forth a small pamphlet, coarser and worse in tone, but the same in spirit as theirs, and quite dependent on it for facts. Mr. Hale having sunk the sloop, the cock-boat will sink with it. But it may be well to mention the remarkable coincidences of taste and knowledge in church reformers. This young gentleman produces a passage from Lyndwood, as he says, which states that the *jus commune* makes the clergy repair the churches; and this he construes by "the common law." Now it is well known that, in the Latin of that age, "*jus commune*" was not what we mean by the common law of England, but the com-

mon law of *that* time—i. e., the canon law. Does Mr. Jelinger Symons know this or not?*

And does he know, moreover, that, instead of Lyndwood, who lived in the 15th century, the words in question were written by John de Acton, in the 13th? and that this very writer, in this very passage, says, that though this was the common law, yet by *custom* (*custom* in the 13th century!) the parishioners are compellable to repair the church? Did Mr. Jelinger Symons know, that in the very preceding note to this, Acton expressly mentions that England was one of the countries where this custom existed? Did he know that Acton was speaking of the other parts of Europe generally, and yet there alluded to local *customs* already established?

But in point of fact one must say plainly that the unfairness of Mr. Symons is only equalled by his ignorance. In his quotation from the council of Enham, p. 27, he *omits* the Introduction, which shews that *the money, the application of which* to church repairs is directed by the canon, was money not arising from tithes, but from *pecuniary fines imposed for penance*. The canon begins thus:—If for amends to God, money amends arises, as the wise have appointed for punishment, then, &c. it is to go to *cyric bote*, &c.

The attempt to translate *cyric bote*, church-wood, because the privilege of *house bote* enabled persons to have so much wood for house bote, that is, house repair, is so absurd as to prove that his cause is hopeless, and that he thinks it worth while to hazard any folly since he has nothing to lose. His wonderful argument is this: Canute's law says, that all people shall assist in *church bote*. The question is, what does bote mean? Mr. Symons finds that a law dictionary says, that in a particular case (house bote) it means *estovers*, or an allowance of timber out of the lord's wood for repairs of a house. So, then, because wood is wanted for repair of a house, and custom allowed the tenant to cut wood for the purpose, therefore bote must mean *wood everywhere*. Let the reader cast his eye over the following list from *Spelman*, and test Mr. Symons' wisdom, by adding *lignum* instead of *restauratio* in each case.

Burg bote	Burgi restauratio
Brig bote	Pontis —
Feoh bote	Nummi —
Man bote	Homini occisi —
Mog bote	Consanguinei —
Kin bote	Cognati —
Frithes bote	Pacis —
Hous bote	Domus reparatio
Plough bote	Aratri —
Fier bote	Ignis —

But enough of Mr. Symons, whose work comes from a shop truly adapted for the issue of such performances,—Mr. Effingham Wilson's.

In conclusion, it should be noticed, that Dr. Nicholl, the Rev. William Goode, and Mr. Ralph Barnes, have published most able and valuable pamphlets on this subject, in which the attorney-general's

* See Dr. Nicholl and Mr. Goode's pamphlet.

opinion is fully taken to pieces. It will be a matter of great regret, if, while they are in hand, and their authors accessible, some one does not draw up a *brief, clear, and well-digested statement of the facts, laws, and antiquities of the case.* Such a paper should find a ready insertion in this Journal.

UNIVERSITIES.

THE subject of a commission of inquiry into the universities has been again agitated in parliament, but nothing very well worth noticing was said against them. Mr. Pryme, the member who mooted the question in the House of Commons, withdrew it, on Mr. Spring Rice saying that the crown had power to interfere. Mr. Pryme said a great deal, which one unluckily forgot in two minutes after reading it, and which is not worth the trouble of looking for, to comment on. But there are some facts which it is well to record, that they may be readily appealed to hereafter. It was shewn in the last number, that at St. John's, Cambridge, the accusation of Lord Radnor, as to the *poor* not having scholarships as they ought, was founded in his total carelessness and ignorance of the statutes on which he was commenting, and which were printed in a parliamentary record only a few years ago. Now to turn to Trinity. The thing may be settled there by one short consideration. The statute there says, that no one shall be a scholar who has, or is heir to, more than 10*l.* per annum, which is always meant, in old statutes, (and is so allowed,) to be taken of *landed property*. Now, at that time, the sole *revenue in money*, which was assigned by the same statutes to the highest class of fellows, the doctors in divinity, was 5*l.* per annum. See, then, the justice and wisdom of Lord Radnor. The statutes to which he refers allow a *scholar* to have, as *private fortune*, twice as much annual income as they give a doctor of divinity; and yet Lord Radnor says, that only the very beggars were intended to be scholars!

To go on to another class of facts. In a very large number of cases, these same statutes impose penalties and fines for violation of particular statutes, and expressly say, that if any one shall—not actually submit to the penalty, or pay the fine, but shall—not refuse to do so, if called on, (*solvere non recusaverit*,) he is not to be accounted perjured. And they give the college authorities power to settle the penalties and fines in many, if not all, the cases where they do not do so.

Now what are we to say of persons who, with all this *printed* within these ten years, and put before their eyes, come forward with charges of *perjury* against persons, to say the least, of as high character as themselves.

Again, to go to another class of facts. These reformers accuse the universities, of unwillingness to do anything to amend what is wrong. Now to take one or two instances. By statute, sixteen fellows at Trinity could become college preachers, and then hold preferment *with their fellowships*. Twice they have applied to the crown on this point. Forty or fifty years ago, they reduced the permission, to livings within twenty miles of Cambridge, and now,

quite recently, they have dispossessed themselves of the right altogether,—of their own free motion, for the good of the college and the public. They have the pleasure of paying nearly 300*l*. in fees to the proper government office, for the permission thus to correct their own errors; and it has never been said, that this reforming government offered to promote reform by giving up the fees, though probably now, by late arrangements, the clerks have a certain salary, and fees go to the chiefs.

Nay, it has been currently reported, whether truly or not, that on this last occasion, the college wished to make three or four other improvements in its statutes, and requested leave to introduce them into the same king's letter, and that they were told—"By all means; but you will pay your 300*l* for each."*

Again, St. John's college applied, on the accession of George IV., for a king's letter to open the fellowships of royal foundation to persons of all counties. So did Jesus college. So did Clare hall. Are these things no manifestations of a wish to improve in points where change would do good?

However, it does not seem worth while to pursue this matter further; for it would appear, from what was said in the House of Lords, that a large number of colleges has expressed so much readiness to effect changes, that one hardly sees how Lord Radnor could desire more. They are, doubtless, acting from the best motives; but whether their course is the best, remains to be seen. There is something rather saddening in the remembrance of the number of quarters where it is no longer possible to advocate resistance to change, however injurious it may seem, for the simple reason, that they for whose sake, not entirely nor chiefly, but in the first instance, it would be resisted, have yielded to the times, and either quietly submit to change, or call for it.†

There appears nothing, then, to add to this subject, for Mr. B. D. Walsh's book is really not worth notice. His impulse to write seems to have been the fact, that he has not been appointed an assistant tutor at Trinity. He insinuates a charge of partiality, on part of the master, to persons of his own politics. Now, whether statute says, that the master shall offer every fellow in turn to be tutor, or whether reason says, that every one who is able and learned enough to gain a fellowship must, of consequence, be likely to make a good teacher, are points which need not be discussed here. Any person who looks at Mr. Walsh's performance, reviewed in the last number of this Magazine, will quite agree, that the master was perfectly right in not appointing a gentleman to instruct youth, whose habits of thought, feeling, and speaking, are such as that work indicates on the part of its author.

* At Trinity college, Dublin, this is not required.

† It may not be wrong to mention a report which was current everywhere in London last year. The writer certainly cannot vouch for it, but neither would he mention it unless he had what he thought good grounds for believing it. It was, that the noble lord who brought forward this business expressed his hope that even he should live to see the day when clergy should be sent to the second table. Now, does he who wishes, by church reform, to bring down the clergy, wish, by his collegiate reforms, to exalt the universities? This report has been brought several

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

PATRON—THE KING.

As the society, called in the last number the Clergy Aid Society, has received some modifications, and is likely henceforth to be known under the name given at the head of this article, or as "The Additional Curates' Fund," it seems desirable to print the new prospectus here.

It is right to state, that although, of course, as yet the subscribers are not numerous, the society starts with above £3,000 per annum.

THE object of this society is to increase the means of pastoral instruction and superintendence at present possessed by the church; and, in order thereto, to provide a fund for contributing to the maintenance of *additional* clergymen in those parishes, within the several dioceses of England and Wales, where their services are most required.

The rapid growth of the population in many of the great towns and manufacturing districts of the kingdom, without any commensurate increase in the number of churches and clergymen, has been of late so frequently brought under the notice of the public, that it is needless to enlarge upon it. There are also many places, even in the agricultural districts, where, owing to the great extent of the parishes, and the poverty of the benefices, considerable numbers of persons are, of necessity, but imperfectly supplied with the advantages of pastoral visitation and teaching.

If it be said, that it is the duty of the state, rather than of an association, to make provision for these wants, this is readily admitted; and it is confidently hoped that the day is approaching when that duty will be acknowledged and fulfilled. But in the meantime, the evil of such a state of spiritual destitution is so fearful, that an immediate effort must be made to lessen it; and such an evidence of the public feeling as a liberal subscription will afford cannot fail to hasten the period when the government will take the work into their own hands. The readiness with which in different parts of the country a call for contributions towards additional churches has been answered, justifies a hope that a society for promoting the employment of additional clergymen will not appeal in vain to any member of the church who possesses the means of extending its usefulness. Upon all, therefore, according to the ability which God has given them, is the call made; but the laity, more especially, are invited to come forward, and to imitate the piety and the wisdom of their forefathers, to whom the country owes the foundation and endowment of so many of its churches. It is by contributing to the attainment of such objects that they may best fulfil the sacred duty of ministering to others the most precious of those gifts which they have themselves received.

Contributions are earnestly invited towards the formation of an adequate fund, to be administered by this society, under the following

RULES AND REGULATIONS.

I. That the Archbishops of Canterbury and York be joint-presidents of the society.

times to the writer's mind in reading the examinations before the Poor Law Committee, where men of rank, station, and fortune, (of principles, too, from which one would have hoped better things,) trampled on the clerical and medical witnesses who differed from them, with a tone of insolence which shews that it is not at least intended that education or intellect shall gain one step up the ladder of birth and rank, or that it is intended that clergymen and medical men are to be of a lower race in future. But in either case, is a people's House of Commons the place to exhibit these feelings?

II. That the bishops of the two provinces, together with an equal number of noblemen and gentlemen, be vice-presidents.

III. That the business of the society be conducted by a committee, consisting of the presidents, the bishops, the treasurer, and twenty-four other members, to be named by the presidents, one half being clergymen.

IV. That the committee be empowered to make annual grants of money, towards the maintenance of additional clergymen in those parishes and districts which are most in need of such assistance; strict regard being in all cases had to the spiritual wants of the parish or district, the rights of the incumbent, and the authority of the bishop of the diocese.

V. That no such grant be made, except upon application from the incumbent of the parish or district, for aid towards the payment of a curate, to be nominated by him to the bishop for his approval and licence.

VI. That the society undertake to receive any sums of money subscribed for the specific purpose of supplying the spiritual wants of a particular parish or district, as well as contributions for its general purposes.

VII. That, if the state of the society's funds should at any time appear to justify such a measure, the committee may also grant sums; not exceeding a certain amount, in aid of endowments offered by patrons, or given gratuitously by persons not being patrons; but that no such grant be made without the recommendation of the bishop of the diocese.

N.B.—The nature of the object which the society is intended to effect, makes it very desirable that as large an amount as possible of *annual subscriptions* should be obtained.

Until a committee be duly appointed, SIR R. H. INGLIS, BART., M.P., JOSHUA WATSON, ESQ., and BENJAMIN HARRISON, ESQ., will act provisionally as trustees for the receipt of donations and subscriptions, which may be paid to their account at the following Bankers:—Messrs. Bosanquet and Co., Lombard-street; Coutts and Co., Strand; Drummond, Charing-cross; Sir R. C. Glyn and Co., Lombard-street; Goslings and Sharpe, Fleet-street; Hammersley and Co., Pall-Mall; Hoare, Fleet-street; Smith, Payne, and Co., Lombard-street; Sir C. Scott and Co., 1, Cavendish-square; Stevenson and Salt, Lombard-street; Twining, Strand; Weston and Co., Wellington-street, Southwark; Williams, Deacon and Co., Birchin Lane.

The Rev. W. J. Rodber will act provisionally as secretary; and all communications may be addressed, till further notice, to "The Additional Curates Fund," No. 4, St. Martin's Place, London.

N.B. Annual subscriptions are considered to be due at Easter in each year.

THE EDINBURGH REVIEW.

As this review affects to be Whig, and not Radical, and wishes to be considered as demi-official, it is at least worth while occasionally to see what turns it takes as to politics and religion. It *turns* very often, just indeed as the wind blows. Two years ago, it was violently anti-peerage, when Mr. O'Connell was setting out on his tour; and then it turned quite conservative when his tour failed. Now it is all for pure democracy, and as America is allowed on all hands to be no fair instance as being a new country, the Edinburgh Review is quite delighted at finding out, in the year 1837, that Norway, an old country, is also a pure democracy, where everything goes on in perfection—all are virtuous, honourable, free, wise, calm, without party violence, and set us the most delightful example. In short, we have nothing to do but first to cashier the king and the

lords, and we shall be quite happy. Only two things trouble the reviewer. The people are not quite so learned as they should be, for, first of all, education is dear, and the Norwegians do not care for the march of intellect one farthing. Then it is such a sad thing that there is no religious dissent! However much this (the lack of dissent) may add to the domestic happiness among a people, it must detract from their intelligence, acuteness, and value for religion! A land of conformity is one of apathy or superstition! So that these pure democrats are very happy, but ignorant, stupid, and careless about religion, or superstitious. When altered in all these things, is the reviewer sure that they will quite certainly remain pure democrats, as he thinks they are now, not troubling himself, as great reasoners seldom do, with any troublesome facts alleged by history? What, too, does he think of the learning of his party and his own, when they never heard of these pure republicans till the year 1837? So far off, too, as Norway?

So much for Edinburgh Review politics. As to its religion, the following passage is highly amusing. The reviewer far prefers Mahometanism, which maintains itself by the sword, *but pays no priests*, to any religion which does not persecute but does pay!

"In Cairo each mosque is presided over by a nazir or warden, who is the trustee of the funds bequeathed for its support, and appoints the ministers of religion, as well as the inferior servants. Two imams are usually employed to officiate in each of the larger mosques; one of them preaches and prays before the congregation, while the other recites, at the stated times, the five daily prayers. There are neither tithes nor church rates, nor indeed any analogous impost in Egypt, or in other Mahomedan countries. The imams, those persons who perform the lower offices, are all paid from the funds of the mosque, and not by contributions exacted from the people."

Nor is this all—then follows a long extract, stating, that the imams are generally very poor tradesmen, that they are appointed by the wandens, and can be discharged by them at pleasure. The salary of a khatub (or preacher) is 2½d per month, that of an ordinary imam, a shilling. On being discharged, they return to their former trades, and have no more chance of being again employed in the service of the mosque than other persons.

"This is no doubt a very shocking state of matters, and must appear strange to those who have been accustomed to consider the maintenance of any religion as essentially dependent upon the existence of an establishment, and a regularly trained priesthood. Islamism, however, supports itself without possessing either of these accessories, in the sense in which they are understood in Europe. It is a religion that entwines itself with the habits of daily life, which it has mainly contributed to form; and being ever present to the mind, and continually affecting the actions and conduct of its votaries, it acquires a hold on their natures, sufficient to maintain itself, even with the poor means provided for the celebration of its worship. And this tenacity appears to be strengthened by its intolerant character; which by engendering fanaticism keeps alive the zeal of the faithful, and fosters their pride, whilst it inculcates as a duty, that persecuting spirit, which other and more benign creeds are intended to repress. In short, Islamism is the only religion that ever gained a footing in the world which has formally and explicitly enjoined persecution. To this it was mainly indebted for its original propagation; and to the same principle, modified by time and other causes, it in a great measure owes the ascendancy which it still maintains over the minds of its votaries."

IRELAND.

(1.) *The Church Home Mission.*

THERE has been an angry controversy in the Dublin Record, in consequence of that paper accusing the congregationalists, &c. of joining with the Socinians. A Mr. Charles Meares, a dissenter, thus writes (in the Dublin Record of May 15) of the Church Home Mission:—

"I sincerely regard the Church Home Mission, for I verily believe that mission to be composed of truly pious, evangelical men, who, as evangelists, have been and are doing infinite good in this land; and most heartily do I bid them God speed. But yet they are fallible men; and, as a proof of it, in their starting, they declared their purpose mainly to be, to put down dissent in Ireland. Now, I believe, they see their mistake; but did dissenters take offence or complain of the avowal so made? No; for, on the contrary, independents at least (and of them I can speak with certainty) said that great good must follow a faithfully preached gospel, no matter by whom that gospel might be so proclaimed; and I willingly bear my testimony to the fact, that great good has been done. But has it hindered or retarded dissent? *Not in the smallest.*"

(2.) *Irish Preachers.*

In the last Number it was mentioned that a writer in the same paper described the avidity with which Irish clergy are sent for to England to livings and curacies, and the improvement which they are able and likely to effect in English evangelical preaching. The following hand-bill, circulated at Oundle, in Northamptonshire, gives some notion of the style adopted. It is printed on that account only, without any intention of commending attacks on the parish ministers' sermons, however wrong or foolish they may be. Silly, wrong-headed sermons must be borne in patience, like other evils which are, in human affairs, unavoidable in good systems.

"A PLAIN ADDRESS TO THE CHURCHMEN OF OUNDLE;—OCCASIONED BY A MOST UNCALLED-FOR SERMON.

"Oundle, March 22, 1837.

"BROTHER CHURCHMEN,—I can easily fancy you were, with myself, astounded at the peroration, or concluding part of our minister's discourse on Sunday last, when he interdicted, as it were, the use of 'The Companion to the Altar;' and also 'Bishop Wilson's Guide, or Week's Preparation;' denouncing the one as *false*, the other as *useless*: in both which conclusions I beg, not only most humbly to differ from him, but also to entertain some misgivings, both as to the depth, as well as to the solidity, of his acquirements in divinity. The books which he so unceremoniously condemned are of considerable antiquity and great piety, and were compiled from the works of men who were (what, be assured, the objector never will be) giants in their knowledge of the Christian religion. These little books have been approved of by the most learned divines of succeeding ages, and they have respectively enjoyed a place in the catalogue of the Society for Promoting Christian Knowledge; and it is more than probable that, until Sunday last, they have never been designated either *false* or *useless* by any fanatic belonging to the Protestant church. All the quotations made by the Reverend Objector to prove his hypothesis were erroneous in the extreme, and betrayed a mind more calculated to cavil at, than capable to mend, an error, had one existed.

"The first objection was made to the following, which he read from the Companion to the Altar, which says, 'Another end, or design, of this strict preparation is, that we may be accepted of by God as *worthy* communicants.' This he declared to be *false*, and that no one can be *worthy* to receive the sacrament. Now, neighbours, if this be the case, what becomes of the sacramental service itself?—in the second exhortation of which we find these words: 'which (that is, the sacrament) being so

divine and comfortable a thing to them who receive it *worthily*, and so dangerous to them that will presume to receive it *unworthily* ;' and again, in the third exhortation : 'So is the danger great, if we receive the same *unworthily*.' It is very odd that falsehoods like these should have escaped the notice of the compilers of our liturgy, and that it should have been reserved for this learned Theban of the eighteenth century to detect them. But if you will take the trouble to turn to *Ephesians*, chap. iv. ver. 1, *Col.* chap. i. ver. 10, *Thess.* chap. ii. ver. 12, you will find ample authority for this *false* doctrine. 'I beseech you,' says the first, 'that ye walk *worthy* of the vocation wherewith ye are called ;' and the second, 'That ye might walk *worthy* of the Lord unto all pleasing, being fruitful in every good work :' again, the third says, 'That ye would walk *worthy* of God, who hath called you to his kingdom and glory.'—The other two objections urged are really too silly to mention, although, from the manner and the place in which they were adduced, they are calculated to do an infinity of mischief, and are, in every sense of the word, *worthy* of reprobation.

"The excellency of the Golden Rules of Pythagoras needs no commendation ; and if, as the 'Companion to the Altar' recommends, every one would, before he went to bed, run them over in his mind, and then, if he find he has done evil, to be troubled, and if good, to rejoice, I am inclined to think the world would assume a better character, and that we should all be much more *worthy* communicants than we are.

"It appears to me, brother churchmen, that our minister considers that we are as uncultivated and as unenlightened as the barbarians of the north of Ireland, from whence he has so lately made his escape, and talks to us in a style of familiarity which is by no means suited to those who have made a trifling progress in civilization ; and it was with extreme regret I heard it, in a Protestant church, delivered by the minister from the pulpit, that there was no occasion for preparation for the sacrament, and that the excellent little books in general use for that purpose were either *false* or *useless*.

"Now I am one of those who have lived for more than half a century, and have been in the habit of approaching the Lord's table in the temple of my forefathers ; kneeling in the places where they have often knelt, and using the books which they were wont to use ; and, really, I shall require some better authority for deviating from their paths than that laid down by the *illuminati* of the present age.

"Our reverend minister may be amiable and well-meaning—may be sincere in what he says, and what he does ;—I impugn it not : but, at the same time, I think his plans are marked with such want of judgment, that I would respectfully remind him that zeal without discretion is so nearly allied to faith without works, that it becomes no better than the sounding brass or the tinkling cymbal ; and I beg to assure him (and I am not singular in my opinion) that, were a little of his misplaced fervour applied to a more effective reading of the beautiful service of the church, he would be doing more for the glory of God, and the benefit of man, than by pouring out his anathemas on books which have obtained the highest sanction, or interfering with those the communicants themselves may think proper to adopt for their previous meditations.

"I remain, with sincere regard, AN OLD-FASHIONED CHURCHMAN.

"N.B.—Query. Does not the Reverend think that *worthy* means *meritorious*, instead of its real signification ?"

Thus, it seems, that one merit of these Irish preachers is, the reprobating certain tracts approved of and circulated, as they know, by a large portion at least, of their English brethren.

(3.) Popery.

OPPOSITION TO THE PRIESTS.—EXTRACT OF A LETTER FROM THE COUNTY OF COBK.

(From the "Dublin Record.")

After what has been passing near us, you will expect some report from Desart : and I know you are taking interest in it. It is under very peculiar circumstances at present, which, I feel thankful to say, rather tend to the spread of scriptural instruction, and the filling of the schools with Roman catholics, than anything else.—The Roman-catholic parishioners are now at open war with their priest—the curate, (the parish priest being passive in the parish.) Last Sunday was the seventh Sunday that they have refused him admittance into the chapel, and no mass has been cele-

brated in the parish for that period. Time seems only to have made each party more determined. The Roman-catholic bishop, siding with the priest, insists upon his being retained, and threatens an interdict of seven years if they persist in disobedience. The people, on the other hand, seem as resolute and determined to resist till they can relieve themselves of their priest, whose heartless and even extraordinary exactions have roused them *almost* to a man against him, while many others are justly incensed against him on other accounts. Many of the most dreadful cases of his unfeeling oppression are reported which make one shudder. You may have some idea of his being in a minority in the parish when I tell you I heard that at the chapel, when he endeavoured to get in, with the assistance of the Bandon priest, the chief opposers offered, that if even three were found to lift up their hands for him, they would allow him in to celebrate mass; but there were not three found to do so. He has summoned several before the Ballynem petty sessions, I hear; but he will in all probability act as on a former occasion, and avoid appearing before his flock, who are determined to oppose and expose him. It certainly is a curious thing in the history of popery—something like throwing off the yoke and coming out from superstition; for many of those now foremost in opposition would, four or five years ago, have shrunk from his very look. It has had, at least, the effect of adding to the number of Roman-catholic children at various schools in the parish.

May it please God to make this extraordinary state of things an instrument in His hands of bringing many to a knowledge of the truth.

ENORMOUS LIVINGS.

ONE of the candid and charitable dissenters has been publishing in the Leeds Mercury, a list of *seventy-six enormous livings*, adding that a hundred more could be furnished. It is well, therefore, just to copy out from authentic records what will shew how the case is:

There are only 18 above £2000

32 above 1500 and under £2000

134 above 1000 and under 1500

323 above 750 and under 1000

Thus in all there are 507 livings out of near 11,000 above 750*l.* a year! And in most of the enormous cases, the deductions for curates, &c. &c. are as enormous.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Rochester, Bromley Palace.....	April 30th.
Bishop of London	May 21st.
Bishop of Gloucester and Bristol, St. Margaret's Church, Westminster...	May 21st.
Bishop of Oxford, Cathedral Church, Oxford	May 21st.
Bishop of Lincoln, Buckden.....	May 21st.

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Armstrong, William ...	B.A.	St. John's	Camb.	London
Aubertin, Peter.....	B.A.	Wadham	Oxford	{ Rochester, by l. d. from Bp. of Peterborough Gloucester & Bristol, by l.d. from Bp. of B. & W.
Baker, F. W.....	B.A.	Caius	Camb.	
Barlow, E. W.	M.A.	Exeter	Oxford	
Bovell, M. N.	M.A.	Trinity	Camb.	London
Bramall, John	B.A.	Exeter	Oxford	Gloucester and Bristol
				Gloucester, and Bristol

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Brown, H. H.	B.A.	Corpus Christi	Oxford	Lincoln
Bishop, W. Chatterley,	B.A.	St. John's	Camb.	London
Burrell, W. M.	B.A.	Trinity	Camb.	Gloucester and Bristol
Bakman, F. (<i>Literate</i>)				London
Batler, Daniel	M.A.	Lincoln	Oxford	London
Campion, J. W. C. ...	B.A.	Emmanuel	Camb.	{ Rochester, by l. d. from Bp. of Peterborough
Chamberlain, R.	B.A.	St. Peter's	Camb.	Lincoln
Chaffers, T.	M.A.	Brasenose	Oxford	Oxford
Clarke, C. S.	B.A.	Magdalen Hall	Oxford	London
Claughton, P. C.	M.A.	University	Oxford	Oxford
Cooper, H.	B.A.	Worcester	Oxford	Gloucester and Bristol
Cox, W. L.	M.A.	Magdalen Hall	Oxford	{ Lincoln, by l. d. from Bp. of Lichfield
Crawley, H.	B.A.	Balliol	Oxford	{ Rochester, by l. d. from Bp. of Peterborough
Darnell, Daniel	B.A.	Trinity	Camb.	London
Dyke, W.	M.A.	Jesus	Oxford	Oxford
Evans, Evan	B.A.	Pembroke	Oxford	Oxford
Everard, E. J.	B.A.	St. John's	Camb.	{ Gloucester & Bristol, by l. d. Bp. of Chichester
Faussett, Godfrey	B.A.	Magdalen	Oxford	Oxford
Galloway, T. G.	B.A.	St. John's	Camb.	Lincoln
Granville, G. J.	B.C.L.	Downing	Camb.	{ Lincoln, by l. d. Bp. of Lichfield
Gray, Joseph Henry ...		Trinity	Dublin	London
Gray, C. E.	B.A.	Brasenose	Oxford	Lincoln
Grice, William	M.A.	University	Oxford	{ Lincoln, by l. d. Bp. of Worcester
Hamilton, James	B.A.	St. John's	Oxford	London
Harris, Thomas	M.A.	Magdalen	Oxford	Oxford
Harison, John	B.A.	Magdalen	Camb.	{ Gloucester & Bristol, by l. d. Bp. of Chichester
Hayes, Thomas		St. John's	Camb.	Oxford
Hayne, John	B.A.	Trinity	Camb.	Lincoln
Hadley, Thomas A. ...	B.A.	Trinity	Camb.	Gloucester and Bristol
Hill, Herbert	M.A.	New	Oxford	Oxford
Hill, W. Henry	B.A.	Trinity	Camb.	Gloucester and Bristol
Holt, George W., (<i>Literate</i>)				{ Rochester, by l. d. from Abp. of York
Hudson, Thomas	B.A.	St. John's	Camb.	London
Hughes, R. H. M.	B.A.	Jesus	Oxford	{ Rochester, by l. d. from Bp. of St. Asaph
Hunter, Alexander ...	B.A.	Trinity	Camb.	{ Rochester, by l. d. from Bp. of Worcester
Jackson, Henry J.	B.A.	Catharine Hall	Camb.	Lincoln
Jackson, F. G.	B.A.	Trinity	Oxford	Lincoln
Jones, E. J.	B.A.	Clare Hall	Camb.	{ Rochester, by l. d. from Bp. of Peterborough
Jones, Wm.	B.A.	St. John's	Camb.	{ Lincoln, by l. d. from Bp. of Lichfield
Lefroy, A. C.	B.A.	Christ Church	Oxford	London
Ludlow, J. Thomas ...	B.A.	Oriel	Oxford	{ Gloucester & Bristol, by l. d. from Bp. of Lichfield
Miles, Charles P.	B.A.	Caius	Camb.	London
Miller, George D.	B.A.	Wadham	Oxford	{ Rochester, by l. d. from Bp. of Chichester
Money, William	B.A.	Corpus Christi	Camb.	Lincoln
Morris, T. E.	B.A.	Christ Church	Oxford	Oxford
Muckleston, R.	M.A.	Worcester	Oxford	Oxford
Ormsby, W. Arthur ...	B.A.	University	Oxford	{ Lincoln, by l. d. from Bp. of Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Oswell, Henry L.	B.A.	Christ Church	Oxford	London
Owen, Lewis W.	B.A.	Balliol	Oxford	Oxford
Palmer, C. A.	B.A.	Christ Church	Oxford	Oxford
Price, Edward	M.A.	Magdalen Hall	Oxford	London
Powell, Henry, (Literate)				London
Powys, Spencer Percival	B.A.	Christ's	Camb.	{ Rochester, by l. d. from Bp. of Peterborough
Randolph, Edward J.	B.A.	Christ Church	Oxford	Oxford
Rew, Charles	B.A.	St. John's	Oxford	Oxford
Reid, Charles B.	B.A.	St. John's	Camb.	London
Risley, J. H.	B.C.L.	New	Oxford	Oxford
Russell, S. H.	B.A.	St. John's	Oxford	Oxford
Scarth, Henry M.	B.A.	Christ's	Camb.	{ Lincoln, by l. d. from the Bishop of Lichfield
Sedger, Thomas	B.A.	Queen's	Camb.	{ Rochester, by l. d. from the Bishop of St. Asaph
Sherard, George	B.A.	St. John's	Camb.	Lincoln
Slight, Henry S.	M.A.	Corpus Christi	Oxford	Oxford
Smith, Edward	M.A.	Wadham	Oxford	Lincoln
Southwell, George	B.A.	Trinity	Camb.	Gloucester and Bristol
Swaine, James	B.A.	Wadham	Oxford	London
Tunnard, John	B.A.	Exeter	Oxford	{ Rochester, by l. d. from the Bp. of Peterboro'
Ward, James	B.A.	New	Oxford	Oxford
White, Thomas R.	B.A.	St. John's	Camb.	London
Whitley, John	B.A.	Queen's	Camb.	{ Rochester, by l. d. from the Abp. of York
Williams, George	B.A.	Fell. of King's	Camb.	Lincoln
Windsor, Henry	B.A.	Catherine Hall	Camb.	{ Rochester, by l. d. from the Bp. of Peterboro'
Winter, A. L.	B.A.	University	Oxford	London
Wood, Joseph	B.A.	Queen's	Oxford	Lincoln

PRIESTS.

Allen, J. N.	B.A.	Magdalen Hall	Oxford	Oxford
Arrowsmith, A.	B.A.	Magdalen Hall	Oxford	Oxford
Bagot, Herrey C.	M.A.	Christ Church	Oxford	Oxford
Berkeley, G. C.	B.A.	Pembroke	Oxford	Oxford
Bloxsome, Wm. Henry	M.A.	Wadham	Oxford	Gloucester and Bristol
Bowles, Joseph	M.A.	Magdalen Hall	Oxford	Lincoln
Bridges, E. H.	B.A.	Oriel	Oxford	London
Bruxner, George E. ...	B.A.	Christ Church	Oxford	London
Burges, Frank	B.A.	St. John's	Oxford	Oxford
Buswell, Wm.	B.A.	Queen's	Camb.	London
Churchill, J.	B.A.	Worcester	Oxford	Oxford
Coke, J. Henry	B.A.	Pembroke	Oxford	{ Lincoln, by l. d. from the Bishop of Lichfield
Collins, J. Ferdinand.	B.A.	University	Oxford	Lincoln
Colton, Wm. Charles .	B.A.	Queen's	Oxford	Lincoln
Crow, Edward	B.A.	Catherine Hall	Camb.	Lincoln
Curtois, Atwill	B.A.	Lincoln	Oxford	Lincoln
Davis, Edward W. L.	B.A.	Jesus	Oxford	Oxford
Day, Wm.	B.A.	Merton	Oxford	Lincoln
De Grey, Hon. Fredk.	M.A.	St. John's	Camb.	{ Lincoln, by l. d. from the Bishop of Norwich
Dicken, C. R.	M.A.	Corpus Christi	Camb.	London
Dimock, James F.	B.A.	St. John's	Camb.	{ Gloucester & Bristol, by l. d. from Bp. of Peterboro'
Dowell, Thomas	B.A.	Oriel	Oxford	Gloucester and Bristol
Duberly, Charles	B.A.	Christ Church	Oxford	Lincoln
Dudding, H. N.	M.A.	Exeter	Oxford	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Dunlop, Charles.....	B.A.	Pembroke	Oxford	{ Gloucester & Bristol, by l. d. from Bp. of Chichester
Edge, Wm. J.....		Emmanuel	Camb.	London
Egerton, Wm. Henry.	M.A.	Brasenose	Oxford	Oxford
Fooks, T.B.	B.A.	New	Oxford	Rochester
Forester, Hon. O. W. W.	M.A.	Trinity	Camb.	Lincoln
Foster, John	B.A.	Corpus Christi	Camb.	London
Garden, J.L.	B.A.	St. Peter's	Camb.	Rochester
Garnier, John.....	M.A.	Merton	Oxford	Oxford
Glaves, J. Cass	B.A.	Catherine Hall	Camb.	{ Gloucester & Bristol, by l. d. from Bp. of Peterboro'
Govett, Robert	M.A.	Worcester	Oxford	Oxford
Gray, Hon. F.R.	M.A.	Trinity	Camb.	{ Rochester, by l. d. from the Bishop of Lincoln
Guillemand, Henry P.	M.A.	Trinity	Oxford	Oxford
Haddon, T.C.....	B.C.L.	St. John's	Camb.	{ Rochester, by l. d. from the Bp. of Peterboro'
Hale, M.B.....	B.A.	Trinity	Camb.	Gloucester and Bristol.
Heathcote, W.B.	S.C.L.	New College	Oxford	Oxford
Holme, Thomas.....	B.A.	Queen's	Oxford	Lincoln
Hoskins, Henry James	M.A.	University	Oxford	Oxford
Hurst, William	B.A.	Clare Hall	Camb.	Lincoln
King, Bryan	M.A.	Brasenose	Oxford	Oxford
Leete, Thomas T.	B.A.	Caius	Camb.	Lincoln
Meade, John	B.A.	St. Peter's	Camb.	Lincoln
Mills, John, Jun.	M.A.	Pembroke	Camb.	{ Rochester, by l. d. from the Abp. of York
Miniken, Henry.....	B.A.	St. John's	Camb.	Gloucester and Bristol
Morris, J.B.	B.A.	Balliol	Oxford	London
Nicolayson, John, (Literat.,)				London
Oliver, William	B.A.	St. Peter's	Camb.	{ Gloucester & Bristol, by l. d. from Bp. of Peterboro'
Ouvry, P.T.	B.A.	Trinity	Camb.	{ Gloucester & Bristol, by l. d. from Bp. of Peterboro'
Pagett, Thomas B.....	B.A.	Trinity	Camb.	Gloucester and Bristol
Palmer, Henry	B.A.	Christ's	Camb.	Oxford
Palmer, George T.....	M.A.	Brasenose	Oxford	{ Gloucester & Bristol, by l. d. from Bp. of Chichester
Parker, Charles	B.A.	Caius	Camb.	London
Pendrill, John	B.A.	St. John's	Oxford	{ Rochester, by l. d. from the Abp. of York
Pemberton, Stanley ...	B.A.	Christ Church	Oxford	London
Pigott, Wm.	S.C.L.	Fellow of New	Oxford	Lincoln
Pinkerton, J.S.	M.A.	St. John's	Oxford	Oxford
Price, Wm. Henry ...	B.A.	Pembroke	Oxford	Oxford
Proctor, George.....	M.A.	Christ's	Camb.	Lincoln
Sawell, W.J.	M.A.	Magdalen	Oxford	Oxford
Scott, Wm.....	B.A.	Queen's	Oxford	Lincoln
Scott, Robert.....	M.A.	Balliol	Oxford	Oxford
Seager, Charles	B.A.	Worcester	Oxford	Oxford
Smyth, Christopher ...	B.A.	Trinity	Oxford	Lincoln
Spranger, R.J.	M.A.	Exeter	Oxford	Oxford
Stephens, Richard R...	S.C.L.	New	Oxford	Oxford
Strange, Wm. A.	M.A.	Pembroke	Oxford	Oxford
Tillard, James A.	B.A.	St. John's	Camb.	Lincoln
Vine, Marshall, H.....	B.A.	University	Oxford	Rochester
Watts, Wm.....	M.A.	University	Oxford	London
Wickham, Frederick...	M.A.	New	Oxford	Oxford

An ordination will be holden by the Lord Bishop of Salisbury, on Sunday, the 30th of July, for such candidates for deacon's orders as had passed the first examination of the

late Bishop; and for such deacons as would have offered themselves to be ordained priests on Trinity Sunday, had the ordination then taken place. A general ordination will be holden on the Sunday before Christmas day.

The Bishop of Lincoln's next ordination will be held at Buckden, on Sunday, the 24th of September. Candidates must send their papers to his Lordship before the 13th of August.

The Lord Bishop of Bath and Wells will hold his next ordination on the 15th of October.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Afleck, Sir R., Bt.	Treswell R.	Notts	York	D. & C. of York.
Brown, John	Bottisham V.	Camb.	Ely	Trinity Coll., Camb.
Kilvert, F., the Evening	Lectureship of Bathwick Church			
London, George...	Branscombe V.	Devon	Exon	D. & C. of Exeter.
Shuldham, J.	Cowley P.C.	Oxon	Oxon	Christ Church, Oxon

CLERICAL APPOINTMENTS.

Allen, George.....	Chaplain of the House of Correction at Brixton, Surrey.
Brock, Mourant.....	Evening Lecturer of Bathwick Church.
Browne, T. Clements ...	Chaplain to the Earl of Carnwath.
Bull, Nicholas, V. of Saffron Walden, Essex,	Chaplain of the Union Workhouse of that place.
Chaplin, G. Ayscough ...	One of the Domestic Chaplains to the Earl of Plymouth.
Childe, C. F.....	Head Master of the Grammar School, and Minister of St. Paul's, Walsall.
Clifton, R. C.	Clerk in Orders in the Collegiate Church, Manchester.
Gurney, T. W. H.	Second Mathematical Mastership of Christ's Hospital, London.
Harrison, T.	Senior C. of Hodnet.
Osborne, W. Alexander..	Head Master of the Free Grammar School, Macclesfield.
Pearson, John	Domestic Chaplain to Viscount Canterbury.
Powell, —, C. of Ampthill,	to the Chaplaincy of the Ampthill Union Workhouse.
Ridding, Charles Henry, V. of Andover,	Chaplain of the Union Poor House of that town.
Robinson, Thomas, V. of Milford, Hants,	Rural Dean of the Eastern Division of Fordingbridge Deanery, in the Diocese of Winchester.
Williams, Hugh.....	Domestic Chaplain to the Marquis of Downshire.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Attwood, George .	{ Framlingham R. w. } Saxted C.	Suffolk	Norwich	Pemb. Hall, Camb.
Bolton, Henry ...	Chalford P. C.	Glouces.	Glouces.	Trustees
Brooks, J. W.	Grove R.	Notts	York	G. H. Vernon, Esq.
Bruce, W.....	the Incumbency of Wadsley Church, near Sheffield			
Buckler, William..	Ilchester R.	Somerset	B. & W.	Bp. of Bath & Wells
Chamberlain, Thos.	Cowley P. C.	Oxon	Oxon	Christ Church, Oxon
Commeline, J., jun.	Colesborne R.	Glouces.	Glouces.	H. Elwes, Esq.
Crawley, J. L.....	Arlingham V.	Glouces.	Glouces.	Miss E. Hodges
Daniell, Henry T.	Treswell R.	Notts	York	D. & C. of York
Etty, W. H.....	{ Barnby on the Moor } { V. w. Fangoss P. C. }	E. York	{ Pec. of } { D. & C. } { of York }	Dean of York
Fitzgerald, A. O...	Fledborough R.	Notts	York	Earl Manvers
Gibbons, G. B.....	Launceston P. C.	Cornwall	Exon	Bishop of Exeter
Girdlestone, Chas.	Alderley R.	Chester	Chester	Sir J. T. Stanley

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Howell, John	Holy Trinity V. Co- ventry	Warwick	L. & C.	Lord Chancellor
Hutton, J. C.	Chalford P. C.	Glouces.	Glouces.	Trustees
Maldoek, Edw. K.	St. Stephens Lindley P. C.			
Miller, J.	Orton Waterville R.	Hunts	Lincoln	Pemb. Hall, Camb.
Moone, Bernard...	Delamere R.	Chester	Chester	The King
Musgrave, Very Rev. Professor }	Bottisham V.	Camb.	Ely	Trinity Coll., Camb.
Musgrave, Thomas	Dean of Bristol			
Peppin, S. H.	Branscombe V.	Devon	Exon	D. & C. of Exon
Pole, Reginald C.	Norton St. Philips V.	Somerset	B. & W.	Bp. of Bath & Wells
Poore, Philip	Foxcot P. C.	Hants	Winches.	V. of Andover
Stockdale, William	Wilby R.	Northam.	Peterboro'	W. Stockdale, Esq.
Stoddart, J., D. D.	New Brentford V.	Middlesex	London	Dr. Walsley
Storer, John	Hawksworth V.	Notts	York	J. Storer, M. D.
Watson, William...	St. Paul's P. C. High Beech, Waltham.	Essex	London	Bishop of London
Wharton, G.	Prestwood New Church	Worcestershire		
Whately, Thomas.	Chetwynd R.	Salop	L. & C.	T. Borough, Esq.
Wilson, —	Walton P. C.	W. York	York	C. A. Fischer & anor.

CLERGYMEN DECEASED.

Armstrong, W. A.	South Hykeham R.	Lincoln	Lincoln	Lord Chancellor.
Brocklebank, J....	Delamere, R.	Chester	Chester	The King.
Chisol, J. L., One of His Majesty's Chaplains, and Minister of the French Protestant Conformist Church, called Le Quarré, London.				
Cooke, George, at Malvern, late R. of Sprotborough, York.				
Crossfield, Edward Mason, Great Sankey.				
Dixon, Joseph, Beighton Villa, Derbyshire.				
Farr, J., Warwick.				
Farwell, A. H., Diptford, Devon.				
Fawcett, Rowland, Frodsham, Cheshire.				
Foster, John, late Curate of St. Mary's, Leicester.				
Garwood, Edm....	Hessle V.	E. York	York	Lord Chancellor.
Hardman, Edward, Albury, Surrey.				
Hardyman, W. ...	Luffenham N. R.	Rutland	Peterboro'	Eman. Coll., Camb.
Hatt, Andrew ...	Greensted R.	Essex	London	Bp. of London in trust
Hervey, Romaine, C. of Rauceby and Quarrington.				
Hewes, James, Wandborough, Notts.				
Hill, Richard D., C. of Baddiley.				
Jepson, George ...	St. Botolph P. C. & Prebendary of Lincoln Cathedral Ashby Puerorum V. Glenham V. Lincolnat Gowts P. C & Normanby V.	Lincoln	Lincoln	Masters of the Chor. of Lincoln. D. & C. of Lincoln. Prec. of Lincoln. D. & C. of Lincoln.
Lovell, John, Cole Park, near Malmesbury.				
Lowe, John, Prebendary of York, and Domestic Chaplain to Earl Fitzwilliam.				
Miller, C. S.	Matching V.	Essex	London	Trustees of Feltham School, on the no- mination of the Bp. of London.
Raddiffe, Chadkirk, Cheshire.				
Shapland, Joseph, the Lodge, Tewkesbury.				
Stephenson, J. A.	Lympham R.	Somerset	B. & W.	
Trenchard, W. A., M.A. of Trin. Coll., Oxon, on his passage home from Madeira.				
Ventris, J. U., C. of South Ferriby and Worlaby, Lincolnshire.				
Williams, W.,	Trawsfynydd R.	Merioneth	Bangor	Bp. of Bangor.

UNIVERSITY NEWS.

OXFORD.

Saturday, April 29.

Worcester College.—There will be an election of a scholar upon the foundation of Mrs. S. Ratou, on Thursday, the 8th of June. Candidates must deliver to the Vice-Provost, on or before the previous Saturday, certificates signed by the bishops of their respective dioceses, by the ministers of their parishes, and by two or more respectable inhabitants of the same, that "they are sons of clergymen of the church of England, and want assistance to support them at the University."

Trinity College.—Thursday the following degrees were conferred:

Bachelors in Divinity—Rev. L. A. Sharp, fellow of St. John's; Rev. G. Adams, fellow of St. John's; Rev. G. P. Belcher, Worcester.

Masters of Arts—J. B. Alexander, Trinity; C. G. Bethune, Trinity; Rev. A. Stackhouse, Lincoln; Rev. J. Boucher, Worcester; A. W. Black, Ch. Ch.; T. K. Kindon, Exeter.

Bachelors of Arts—H. Wood, St. Edmund Hall; J. A. Clarke, Trinity; E. T. Graves, Worcester; W. H. Ripley, University; H. G. Allen, Ch. Ch.; L. Sanders, Ch. Ch.; A. Hackman, Ch. Ch.; E. P. Humfrey, Lincoln; W. Hill, Magdalen Hall; C. D. Rees, Jesus; J. G. Clay, Jesus.

On Thursday last, Mr. W. Hedley was elected an exhibitor on the Michel foundation, at Queen's college.

ASHMOLEAN SOCIETY, Monday, April 24.—Seven large boxes of organic remains, collected in the Himalaya mountains, consisting of bones of various large terrestrial mammalia, such as elephant, mastodon, hippopotamus, &c., have been received from Lieut.-Col Stacy. Dr. Buckland has undertaken to examine them and give an account of them to the Society at a future meeting.

The Secretary read a paper, by Mr. Duncan, which gave a history of the various kinds of fermented liquors which have been, and are drunk by man, entering at some length on the characters of the wines mentioned by classic authors. Dr. Daubeney gave a description of the rocks of Aderberg, on the Bohemian frontier, one day's journey from the Reisegebirge, or Giant Mountains of Silesia, a spot remarkable for the weathered condition of the sandstone of which it consists. The rock is the quadersandstein, which is considered to correspond with the green sand of this country, and is a continuation of the rock through which the Elbe flows, in that district of Saxony called the Saxon Switzerland. The whole body of the sandstone formation, for a space of not less than four miles by two, is divided into polyhedral masses, to a depth from the upper surface of little less than 100 feet. The causes are, evidently, running streams and the downward actions of rain, to which

Dr. Buckland thought that the force of the wind ought to be added. A conversation, pursued on the subjects of both papers, in which Dr. Buckland and other members took part.

The University of Jena have conferred the degree of Dr. in Philosophy on Mr. Bramsen, a gentleman well known and highly respected in Oxford, as one of the authorized instructors in the German language.

May 6.

In a Convocation holden yesterday, the following Degrees were conferred:—

Masters of Arts—Rev. W. B. Mackenzie, Magdalen Hall; Rev. J. W. Cole, Magdalen Hall; Rev. I. Spencer, St. Mary Hall; Rev. G. A. Chaplin, late Fellow of Magdalen Coll.; Rev. W. J. Sawell, Magdalen College.

Bachelors of Arts—Sir G. Baker, Bart., Ch. Ch., grand comp.; A. Veitch, Magdalen Hall; C. C. Domville, Wadham; H. Holden, Scholar of Balliol; E. H. M. Sladen, Balliol; E. C. Shelden, St. Mary Hall; J. Williams, Trinity; C. J. Homfray, Oriel; G. W. Huntingford, Fellow of New College; R. J. Budicom, Brasenose; T. H. Haddan, Brasenose; H. W. Burrows, Fellow of St. John's.

In the same Convocation, the following gentlemen, who had been nominated to the office of Public Examiners in the faculty of Medicine, were submitted to the House, and unanimously approved:—J. A. Ogle, D.M., Trinity; C. G. B. Danbeny, D.M., Fellow of Magdalen College.

Yesterday, Mr. John Hanna was elected a Scholar of Corpus Christi, for the county of Lincoln.

WESTMINSTER ELECTION.—On Wednesday last, the following gentlemen were elected from St. Peter's College, Westminster:—

<i>Students of Ch. Ch.</i>	<i>To Cambridge.</i>
Francis Balston,	Howard,
Henry Smith,	Harrison,
William Francis Hotbam,	Tritton.
Edmund Thomas Fielde,	

The following gentlemen were elected into St. Peter's College, Westminster:—Messrs. Greenlaw, Williams, Mayne, Glyn, Allen, Ogle, Preston, Cramer, Rawlinson, Lambard.

May 20.

In a congregation holden on Saturday last, the following degrees were conferred:

Doctors in Medicine—W. E. Page, student of Ch. Ch.; R. C. Alexander, Wadham.

Masters of Arts—W. Thorold, Worcester, grand compounder; R. Smith, Ch. Ch.; W. Penn, Ch. Ch.; H. G. Wells, Trinity.

Bachelors of Arts—J. Graham, New Inn Hall; D. C. Legard, scholar of University; J. W. Horsley, exhibitor of University; A. W. Street, Magdalen Hall; J. Barney, Magdalen Hall; E. B. Smith, Michel exhibitor of Queen's; T. D. Wintle, scholar of Pem-

broke; L. H. Radd, scholar of Pembroke; G. Stett, scholar of Worcester; J. Morton, Worcester; E. W. Robertson, Worcester; W. Washrop, Worcester; W. R. S. Fitzgerald, Oriol; T. D. Ryder, Oriol; E. C. Woolcombe, Oriol; T. H. Sheppard, Oriol; J. R. Shorland, Oriol; D. Roberts, scholar of Jesus; R. Stanley, scholar of Brasenose; W. Milman, Brasenose; P. R. Robin, Brasenose; H. P. Foulkes, Balliol; G. Robinson, Balliol; F. Cooke, Balliol; H. Mills, Balliol; J. Cooper, scholar of Wadham; E. W. Tufnell, scholar of Wadham; H. D. Skrine, Wadham; A. R. Symonds, Wadham; H. Heitland, W. H. Stokes, Wadham; G. W. B. Wills, Wadham; C. Mitchell, Wadham.

In a convocation holden on Wednesday last, the first day of Act Term, the Rev. J. B. Dyne, M.A., fellow of Wadham, R. Lowe, M.A., late fellow of Magdalen, and the Rev. H. Kynaston, M.A., Student of Christ Church, were nominated masters of the schools.

In the same convocation, permission was granted to J. D. Harding, M.A., of Oriol, to commute the degree of Master of Arts for that of Bachelor in Civil Law.

In a congregation holden the same day, the following degrees were conferred:

Masters of Arts—Rev. B. B. Bockett, Magdalen Hall; Rev. K. Hombrey Magdalene hall; Rev. J. R. Mitford, Ch. Ch.; J. Inglis, Balliol; S. Horeley, Balliol; Rev. R. Govett, fellow of Worcester; J. French, Worcester; Rev. E. H. Dewar, Exeter; Rev. H. Barnes, Exeter; Rev. A. Dene, Exeter; Rev. R. H. Fortescue, Exeter; Rev. J. Garnier, fellow of Merton; G. Renaud, scholar of Corpus Christi; J. Wilson, scholar of Corpus Christi; T. Pelly, scholar of Corpus Christi; H. S. Slight, scholar of Corpus Christi; M. Burrell, Corpus Christi; Rev. W. F. Radcliffe, Queen's; N. Pocock, Michel scholar of Queen's; J. Phelps, Queen's; C. Bourne, Oriol; Rev. W. B. Holland, Wadham; T. T. Chaffers, Fellow of Brasenose; Rev. B. King, fellow of Brasenose; R. F. Taylor, fellow of Brasenose; E. Ball, Brasenose; W. Dyke, fellow of Jesus; Rev. B. Rees, Jesus.

Bachelors of Arts—W. H. Woodhouse, Ch. Ch. grand comp.; J. P. Fletcher, New, grand comp.; R. B. Jones, Wadham, grand comp.; C. E. Strong, Wadham; G. W. Chamberlain, Wadham; R. J. Shirreff, Wadham; S. C. Malan, St. Edmund Hall; T. A. Clarke, Lincoln; R. G. Lucas, University; S. E. Bathurst, Ch. Ch.; A. Cox, Ch. Ch.; T. F. Twemlow, Ch. Ch.; W. E. Pole, student of Ch. Ch.; E. D. Tining, student of Ch. Ch.; J. E. Bode, student of Ch. Ch.; J. R. Chater, Magdalen Hall; H. P. Dunster, Magdalen; E. Duke, Exeter; B. P. Clement, Exeter; J. Dennis, St. Mary Hall; C. Whateley, St. Mary Hall; W. H. Stevens, Worcester; H. F. Gray, exhibitor of C.C.C.; J. Davis, Trinity; W. Tattersall, Trinity; J. Mansfield, Trinity; T. B. Croome, Trinity; J. Sparling, Oriol; J. D. Dixon, Brasenose; E.

Sleap, Brasenose; C. E. Gray, Brasenose; R. Jones, Jesus.

On Thursday last, Mr. J. R. J. Coles, of University, was admitted to the degree of Bachelor of Arts.

R. Muckleston, Scholar of Worcester College, has been elected Fellow of that Society on the foundation of the late Dr. S. Clarke; and E. Oldfield, and H. A. Girard, have been elected Scholars of the same College.

The Heads of houses and Proctors have appointed Wednesday, June 7, for the commemoration or celebration of founders and benefactors, in the theatre, when the successful candidates for prizes will recite their several compositions.

Congregations will be holden for the purpose of granting Degrees and conferring Degrees, on the following days in the present term, viz. :—

June, Thursday, 1	June, Friday, 30
— Thursday, 8	July, Saturday, 8
— Thursday, 22	

A Congregation will be holden on Tuesday, July 4th, solely for the purpose of admitting Inceptors to their Regency.

No person will, on any account, be admitted as a Candidate for the Degree of B.A., or M.A., or for those of B.C.L., or B. Med., (without proceeding through Arts,) whose name is not entered in the book kept for that purpose, at the Vice-Chancellor's House, on or before the day preceding the day of Congregation.

The names of those Candidates who, at the examination in Easter Term, were admitted by the public examiners into the four classes of *Litteræ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows :—

CLASS I.—Bode, J. E., Student of Ch. Ch.; Burrows, W. H., Fellow of St. John's; Hadan, T. H., Commoner of Brasenose; Holden, H., Fellow of Balliol; Nesbitt, T. C., Commoner of Brasenose; Sleap, E., Commoner of Brasenose; Woolcombe, E. C., Commoner of Oriol.

CLASS II.—Baker, A. W., Scholar of Trinity; Buddicom, R. J., Commoner of Brasenose; Fitzgerald, W. R. S., Commoner of Oriol; Gray, H. F., Exhibitor of Corpus Christi; Hatsell, J., Gentleman Commoner of Oriol; Malan, S. C., Commoner of St. Edmund Hall, a Boden Scholar; Milman, R., Scholar of Exeter; Newton, C. T., Student of Ch. Ch.; Robin, P. R., Commoner of Brasenose; Salmon, E., Commoner of Exeter; Sheppard, T. H., Commoner of Oriol; Smith, E. B., a Scholar on the Michel Foundation of Queen's; Street, A. W., Commoner of Magdalen Hall, and a Craven Scholar; Whipham, T. W., Commoner of Balliol.

CLASS III.—Baker, Sir G., Bart., Gentleman Commoner of Ch. Ch.; Cooper, J., Scholar of Wadham; Elliott, J., Postmaster of Merton; Fowler, J. C., Scholar of Pem-

broke; Homfray, C. J., Oriel; Legard, D. C., Scholar of University; Menzies, F., Scholar of Brasenose; Pole, W. E., Student of Ch. Ch.; Roberts, D., Scholar of Jesus; Robertson, E. W., Fellow Commoner of Worcester; Robinson, G., Commoner of Balliol; Rudd, L. H., Scholar of Pembroke; Ryder, T. D., Commoner of Oriel; Skrine, H. D., Commoner of Wadham; Stott, G., Scholar of Worcester; Tufnell, E. W., Scholar of Wadham; Whateley, C., Commoner of St. Mary Hall.

CLASS IV.—Bridges, B. C., Commoner of Oriel; Brooks, J. R., Commoner of Wadham; Burgess, W. J., Commoner of Exeter; Chester, J. R., Commoner of Magdalen; Courtenay, Hon. C. L., Commoner of Ch. Ch.; Dick, F. L., Commoner of St. John's; Dixon, J. D., Commoner of Brasenose; Donville, C. G., Commoner of Wadham; Ehlman, E. B., Commoner of Wadham; Gore, H. J., Postmaster of Merton; Hackman, A., Ch. Ch.; Harding, J., Commoner of Worcester; Hawtayne, W. G., Commoner of Magdalen Hall; Heitland, H., Commoner of Wadham; Jerram, S. J., Commoner of Worcester; Milman, W., Commoner of Brasenose; Pigott, J. D., Merton; Ripley, W. H., Commoner of University; Sedly, E. U., Commoner of Ch. Ch.; Shortland, J. R., Commoner of Oriel; Sladen, E. H. M., Commoner of Balliol; Sparling, J., Commoner of Oriel; Stokes, W. H., Commoner of Wadham; Twemlow, T. F., Commoner of Ch. Ch.; Whittaker, C., Gentleman Commoner of Brasenose; Wittle, T. D., Scholar of Pembroke.

F. OAKLEY,	} Public Examiners in Literis Humanioribus.
H. B. WILSON,	
T. T. BASLEY,	
T. TWISS,	

May 27.

The following communication has been received by the Vice-Chancellor from the Rev. M. A. Campbell, Secretary to the Society for the Propagation of the Gospel in Foreign parts, who dates from No. 4, Trafalgar-square, London:—

"In consequence of the expected return to Europe of the Rev. Dr. Mill, Principal of Bishop's College, Calcutta, whose term of service has expired, the Society for the Propagation of the Gospel in Foreign Parts wishes to engage a proper person to succeed him in that important office. The qualifications required in a Principal of Bishop's College are thus described by Bishop Middleton:—'The clergymen sent out to conduct the labours of the College, must possess considerable endowments, be, of course, especially, who is to be at the head of it: they should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits, and possessing a talent for languages; and without a certain ardour of character, and deep feeling of the importance of the duties committed to them, and a disposition to value success in such

an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine, be more than thirty years of age.' The salary of the Principal is fixed at 1600*l.* a-year, with a retiring pension of 500*l.* a-year after the expiration of fifteen years' service."

In a Congregation held on Tuesday last, the Rev. W. F. Hook, M.A., of Christ Church, and Vicar of Leeds, was admitted to the Degree of Bachelor in Divinity.

In a Convocation held on Thursday last, it was agreed that the sum of 200*l.* should be contributed from the University chest towards defraying the expense of erecting a new greenhouse, or hot-house, in the Physic Garden.

In a Congregation held on the same day, the following Degrees were conferred:—

Doctor in Divinity—Rev. W. F. Hook, Vicar of Leeds, and late Student of Ch. Ch.

Doctor in Civil Law—J. D. Harding, Oriel.

Masters of Arts—Lord C. Thynne, Ch. Ch., grand comp.; Rev. H. Glynne, Ch. Ch., grand comp.; Rev. W. A. Ormsby, University; Rev. J. P. Clark, Worcester; W. Froude, Oriel; L. W. Jeffray, Balliol; Rev. J. Brereton, New College; Rev. F. K. Eyre, St. John's.

Bachelors of Arts—H. E. Pratt, University; T. W. C. Master, Ch. Ch.; C. G. Wynne, Ch. Ch.; W. F. E. Knollys, Merton; J. R. Miller, Trinity; I. P. Prescott, Oriel.

The Theological Prize Essay, founded by Dr. Ellerton, for the present year, on "The Mission of John the Baptist," has been awarded to Campbell Grey Hulton, B.A., of Brasenose College. The Vice-Chancellor has appointed Friday next, the 2nd of June, at three o'clock, for the delivery of Mr. Hulton's Essay, in the Divinity School.

The Prizes for the present year have been decided as follows:

English Essay—"The concurring Cause which assisted the Promulgation of the Religion of Mahomet."—P. C. Claughton, B.A., fellow of University.

Latin Verse—"Marcus Crassus a Parthis devictus."—J. J. Randolph, student of Ch. Ch.

English Verse, Newdigate—"The Gipsies." A. P. Stanley, scholar of Balliol.

Mr. Claughton was originally a Hulme exhibitioner of Brasenose, and obtained a first class in *Lit. Hum.* in Michaelmas, 1891. Mr. Stanley is the son of the present bishop of Norwich, and obtained the Ireland scholarship last Lent term.

The number of compositions sent in for the Newdigate was 54, for the Latin verse, 17; for the English essay, 19.

On Monday last, Mr. H. L. Prior, Blount scholar of Trinity, and Mr. R. R. W. Ling, (from Wolverhampton school,) were elected scholars of Trinity; and at the same time Mr. T. H. Chase was chosen Blount scholar of that Society.

On Wednesday last, Mr. W. Wetherell was admitted a Founder's kin fellow of New Coll.

The Rev. F. Twissleton, D.C.L., has this week presented to the Bodleian Library, a complete set, in 18 volumes, of all the books, moral, religious, and scientific, now used in the Irish National schools, under Lord Stanley's plan of education, and recommended by the commissioners of national education in Ireland; with a view, as stated in his letter to the Librarian, of inviting inquiry into their contents, and of removing misapprehension, especially as to the religious portion of them.

CAMBRIDGE.

Saturday, May 6.

At a Congregation on Wednesday last, the Degree of Doctor in Divinity was conferred, by Royal Mandate, on the Rev. Professor Musgrave, a Senior of Trinity, and Dean of Bristol.

The following Degrees were also conferred :
Doctor in Physic—F. J. Farre, St. John's.

Masters of Arts—E. Warter, Fellow of Magdalen; T. H. Wright, St. John's; A. H. Darley, Christ's; H. Butterfield, Christ's.

Bachelors of Arts—J. W. Freese, Trinity; S. Smithson, Christ's; H. Knapton, Queens; J. Harrison, Magdalen; M. Dashwood, Downing College.

At the same Congregation a grace passed the Senate "to appoint the Master of Jesus College auditor of the late Vice-Chancellor's accounts in the room of the Master of Catherine hall."

The examination for the Mickleburgh Chemical Scholarship at Caius College, in this University, took place on Thursday, the 27th ult., and it was obtained by Mr. J. Tozer, B.A.

A meeting of the Philosophical Society was held on Monday evening, Dr. Thackeray, Vice-President, in the chair. A paper, by A. Moore, Esq., of Trinity College, was read on the solution of a difficulty of analysis noticed by Sir W. Hamilton. Mr. Whewell gave an account of the performance of a new Anemometer, invented by him; which has been erected at the top of the house of the Society, and also on the top of the Observatory, and of which the indications for the last four months have been recorded. Mr. Kelland also read a paper on the effect of the electricity of the ether in crystals, as bearing on the undulatory theory.

May 13.

At a Congregation on Wednesday last, the Degree of Doctor in Divinity was conferred, by royal mandate, on the Right Rev. the Lord Bishop of Norwich.

The Vice-Chancellor has given notice, that the office of Principal of Bishop's College, Calcutta, being vacant by the retirement of the Rev. Dr. Mill, the Society for the Propagation of the Gospel will receive applications from candidates for that situation.

May 20.

At a Congregation on Wednesday last, the following Degrees were conferred:—

Bachelor in Divinity—Rev. W. Bottridge, St. John's.

Masters of Arts—J. W. Cardew, St. John's; J. Manners, Corpus Christi.

Licentiate in Physic—S. W. J. Merriman, Caius.

Bachelors of Arts—F. F. Hale, Trinity; J. Wauchope, Trinity; J. K. Kershaw, St. John's; J. Iddina, St. John's; H. Cogua, St. John's; J. Allott, Clare hall; H. R. Courance, Clare hall; J. M. Webb, Clare hall; J. K. Fowler, Queens; W. Faulkner, Queens; R. B. Frank, Catherine hall; T. T. Stanks; Jesus; T. Reddall, Corpus Christi; T. Leary, Christ's; J. Fountaine, Emmanuel; P. L. Harrison, Magdalen College.

At the same Congregation, the Rev. Benjamin Cronyn, M.A., of Trinity College, Dublin, was admitted *ad eundem* in this University.

Benjamin Cherry, Esq., of Northaw, Hertfordshire, has generously contracted with the Master and Fellows of Clare hall, in this University, for a Scholarship of 40*l.* per annum, for the benefit of a native of the town of Hertford; or in case of there not being a candidate from thence sufficiently qualified, to be open to general competition. The first election to take place in the month of January next; the scholars to be elected from among the students of the College who have not resided in the University more than three terms, and to hold the scholarship for three years.

May 27.

Tyrrwhitt's Hebrew Scholarships.—On Saturday last, W. Collinson, B.A., of St. John's College, was elected a Scholar of the first class; and E. Huff, B.A., of Queens' College, a Scholar of the second class, upon the above foundation.

T. W. Richards, late of Uppingham school, was yesterday elected, by the Master and Fellows of Sidney Sussex College, in this University, mathematical exhibitor on the foundation of Mr. Taylor.

At a Congregation on Tuesday last, the following graces passed the Senate:—

To authorize the Vice-Chancellor to deliver the vellum copy of the Bible, recently printed at the Pitt Press, to the Chancellor, for the purpose of its being presented to the King.

To authorize the Vice-Chancellor or the Registry to take out of the University Registry, and carry up to London, any documents which may be wanted there in the causes now pending.

To set the seal to a letter of Attorney, constituting and appointing E. Toller, sen., E. Toller, jun., and C. Toller, Proctors of the Court of Arches jointly and severally, or in their absence, any other Proctor in the said Court, to act in such capacity on behalf of the University.

At the same Congregation, the degree of

Bachelor of Arts was conferred on Mr. F. Bond, of Trinity College.

At a recent meeting of the Fitzwilliam Syndicate, it was agreed to present the following report to the Senate:—

That Mr. Davey has completed the design of the Entrance Hall, corresponding to its increased width, as sanctioned by grace on the 3rd of March, and has also stated that the cost of this alteration was comprised in the estimate then furnished to Senate.—The Syndics beg leave to recommend the adoption of this design.—The Syndics also recommend that Mr. Davey be authorized to carry up the brick foundations of the Museum to the level of the ground, and to make contracts for the bricks, lime, cement, and sand, requisite for that purpose.

At the Congregation on Wednesday next, a grace to confirm the above report will be offered to the Senate.

The following gentlemen have been elected Scholars of St. Peter's College:—

Elwes,	Pyne,
Hodgson,	Woolaston,
Potter,	Wright, (Gisborne.)

DUBLIN.

TRINITY COLLEGE, 1837.

Trinity Term Examinations.

N.B. The names of the successful candidates in the same rank are arranged, not in order of merit, but in the order of their standing on the College Books.

SENIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank:* Doyle, J. H.—*Second Rank:* Maturin, E.

HONOURS IN CLASSICS.—*First Rank:* * * * *—*Second Rank:* Barrowes, P.

JUNIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank:* Mr. Blood, W. B.; Galbraith, J.—*Second Rank:* Mr. Bushe, R.; White, M.; Rutherford, H.; Braddell, A.; Law, H.

HONOURS IN CLASSICS.—*First Rank:* Mr. Cairns, H. M'Calmont; Mr. Story, J.; Stewart, H.; Dobbin, T.; Reynolds, P.—*Second Rank:* Mr. Maude, C.; Mr. Rynd, J. G.; Mr. D'Olier, J. R.; Hingston, G.; Hill, R.; Burke, J.; Crooke, R.

SENIOR FRESHMEN.

HONOURS IN SCIENCE.—*First Rank:* Mr. Ryder, M. W.; Wilson, H.; North, R.—

Second Rank: Kirkpatrick, W.; Richards, J. H.; Fogarty, P. J.; Smith, H.; Cathrew, G.; Boyce, J. W.; Le Marchant, R.; Bagot, C.

HONOURS IN CLASSICS.—*First Rank:* Mr. Ryder, M. W.; Trench, J. E.; Kidd, R.; Porter, W.; King, F.; Sheahan, T.—*Second Rank:* Mr. Foster, J. V.; Roe, T. W.; Filgate, T. W.; Lee, G.; Morgan, L.; Caffrey, F.; Bagot, E.; Stone, G.; Purcell, A. B.; Hinton, Z. W.; Kelly, W.; Cangle, D.; Smith, J.

JUNIOR FRESHMEN.

HONOURS IN SCIENCE.—*First Rank:* Mr. Butler, J.; Barker, J.; Shelton, G. W.; Stubbs, J. W.; Sweetenham, O.; Swinburne, H.—*Second Rank:* Chatterton, H. E.; Stack, R.; Hardy, H. H.; Ferrall, C.; Preston, W.; Geoghegan, E.; Cottingham, J.; Edwards, J.

HONOURS IN CLASSICS.—*First Rank:* Mr. Grogan, G.; Ringwood, J. T.; Mulhgan, W. E.; Smyth, R.; Stephens, W.; Monahan, J.; Sandels, T.; M'Kee, J.; M'vor, J.—*Second Rank:* Rogers, J.; Gibbings, R.; Hamilton, F. J.; Chatterton, H. E.; Dickson, B.; Egan, J. J.; Odell, T.; M'Blain, F.; Kelly, W.; Browne, R.; Kempton, W.; Fitzgerald, J. B.; Stowell, J.; Barrett, L.; Haynes, M.; Edwards, J.; Owgan, J.; Keane, J.

RICHARD MAC DONNELLS,

Senior Lecturer.

The provost and senior fellows have appointed the Rev. J. T. O'Brien, D.D., Archbishop King's Lecturer in Divinity, to the living of Arboe, in the diocese of Armagh, vacant by the death of the Rev. J. Darley. Also the Rev. W. A. Butler to the professorship of Moral Philosophy, and to the living of Clonderhorky, in the diocese of Raphoe, vacant by the resignation of the Rev. Dr. O'Brien.

The provost and senior fellows have resolved to give prizes in political economy, to be awarded by Archbishop Whately's professor to the best answerers at an examination to be held on Saturday, July 1.

The subjects for the Vice-Chancellor's prizes at the next public commencements are—*For Graduates*—"The Origin and Fortunes of the Native Tribes of America."—*For Undergraduates*—"The Euphrates." The compositions, with fictitious signatures, to be sent to the senior lecturer on or before the 13th of June.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. J. May, Holmpton R.; of Rev. R. Reade, Pulgrave, Suffolk; of Rev. C. W. Robinson, Emmanuel College, Cambridge; of Rev. C. Pritchard,

Crescent, Clapham Common; of Rev. Sir W. Dunbar, Bart., Stoke-upon-Trent, Staffordshire; of Rev. T. V. Fosbery, Broadstairs, Kent; of Rev. F. Lowrent, Alford; of Rev. C. B. Pownall, Milton Ernest V.,

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Beds; of Rev. G. Baldwin, Leland V., Lancashire; of Rev. C. J. Hawkins, Londonborough, R., Yorkshire; of Rev. T. D. Atkinson, Rugeley, V., Staffordshire; of Rev. T. Wyld, North Wroxball, Wilts; of Rev. E. W. Clarke, Great Yeldam R., Essex; of Rev. J. Richards, Guilford; of Rev. D. Capper, Great Misenden, Bucks; of Rev. M. H. Beecher, Clyde, near Mallow, co. Cork; of Rev. H. Osmun, Shepton Mallett; of Rev. S. B. Ward, Telford, Evesham R.; of Rev. A. Rane, Boyton; of Rev. S. Hall, Middleton, Chesham R.; of Rev. the Principal of St. Alban's Hall, Oxford; of Rev. R. Gardner, Cranfield, Beds.

Of Daughters—The lady of the Rev. C. Forster, Southend, Lewisham, Kent; of Rev. J. S. Jenkinson, Wellington-square, Hastings; of Rev. J. Hartley, Otterington Hall; of Rev. T. Iderton, Newcastle; of Rev. J. W. Watts, Minister of St. James's Church, Guernsey (still born); of Rev. E. S. Ennor, Hopton; of Rev. T. Curme, Lashborough House, Gloucestershire; of Rev. J. A. Tillard, Earith, Hunts; of Rev. J. B. Collinson, Leamington; of Rev. T. C. Storie, Hascombe R.; of Rev. R. Grant, Bradford Abbas, Dorset; of Rev. J. H. Chichester, Pilton House, near Barnstaple; of Rev. Mr. Moseley, St. Martin's R., Birmingham; of Rev. A. W. Chatfield, Stopford V., Beds; of Rev. R. P. Morrell; of Rev. G. F. S. Gabb, Charlton Kings; of Rev. R. Forsayth, York Crescent, Clifton; of Rev. T. Clarke, Fishergate, Preston; of Rev. M. Robinson, Boston; of Rev. C. Rose, Cublington R., Bucks; of Rev. F. Marshall, Chaplain of New College, Oxon; of Rev. J. W. Wright, Winchester; of Rev. J. Foster, Abbotsbury.

MARRIAGES.

Rev. J. R. Oldham, Incumbent of St. Paul's Church, Huddersfield, to Esther, second d. of R. Saunders, Esq., of Clapham Common; Rev. H. Christmas, of St. John's College, Cambridge, to Eliza Jane, second d. of J. Fox, Esq., of Bridge-street, Blackfriars; Rev. T. Watson, c. of St. Philip's, Clerkenwell, to

Frances, d. of R. Springett, Esq., of Finchcot, Kent; Rev. P. Simpson, of Meltham Hall, to Eleanor, eldest d. of D. Cram, Esq., of Westfield, near Doncaster; Rev. G. Lawson, v. of Kirkoswald, to Miss Carruthers, d. of the late Mr. Carruthers, of Kirkoswald, surgeon; Rev. R. Oxlad, c. of Neath, to Mary Arnold, eldest surviving d. of Mr. C. Marton, of Swansea; Rev. S. Fisher, v. of Corstary, to Catherine, only child of the late R. E. Sharpe, Esq., of Boscawen, Norfolk; Rev. W. P. Brandreth, eldest son of J. P. Brandreth, M.D., to Anne, eldest d. of P. Bourne, Esq.; Rev. T. Clarke, M.A., youngest son of R. R. Clarke, Esq., of Barbadoes, to Julia, youngest d. of the late J. Bennett, Esq., Secretary at Lloyd's; Rev. T. Jones, of Henley-in-Arden, to Mary, second d. of the late J. Hunt, Esq., solicitor, of Kensington; Rev. R. Sale, of Bovingdon, Essex, to Anne, eldest d. of A. Borradale, Esq., of Lavender Hill; Rev. G. L. Harvey, son of the late Sir L. Harvey, to Eliza, youngest d. of the late B. Young, Esq., of Walton-on-Thames; Rev. G. P. Paley, r. of Freckenham, Suffolk, and eldest son of G. J. Paley, Esq., of Bowling House, Yorkshire, to Catherine Anne, second d. of the late W. Robertson, Esq., M.D., of Bath; Rev. R. Haynes, of Pembroke College, Oxford, to Margaret, fifth d. of J. Cross, Esq., of Leek; Rev. D. Morgan, of Cranstown, near Cowbridge, and v. of Llancarvan, Glamorganshire, to Amelia, second d. of the late J. Kirby, Esq., merchant, of Chepstow; Rev. W. Day, c. of St. Mary's, Lambeth, and Lecturer of Bermondesey, to Eliza, younger d. of C. Francis, Esq., of Belgrave house, Vauxhall; Hon. and Rev. C. A. Harrie, youngest son of the Earl of Malmesbury, to Catherine Lucia, youngest d. of the late Sir E. O'Brien, Bart., of Dromoland, co. of Clare; Rev. A. L. Emmerson, of Ulverston Priory, Lancashire, to Julia Sophia, youngest d. of the late W. Treorchard, Esq., of Taunton; Rev. S. Cosway, of Tiverton, Devon, to Sophia Matilda, d. of the late G. Greenup, Esq., of Sowerby bridge, Yorkshire.

OBITUARY.

THE late Rev. DR. RICHARDS, (of whose funeral a brief, and, unfortunately, a somewhat inaccurate, notice, was copied from a morning paper in the last number,) was the son of the Rev. James Richards, Vicar of Rainham, in Kent, and was born at Halesworth, in the county of Suffolk. He was educated at Christ's Hospital; and at the age of seventeen obtained a scholarship at Trinity College, Oxford, as a member of which society he had been before matriculated, on March 10th, 1785.

Through his earlier academical course, which was marked by splendid success, Mr. Richards exhibited an union of great natural talent with unwearied diligence and unaffected modesty. In 1787 he obtained the Chancellor's Prize for Latin Verse, on the royal visit to the University, and on November 4th, 1788, he took the degree of B.A. In the same term he was three times a candidate for a Vinerian scholarship, and to his failure on those occasions was probably owing his abandonment of the

study of the law, and his determination to devote himself to the sacred profession. In 1789 he gained the prize for an English essay on "The Characteristic Differences between Ancient and Modern Poetry, and the several causes from which they result;" and in the following year was elected Fellow of Oriel College. In 1791 he obtained a prize for English verse, on the subject of "The Aboriginal Britons." His success in this instance secured for him the firm friendship of George Simon, Earl Harcourt, who was, not without good reason, suspected to be the "unknown benefactor," to whose liberality the University had been indebted for the proposal of the prize.

Mr. Richards took the degree of M.A. on July 11th, 1791, and continued at Oriel for the next four years. During this time he became favourably known, as the private tutor of his son, to Dr. Buller, then Bishop of Exeter, who procured for him the presentation to one of the portions of the vicarage of Bampton, in the county of Oxford. To the rectory of Lillingston Lovel he had been, within the same year, presented. These events happened in 1796, and having then married, he resided from that time at Bampton, where his sound judgment, active mind, and amiable disposition, rendered him eminently useful, as well as universally beloved and respected. In 1820 he accumulated the degrees of Bachelor and Doctor in Divinity. In 1824 the present Archbishop of Canterbury, then Bishop of London, removed him from Bampton to a more public and more arduous station, by presenting him to the living of St Martin's-in-the-Fields.

His exertions in that parish, his liberality in remunerating several young clergymen, who, under his own eye, and his immediate advice and instruction, took charge of districts allotted to them, and his munificence, both in general, and more especially in erecting the present vicarial house at his own cost, are well known, and will be long remembered. When, after ten years of unwearied labour in promoting the temporal and eternal welfare of all around him, he began to feel the infirmities of age, and was conscious that he should soon be unequal to such bodily and mental exertions as he well knew to be necessary for a charge like his, he formed a determination to resign the vicarage. This determination, accordingly, in 1834, without any external influence, or any other motive than that which has just been assigned, he carried into effect, and gave up the living into the hands of the Patron. His parishioners, in token of regret for their serious loss on this occasion, as well as to denote their grateful sense of the beneficence of their valued pastor, and their reverence for his character, entered into a subscription for the purchase of plate, and had the satisfaction of presenting to him, soon after his retirement, a handsome memorial of their feelings.

It pleased God to permit this excellent man to spend but a short interval between the toils of professional life and the quiet resting-place of the grave. His strength rapidly failed, and in the beginning of the present year he was summoned, in a premature old age, to reap, through the merits of his Divine Master, the reward of his faithful services.—(*From a Correspondent.*)

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

BEDFORDSHIRE.

A meeting has been held at Dunstable for the purpose of establishing a Society for the better observance of the Sabbath; it was most numerously attended by the clergy and most respectable inhabitants.—*Cambridge Chronicle.*

On May 11th there was the most numerous and respectable vestry meeting of church-rate payers ever remembered by the oldest inhabitant in the parish of St. Peter, in Bedford; the Rev. Gustavus Burnaby, rector, in the chair. A rate of

1s. in the pound was applied for by the churchwardens for the ensuing year, and was agreed to unanimously.—*Times.*

BEDFORDSHIRE.

CONSECRATION OF ST. JOHN'S CHURCH, READING.—This church, which was built to supply the deficiency of church accommodation in St. Giles's parish, was consecrated by the bishop of the diocese on the 28th April. The expense of the edifice, amounting to about 3000*l.* (*vis.*, 2500*l.* for building, and the residue for land, &c.) was defrayed by the Rev. Francis Trench,

late curate of St. Giles's, and now incumbent of St. John's, the rev. gentleman having had ample experience of the insufficiency of the old church to receive the daily increasing population of the neighbourhood. The site is well chosen, and will eventually form the centre of a new and respectable suburb of the town. St. John's church is endowed by Wm. Stephens, Esq., of Prospect Hill, with the sum of 50*l.* yearly, payable out of his estates in the parish of St. Giles, for ever. The sum of five per cent. on the amount of cost of building, and another five per cent. on the income arising from pew-rents, are also to be invested to form a repairing fund.—*Berks Chronicle*.

A large dissenting chapel and burying ground in the populous town of Newbury is advertised for sale by public auction, the voluntary system not having been found to answer.—*Kentish Gazette*.

CAMBRIDGESHIRE.

RELIGIOUS DESTITUTION IN CANADA.—

On Monday evening, May 15, a very numerous meeting was held at the Town Hall, Cambridge, for the purpose of considering the propriety of forming a society in this town, in connexion with a society lately established in London, called the Upper Canada Clergy Society. The Rev. Professor Lee, having been called to the chair, briefly stated the object of the meeting; the Hon. Captain Wellesley moved the first resolution, to the effect, "That the religious destitution now prevailing in Upper Canada among the members of the church of England, furnishes an urgent call upon the sympathies of the British nation for prompt and effectual assistance." The hon. gentleman said he himself could bear witness to the spiritual destitution now existing in Upper Canada, and that he was ready to send six young men there on his own account, and hoped to find them in Cambridge.—The Rev. Professor Scholefield seconded the resolution in a very animated speech, and alluded to the fact of government having withdrawn the grant of 15000*l.* a year, for the support of protestantism in Canada, and said he doubted the good policy of such a step. The Rev. William Bettridge, of St. John's College, and Rector of Woodstock, Upper Canada, moved the second resolution, to the effect—"That an auxiliary to the Society lately instituted in London be now formed, and that the Rev. Professor Scholefield be requested to take the office of treasurer, and the Rev. J. F. Isaacson, secretary." The reverend gentleman went at consi-

derable length into the history of the protestant church in Canada, showing how unjustly she had been dealt with by the Government of this country and by the Government of Canada, and concluded by an appeal to the young men in the university to offer themselves as missionaries in the cause: they (the deputation from Canada) were sent over to plead on behalf of the protestants in that country.—The Rev. Dr. Adams seconded the resolution. The meeting was addressed by several other gentlemen, amongst whom was the Rev. Mr. Cronyn, another clergyman from Canada.—*Cambridge Chronicle*.

From a Correspondent of the *Cambridge Chronicle*.—A clergyman who, for the usual reasons, resigned, about two years ago, a valuable benefice, in which he was doing great good, has very lately returned to the church of England, having given the dissenters, whom he joined, a fair trial, and found them more distinguished for ignorance and intolerance, and the servility they expected from their ministers, than the soundness of their faith, the superiority of their forms, or the conscientiousness of their practice. The meeting which the clergyman occupied is now a Sunday-school under the Establishment. [We can vouch for the above fact, and are acquainted with the clergyman's name. *Ed. Camb. Chron.*]

CESHIRE.

The congregation of St. Catherine's Church, Tranners, have presented their minister, the Rev. William Clemisson, (who was several years curate of Grantham) with a handsome silver tea-service, as a token of their great regard and esteem.—*Manchester Courier*.

DERBYSHIRE.

The annual meeting of the County Society for Promoting the due Observance of the Lord's Day took place on the 27th of April, in Derby. William Christopher, Esq., was called to the chair, and the business of the day having commenced with prayer, by the Rev. A. T. Carr, the Rev. William Leeke read the Report. W. L. Newton, Esq., the Mayor, moved the first resolution, and at considerable length entered into a vindication of Sir Andrew Agnew's valuable, but much aspersed, measure, and pointed out the unfair manner in which it had been treated by a portion of the London press. The real object of the Bill, Mr. Newton very clearly shewed, was the prevention of all open profanation of the Lord's Day, and the protection of the Sabbath's rights

and privileges of every class of persons in the community. The meeting was then addressed by the Rev. Henry Buckley, Colonel Clowes, the Rev. H. Crewe, the Rev. A. T. Carr, the Rev. A. A. Barker, of Baslow, (who has accepted the office of secretary for the northern division of the county.) Henry Cox, Esq., and the Rev. — Wade. The speakers endeavoured to impress on the meeting the duties and privileges of the Christian Sabbath, and the high importance of endeavouring to secure these privileges, as far as possible, to all the inhabitants of this land. The sum of 13*l.* 17*s.* 9*d.* was collected. In the evening there was a numerous meeting, chiefly composed of the working-classes. They were addressed by Wm. Newton, Esq., the Mayor, who presided, and the Rev. Messrs. Carr, Barker, Leeke, and Evans.—*Derby Mercury*.

The Duke of Devonshire laid the foundation-stone of a new church at Chesterfield, on the 17th of May. The erection of this church is chiefly owing to the activity and munificence of the Rev. T. Hill, Vicar of Chesterfield. The patronage of the church is vested in the Vicar and two other neighbouring clergymen. The building will cost about 3000*l.* Mr. Hill has given 1000*l.* towards the endowment.—*Liverpool Mail*.

DEVONSHIRE.

The parishioners of Northtawton and Twitching, Devon, have testified the high sense of esteem and respect they entertain towards their pastor, the Rev. Mr. Hodgkin, by presenting him with an elegant tea-service, having on it an appropriate inscription.—*Exeter Luminary*.

GLOUCESTERSHIRE.

BARTON CHURCH.—The first stone of this intended edifice has been laid by the Hon. and Very Rev. the Dean of this diocese, in the presence of the clergy and a large number of spectators.—*Gloucester Chronicle*.

Between seventy and eighty of the rate payers of the Westbury-upon-Severn Union recently invited the Rev. Charles Crawley to meet them at a dinner at the Bear Inn, Nuneham, when they presented the reverend gentleman with a massive silver tea urn, value 100 guineas, in testimony of their sense of his services.—*Bristol Jour.*

HAMPSHIRE.

The following answers have been given by the churchwardens of a parish near Winchester, in reply to a circular, issued by order of Lord John Russell, calling for

certain information respecting church-rates:—*Question.* Have church-rates been refused or adjourned in your parish, and in what year? *Answer.* Having neither whigs nor radicals in the parish, no church-rates have been refused.—*Question.* In what manner have the repairs of the church and their attendant expenses been defrayed in the years in which no rates have been granted? *Answer.* The occupiers of the parish, by a cheerful contribution to an annual rate, have always sustained in repair the sacred fabric of their forefathers; and which, notwithstanding the dishonest intentions of a whig ministry, they are still desirous of doing, having no inclination to rob the church in order to enrich themselves.—*Salisbury Herald*.

The Earl of Carnarvon has, besides giving 300*l.* towards the erection of a new church at Burghclere, subscribed the munificent sum of 200*l.* to the Winchester Diocesan Church Fund.—*Hampshire Telegraph*.

A meeting was held on the 9th of May, in the National Schoolroom, Wonston, for the purpose of forming a district association for that rural deanery, in connexion with the Diocesan Church Building Society. A similar meeting has taken place at Havant.—*Salisbury Herald*.

A highly respectable and numerous meeting of the clergy and gentry of Andover and neighbourhood took place at the Town Hall, on the 16th May, to establish a district committee in aid of the Church Building Society. The Rev. F. Dyson, rural dean of the diocese, presided. The resolutions proposed by Sir J. M. Pollen, Bart., M.P., R. Etwall, Esq., M.P., the Hon. and Rev. Sam. Beut, the Revs. C. H. Redding, Dodson, Froud, and others, were carried unanimously; and a subscription, amounting to upwards of 300*l.*, was immediately entered into, which has since been considerably augmented.—*Ibid.*

HEREFORDSHIRE.

The Roman-catholic movement, everywhere in active progress, is making great efforts in the county of Hereford. The present high sheriff and one of the city magistrates are both Roman catholics. A year or two ago a beautiful chapel was opened at Weobly, and the old Roman-catholic chapel in Broad-street, Hereford, has just been pulled down for the purpose of erecting a larger and handsomer edifice for the religious use of that community in its place. The sum raised to carry this into effect amounts to several thousand pounds.—*Worcester Guardian*.

HUNTINGDONSHIRE.

The 16th of May having been appointed to present an address to the Bishop of Lincoln, on the occasion of his lordship resigning the episcopal charge of this portion of the diocese, in consequence of its being annexed to the diocese of Ely, nearly sixty of the clergy of the county assembled at the George Inn, at Buckden, where they were met by the Rev. Dr. Hollingworth, the archdeacon, and at two o'clock proceeded in a body to the palace, where they were received with that urbanity and kindness which so eminently characterize the present diocesan of this see. The ven. the archdeacon then read an address, which was signed by nearly all the clergy within the county. (There is not room, unfortunately, for the bishop's excellent and feeling reply.) At the close of the address, his lordship led the way to the ancient dining-room of the palace, where his visitors partook of an entertainment prepared for the occasion; and after once more renewing their sentiments of regret (in this case most sincerely felt) at the approaching dissolution of their spiritual connexion with his lordship, took their leave and departure.—*Cambridge Chronicle*.

KENT.

NATIONAL SCHOOLS, SHEERNESS.—On the 16th of May the first stone of school-rooms in connexion with the new church in this town was laid by Vice-Admiral Sir Robert Waller Otway, Bart., K. C. B., attended by his secretary, and a numerous company of naval and military officers; the clergy of the Isle of Sheppy, the churchwardens of Minster, the committee, and subscribers to the building, formed the procession, with upwards of 300 children already composing the Sunday and day schools belonging to the church establishment.—*Kentish Observer*.

LINCOLNSHIRE.

On the 28th of April the first stone of a new church at Wragby was laid, with all due formalities. Three thousand pounds had been subscribed by voluntary contributions for the purpose of building and endowing this edifice, all given by the parishioners of Wragby.—*Lincoln Gazette*. Among other sums which the late Mr. Hayward has left to individuals, he has bequeathed the sum of 2,000*l.* in reversion to the Lincoln Blue Coat School.—*Lincoln Chronicle*.

MIDDLESEX.

ENTERTAINMENT TO THE BISHOPS AT THE MANSION-HOUSE.—On the 19th of May, the Lord Mayor, several of the alder-

men, and the sheriffs, went to the church, to hear a sermon from the Lord Bishop of Durham, on the subject of the propagation of the gospel in foreign parts. After the church service concluded, his lordship gave a grand dinner at the Mansion-house. The toast of "Church and King" having been drunk with great applause, the Lord Mayor rose to propose the health of the Archbishop of Canterbury, in doing which he mentioned that the most reverend prelate was entitled to the respect and admiration of every adherent, admirer, and member of the Christian church. (Cheers.)

The Archbishop of Canterbury returned thanks in the most cordial manner, and concluded his speech by proposing the health of the Lord Mayor.

His lordship, in returning thanks, assured the company that he should do all in his power to promote all the charitable institutions in the city. He then proposed the health of the Bishop of London, and expressed an ardent hope that the most reverend prelate would be fully enabled to accomplish the great object he had in view, of increasing the places of worship, by which the glory of God would be promoted, and the happiness of mankind increased. (Cheers.)

The Bishop of London said that he felt particularly happy at the manner in which his health had been drunk, especially as those who had done him the honour were members of a corporation with which he had been connected for 17 years, and were, as a matter of course, so well qualified to judge whether he had deserved the approbation he had received. He felt particularly gratified, too, at the manner in which his name had been associated with the grand object which he was so anxious to carry into execution, and he trusted that the means of effecting it would speedily be supplied. He took that opportunity to thank the corporation of London for the 500*l.* which they had voted in aid of the plan; but he would also take the liberty of stating that many members of that body were blessed with affluence, which made it peculiarly incumbent upon them to contribute liberally from their private resources. (Cheers.) He was sure he should be pardoned for saying that the city had not done its duty. (Hear, hear.) It was his hope to build 80 churches, and, notwithstanding the liberality of the contributions already made, there was not funds sufficient to build 15. If the city of London, however, would set the example, that example would be followed. The citizens, upon whom the gifts of Providence had

been showered, could not make a more appropriate return than by aiding in the great work of disseminating the word of God. (Cheers.) His lordship then proposed the "health of the Lady Mayoress."

The party broke up at 11 o'clock, highly gratified at the very elegant entertainment. —*Times*.

VESTRY MATTERS.—It is proper that public attention should be called to the act William IV. cap. 60, sect. 39, which is as follows, and from which it will be seen that vestry meetings cannot legally be held in churches:—"Be it further enacted, that in any case in which the vestry-room in any city or town shall not be sufficiently large and commodious for any vestry meeting, such meeting shall be held elsewhere within the said parish or place, but not in the church or chapel thereof." The title of this act is, "An Act for the better regulation of Vestries, and for the appointment of auditors of accounts in certain parishes of England and Wales."

CHURCH LECTURES.—The Rev. T. Chalmers, D.D., proposes delivering a course of lectures early in July, at Freemason's-hall, on the establishment and extension of national churches, and they will be followed up by another course, by a clergyman of the church of England, upon the excellence and value of the English national church establishment, together with the circumstances which impede its efficiency, and the best remedies for such defects. —*Times*.

At his Majesty's levees held during the month, many addresses have been presented against the ministerial measure respecting church-rates.

WINCHESTER SCHOOL ANNIVERSARY.—On Tuesday evening, May 2nd, the 450th Anniversary Festival (being the fifth jubilee) of the Wykehamists, or noblemen and gentlemen educated at the above ancient and highly-distinguished foundation school, was celebrated at Willis's Rooms, King-street, St. James's. In the absence of his grace the Archbishop of Canterbury, Lord Teasterden presided. Upwards of 250 distinguished persons, educated or connected with this great public seminary, were present, amongst whom we noticed Earl St. Vincent, Viscount Encombe, Sir R. H. Inglis, Sir Charles Dalbiac, Sir Edward Knatchbull, Sir Andrew Barnard, the Solicitor-General, &c.

On the 26th of April, addresses unanimously agreed to by the clergy of London, duly convened at Zion College, were presented by the Rev. Dr. Ackland, the president, to his grace the Archbishop of Can-

terbury and to the Lord Bishop of London, thanking the primate and the bishops generally for the firm and dignified declaration made by them in parliament on the proposed measure of his Majesty's present ministers for the abolition of church-rates.

The Bishop of London, at a recent consecration in his diocese, stated that he had consecrated seventy new churches since his elevation to that see, forty of which were in London, and eleven in the county of Essex.

A very handsome subscription has been entered into at Uxbridge for the erection of a new episcopal church on Uxbridge Moor, patronized by the Bishop of London, the surrounding gentry of the neighbourhood, and the townsmen of Uxbridge, all of whom have subscribed liberally; and it is a pleasing feature that the names of benevolent dissenters are prominent in the list of subscribers. The parish church at Hillingdon, and the chapel of ease at Uxbridge have not accommodation for more than half the population. —*Morning Herald*.

A deputation from the congregation of Somers Chapel, St. Pancras, have waited on the Rev. T. J. Judkin, and presented him with a splendid dinner-service of plate, value two hundred guineas, in testimony of their high sense of the faithfulness and zeal which have so eminently distinguished his ministerial labours amongst them.

CHURCH MISSIONARY SOCIETY.—The collection for this society after the annual sermon, preached by the Rev. T. Dale, (John, iv. 36.) at St. Bride's church, on Sunday last, amounted to 200l.

RIGHT OF PRESENTATION.—*The King v. the Bishop of London.*—In this case, which came before the King's Bench last week, it appeared that the late Mr. Wilberforce had been mainly instrumental in building a new chapel-of-ease at Hendon, and the question intended to be raised was, whether the vicar of that place, or the family of Mr. Wilberforce, had the right of presentation to the chapel. Sir F. Pollock was stopped in his argument that the matter might be turned into a special case.

ANNIVERSARIES.

SONS OF THE CLERGY.—The Anniversary Festival of the Sons of the Clergy was celebrated on Thursday, May 11th, at St. Paul's cathedral. A great crowd of the most distinguished clergymen in London were present, and amongst the dignitaries of the church were the Archbishop of Canterbury, and the Bishops of Winchester, Hereford, Llandaff, Chester, and Killaloe,

the Dean of Chester, and many of the members of the cathedral. A little before two o'clock the Lord Mayor and the city officers arrived. The anniversary sermon was preached by the Very Rev. Thomas Calvert, D.D., Warden of Manchester Collegiate Church. The collection on Tuesday, at the doors, for the rehearsal, amounted to 73*l*.; and on Thursday the sum of 226*l*. was received. The dinner was most fully attended, and the collections after dinner were large. Altogether, above a thousand pounds were collected.

CHRISTIAN KNOWLEDGE SOCIETY.—At the May meeting of this society, which was unusually well-attended, the Bishop of Bangor was in the chair, and the Bishops of Llandaff, Hereford, Ripon, and Salisbury, were also present. The secretary read an abstract of the auditor's report for the past year, by which it appeared that the receipts had amounted to 80,942*l*. 17*s*. 8*d*., being an increase of about 150*l*. The expenditure had been 109,440*l*.; but the society had, during the past year, expended 40,000*l*. in the purchase of stock. The number of bibles and testaments published during the year had been upwards of 187,000*l*., and the whole number of tracts and books more than 2,000,000. A long discussion took place on the appointment of the tract and standing committees.

KING'S COLLEGE, LONDON.—The annual meeting of this institution was held on the 29th of April, at Somerset House, the Archbishop of Canterbury in the chair. A very satisfactory report was read, the committee congratulating the patrons on the undiminished prosperity and efficiency of the institution. In the course of the proceedings, the Bishop of London observed that, considering the situation he filled, and the relation in which he stood to the college, he could not refrain from saying a few words as to the position in which King's College stood to the ancient universities. He hoped that it was fully understood that nothing like a rivalry was attempted. They desired to emulate the conduct of the ancient seats of learning, but they did not desire to interfere with their privileges; they wished to follow in their wake, to become subsidiary to them; they wished to give education to those whom circumstances prevented from having recourse to Cambridge or Oxford. It was not likely, therefore, that King's College would ever interfere with the interests of the ancient universities, and so impressed was one of the universities with the fact, that a scholarship had been founded in one of its colleges for deserving

scholars from King's College. One of the great objects of King's College was to prepare youth with such an education as would fit them for the great universities. They aimed at giving as solid an education as could be obtained at any of the principal endowed schools, and so well had they succeeded in this, that of the number of those who obtained mathematical honours at the last Cambridge examination, seven wranglers, and five senior optimes, were scholars sent from King's College.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—This society held its 29th Anniversary Meeting at the Great Room, at Exeter Hall, on the 5th of May. Sir T. Baring in the chair. The Hon. Baronet was supported by Lord Ashley, Lord Mountstuart, Right Hon. Sir Geo. Rose, the Dean of Ardagh, Revs. Haldane Stewart, W. Marsh, Hugh Stowell, E. Bickersteth, E. Tottenham, J. W. Cunningham, and Captain Bazalgette, R.N.; most of whom addressed the meeting. From the report it appears that the funds of the society in the past year amounted to the sum of 14,530*l*. 10*s*. 11*d*., being a sum of 134*l*. 10*s*. 11*d*. beyond the amount of last year, and the largest amount of any year since the formation of the society.

REFORMATION SOCIETY.—The annual meeting of the British Reformation Society was held on the 4th of May in the great room at Exeter Hall; George Finch, Esq., M.P., in the chair. The platform was crowded with rev. gentlemen and other friends and supporters of the society, and the centre of the hall was nearly filled with ladies. The Rev. M. H. Seymour read the report, which congratulated the society on the fact, that although the Roman-catholic religion had made advances in some places, it had so much retrograded in others that there was no aggregate increase on the past year. The greatest exertion was, however, called for on the part of the friends of the protestant cause, as the Roman catholics were making every effort to advance the influence of their church. There were no less than 519 new Roman-catholic chapels in England, and 45 now in the course of erection; and equal zeal was shown in the establishment of schools. The society had been unceasing in their exertions in declaring to the world the errors of popery, and no less than 100,000 tracts had been distributed for that purpose during the past year.

TRINITARIAN BIBLE SOCIETY.—The Anniversary Meeting of this Society was held on 8th May, in the lower room at

Exeter Hall. The Earl of Glengall took the chair. The secretary read the report, from which it appeared that since the last meeting several auxiliary and ladies' societies had joined themselves to this society, and that their efforts had been very successful in Ireland, at Guernsey, and in part of Yorkshire. During the year, 11,084 Bibles and Testaments had been distributed, which number was less than in the preceding year by 1356. The diminution was attributed to want of effort in some of the branches of the society. The funds of the society were, however, in a prosperous state. The total amount of receipts for the past year was 3,092*l.*, which was a trifle less than the preceding year; but as in the receipts of the preceding year was included a legacy of 500*l.*, it would seem that the regular receipts of the society were gradually increasing, in consequence of which the committee felt warranted in entering upon foreign operations.

PRAYER BOOK AND HOMILY SOCIETY.—The Annual Meeting of this Society was held on the 4th of May, in the lower room, at Exeter Hall; Lord Bexley in the chair. The meeting was well attended. The report stated that 15,213 prayer-books and 30,073 homilies had been distributed in the course of the year; but that the expenditure had exceeded the income by 100*l.*

LORD'S-DAY SOCIETY.—The Sixth Anniversary of the members and friends of this Association was held on the 28th of April, in Exeter Hall. The Right Rev. the Lord Bishop of Chester in the chair. The attendance was numerous and highly respectable. Amongst other distinguished individuals on the platform were—the Bishop of Chichester, the Dean of Ardagh, Earl Jermyn, the Hon. Mr. Curzon, Sir A. Agnew, Bart., M.P., Col. Verner, Edward Beines, Esq., M.P., C. F. Forster, Esq., M.P., G. A. Hamilton, Esq., M.P., John Hardy, Esq., M.P., H. J. Kearsley, Esq., M.P., A. Pringle, Esq., M.P., W. Forbes, Esq., M.P., Andrew Johnston, Esq., M.P., &c. &c.

BRITISH AND FOREIGN BIBLE SOCIETY. The Annual Meeting of this Society was held on May the 3rd, at Exeter Hall; Lord Bexley presided. The meeting was one of the largest assembled for some years past. The report shewed the amount of subscriptions for the year to be 108,700*l.*, or about 21,000*l.* more than last year.

HIBERNIAN BIBLE SOCIETY.—The Thirty-first Anniversary of the London Hibernian Bible Association was held at the

great room, Exeter Hall, on May the 6th. There was a vast assemblage of ladies. On the platform were—the Marquis of Cholmondeley, Lord Teignmouth, the Hon. and Rev. Baptist Noel, the Dean of Ardagh, Captain Phipps, and the Rev. Messrs. Kingston, Kelly, Stowell, and Dr. Urwick. The Marquis of Cholmondeley presided. The proceedings were highly gratifying.

RELIGIOUS TRACT SOCIETY.—This Society held its 58th annual meeting in Exeter Hall on the 5th of April, and was very numerously attended. The collection at the doors amounted to nearly 100*l.*

CHURCH OF SCOTLAND.—On Wednesday night, May the 3rd, there was held in the large room, Exeter Hall, the Fourth London Anniversary Meeting of the Church of Scotland Foreign (India) Missions' Society. The immense room was literally crammed in every part of it. Among those present were, the Dean of Ardagh, the Hon. F. Scott, Mr. A. Pringle, M.P., Alderman Pirie, Sir H. Verney, M.P., Mr. A. Johnstone, M.P., &c. Sir A. Agnew took the chair, and described the objects of the meeting. Dr. Brown, the secretary, then read the report, which set forth that the society had sent missionaries to the Cape of Good Hope, Bengal, Madras, Calcutta, &c. Their school at Calcutta, founded by Dr. Duff, contained 620 Hindoo pupils; and such was its popularity among the natives, that the number might be immediately extended to 2,000, if the means and accommodations were possessed.—Mr. J. C. Colquhoun (late M.P. for Dumbarton) moved the adoption of the report; and, in so doing, he detailed the origin and progress of this society, dwelling on the extensive sufferings and privations endured by the early missionaries. There were 130,000,000 of inhabitants in India, whom he must describe as heathens, and there were as yet only 100 missionaries. There had also been formed infant schools, and on them he thought they would be justified in forming the highest expectations.—The Rev. G. Lewis of Bath, seconded the motion. Report adopted.—Dr. Brown informed the meeting that a lady had just sent 250*l.*, and a friend 20*l.*—The Rev. Mr. Paterson, of Glasgow, moved the next resolution, and Mr. Pringle seconded it, after which it was adopted.—The Rev. Dr. Duff proposed the third resolution, which was in effect, "That the meeting recognising an opening every where for the spread of Gospel truths, especially in India, also declared the necessity of extended liberality to enable the missionary labours to be conducted with increased

energy and effect." He spoke strongly of the mental depravity of the human mind in India, and of the horrid effects and practices resulting therefrom—the idolatries pursued by the men, the number of female infanticides, &c. He mentioned that in one single territory, not larger than a small English county, more than 1000 female children were murdered by their mothers in one year, being 30,000 for each generation, and 180,000,000 since the Christian era.—The Dean of Ardagh seconded the motion, and the resolution was then adopted.—The meeting lasted from 6 till 10 o'clock.—*Watchman*.

NORTHAMPTONSHIRE.

We understand that a new episcopal church is about to be erected in Northampton. A pious and benevolent lady, connected with the establishment, lately deceased, has, by her will, left 100,000*l.* as a national legacy, for the express purpose of building churches; and Northampton, it appears, is one of the favoured towns destined to share her munificence.—*John Bull*.

NOTTINGHAMSHIRE.

CHRISTCHURCH, NEWARK-ON-TRENT.—A bazaar has been held at Newark in aid of the funds for the new church. The amount of ladies' fancy and useful work, and other contributions, sent to the receivers-general for the bazaar, exceeded 500*l.* About one thousand persons, it is supposed, were present, and the proceeds realised 467*l.* Sir Robert Howe Bromley, Bart., has signified his intention to present the communion plate to Christchurch.—*Notts Journal*.

RUTLAND.

A public meeting was held in the Grammar-school at Oakham, on the 21st inst., for the purpose of forming a County Association for promoting the better observance of the Lord's-day, in connexion with the London Society. The Hon. and Rev. Leiland Noel was in the chair; W. L. Newton, Esq., of Leylands, near Derby, the Rev. Wm. Leake, the Rev. John Jones, Vicar of Burley on the Hill, the Rev. W. Tomkins, and Henry Windsor, Esq., moved and seconded the resolutions. An association was formed, which it is hoped will receive the support of all throughout the county who care for the honour of God, and believe that the prosperity of their country depends upon his blessing and the regard paid to his laws.—*Stamford Mercury*.

SOMERSETSHIRE.

ADDITIONAL CURATES AT BATH.—In this city we have parishes with five, eight, and thirty thousand inhabitants, having but one, two, and five parochial clergy respectively. It is with great pleasure, therefore, we perceive that measures are about to be taken in this city and diocese, under the sanction and patronage of the Lord Bishop of Bath and Wells, to remedy, in some degree, this glaring defect, by the establishment of a fund for procuring the additional aid of clergymen in our populous parishes.—*Bath Gazette*.

STAFFORDSHIRE.

The congregation frequenting St. Paul's Chapel, Walsall, have presented the Rev. Thomas Rogers, minister of that place, with a purse containing 60 sovereigns, as a testimony of gratitude and respect for the services of that gentleman during a residence of 13 years amongst them.—*Leamington Courier*.

SURREY.

The Rev. W. S. Rowe, Curate of St. John's, Hampstead, has been presented with a piece of plate by the parishioners of Christchurch, Surrey, as a testimonial of their sense of the efficient discharge of his duties whilst curate of that parish, and more especially with reference to his exertions amongst the poor.—*Morning Herald*.

May 17th a numerous and highly respectable meeting was held at Epsom, the Right Hon. Lord Arden, Lord Lieutenant of the County in the chair, for the purpose of organizing the Surrey branch of the Diocesan Church Building Society. The resolutions were moved and supported by the Lord Bishop of Winchester, Lord Abinger, J. W. Freshfield, Esq., M.P., Lord Monson, Rev. Chancellor Dealtry, H. Labouchere, Esq., J. W. Dennison, Esq., M.P., Hon. and Rev. G. T. Noel, David Barclay, Esq., M.P., the very Rev. the Dean of Salisbury, Henry Hope, Esq., M.P., Hon. R. C. Scarlett, M.P., Archdeacon Hoare, and Henry Gosse, Esq., of Epsom. At the close of the meeting, names were put down for about 3000*l.* in donations, and 200*l.* in annual subscriptions.—*Salisbury Herald*.

SUSSEX.

The Earl of Burlington has given the munificent sum of 500*l.* towards liquidating the expenses attending the erection of a new church at Eastbourne. The noble Earl has also presented the local authorities with the piece of ground on which it is to be erected.

RYE.—A church-rate of 8d. in the pound (a higher rate than has been known for many years) was granted last week in this town, without a dissentient voice. What unity can possibly exist between the Radical member for this borough and his constituents, when the former votes in the house for the abolition of church-rates, and the latter with one voice declare they will support them?—*Kentish Gazette.*

A large piece of ground has been lately purchased in Grosvenor Road, Tunbridge Wells, for the erection of a Roman-catholic chapel. The workmen are now busily employed in the foundation of the intended building.—*Brighton Gazette.*

WARWICKSHIRE.

ADDRESS TO THE REV. MR. HOOK.—*(From the Coventry Standard, May 5.)*—

After the termination of the service last evening, at Trinity Church, the teachers of the Sunday-schools attached to that church assembled before the Communion, and the following address was delivered in the presence of a number of the friends of the worthy Vicar:—

An Address from the Teachers of Trinity Church Sunday Schools to their late highly-respected Pastor, Walter Farquhar Hook, M.A.

“**REV. SIR,**—We, the teachers of the Trinity Church Sunday-schools, feel it our duty, at this time, to come forward and express to you our warmest thanks for the zeal you have manifested, and the exertions you have made, in the cause of religion in this our native city; at the same time to congratulate you on your preferment from our vicarage to that of Leeds, which, although a wide and extended field for ministerial labours, we know of no one more competent for the duties of it than yourself. Furthermore, it evinces that your abilities as a minister of the gospel are highly appreciated, not only by us, but by the highest classes in connexion with our church. But, Sir, while we thus express our pleasure at your advancement, yet we can scarcely repress the rising sigh at the loss we are called upon to sustain in being deprived of your valuable services, considering, as we do, your sterling worth as a pastor, whose heart and hand is ever ready to alleviate the sufferings of your fellow-creatures, whether in mind, body, or estate, thereby imitating the conduct of our Divine Master, who went about doing good. As this probably may be the last time we shall have an opportunity of addressing you, we cannot omit to congratulate you upon the success with which

your exertions have been crowned, by the great increase in the number of communicants in the church, and the flourishing state of our schools; and, at the same time, to express our warmest thanks for the spiritual instruction and consolation we have received from you as our revered pastor and affectionate friend. That the blessing of the Lord God Almighty may rest upon you and yours; that the spirit of truth may guide you even to the end; and that you and we likewise may be of that happy number who shall be blessed at the coming of our Lord, is the hearty desire and humble prayer of the teachers of Trinity Church Sunday-school.”

Signed, on behalf of 36 female and 33 male teachers, by the committee:

Isaac Caldicott,	John Payne,
Joseph Ward,	William Spencer,
William Cole,	William Haswell,

Mr. Hook appeared greatly affected at the close of the address, and, in those tremulous and heart-appelling tones for which he is so peculiarly distinguished, delivered himself nearly as follows:—

“My dear, kind Friends,—I shall always remember, with satisfaction and gratitude, the affectionate, the touching, the beautiful address, which you have just presented to me. In leaving Coventry, I shall leave behind me many very valued friends, but from none of my parishioners shall I part with greater regret than from you, for we have been bound together by the closest ties. I have educated you, catechized you, prepared you for the sacred rite of confirmation, and, so far as human means were used, for the sacrament of the Lord's Supper. Since that time, we have been associated in the management of these Sunday-schools, of which you have been the worthy teachers, and of the Religious and Useful Knowledge Society, of which you may be considered as the founders. These are ties to bind us together everlastingly. May you continue in the course you have begun. My parting injunction to you is—to love the church. You live in evil days, when evil tongues are railing against all that is great, and good, and holy, in the land; may I always hear of the teachers of these schools that they continue to be what they now are—loyal, dutiful, zealous children of the dear old church; may you grow in grace as you grow in years; may you increase in faith and all the fruits of faith: and to this end I exhort you to be earnest in prayer, regular in your attendance on the duties of the sanctuary, frequent communicants; may we all persevere in this

course, and then our parting will not be an eternal one; we shall all meet before the throne of God and of the Lamb, where those who meet, meet to part no more. You have often received my blessing, and you have been taught to regard it as the blessing of one commissioned by God to bless his people. With my blessing, therefore, I now conclude." The rev. gentleman then pronounced the blessing, —The peace of God, which passeth all understanding, &c.

His parting benediction was received amidst the sighs and tears of many of the teachers and hearers assembled.

WILTSHIRE.

The half yearly meeting of the Wilts Clergy Charity was recently held at Devizes, and was very numerously attended. This excellent charity possesses an income (arising from subscriptions, and an investment of 1,400*l.*) to the amount of about 400*l.* a-year, and affords pensions to upwards of twenty families of deceased clergymen.—*Salisbury Herald*.

Dr Denison, the new Bishop of Salisbury, was enthroned in the cathedral of that city on Thursday, May 11, and every attention was paid to his lordship by the corporation, the clergy, and people of the city.

The ceremony of laying the first stone of a new church in the parish of Trowbridge was lately performed by Lady Elizabeth Drummond, eldest daughter of his Grace the Duke of Rutland, the patron of the living. Several thousand persons were congregated on the occasion, amongst whom were most of the neighbouring gentry, with their families. The Rev. F. Fulford delivered an interesting and appropriate address, in the course of which he stated that he had calculated, if he could raise 1,500*l.* by private subscription, he must rest satisfied, but that he had mistaken the liberality of his neighbours, for the very first morning he began collecting he had raised that sum by the contributions of not more than 15 or 16 individuals. The rev. gentleman justly observed, that "it is a characteristic of our church, that she does preach the gospel to the poor, as far as possible, free of all cost."

WORCESTERSHIRE.

Subscriptions have been carried on with great spirit at Dudley, for the purpose of building two new churches in that parish, which will contain free sittings for upwards of 2,000 persons.—*Salopian Journal*.

YORKSHIRE.

The Rev. George Wray, M.A., has resigned both his lectureships in the town of Leeds, and on Sunday last took his leave of the parish church, where he had been lecturer 26 years.

The Archbishop of York has placed at the disposal of the church commissioners the sinecure prebend of Riccall, in the cathedral church of York, vacant by the death of the Rev. John Lowe.—*York Herald*.

In the village of Burley, near Otley, there is a small episcopal chapel, in which (owing to the smallness of the living annexed thereto) divine service has only been performed once on a Sabbath for many years past: to remedy this inconvenience, and to provide more amply for the spiritual comfort of the inhabitants, Mrs. Anderson, of Burley House, (who has lately come to reside in the neighbourhood,) with a truly Christian spirit of liberality, has, at her own expense, engaged a young clergyman, at a liberal salary, to officiate and fill up the vacant part of the Sabbath alluded to; in addition to this service, three lectures are given during the week.—*Leeds Intelligencer*.

On 19th of April, the foundation-stone of the new church at Headingley was laid, on which occasion an appropriate prayer was offered up by the Rev. William Williamson, M.A., incumbent, and a hymn sung by the assembled spectators. The amount of subscriptions is about 200*l.* below the estimated cost of the erection of the church. The foundation-stone was presented to the building committee by Mr. John Rogerson, of Bramley.

The Rev. Walter Levett, vicar of Carlton, has sent a subscription of 1,000*l.* for building a new church at Skipton.—*Chester Gazette*.

On the 22nd of April, the induction of the vicar of Leeds took place, and on Sunday he delivered his inaugural sermon. The church was crowded to excess long before the service commenced. The *Liverpool Mail* thus speaks of Mr. Hook:—"The vicar has already made a strong and favourable impression upon his parishioners. He has clearly expounded his doctrines, and developed his plans. With regard to the latter, there will naturally be a variety of opinions; but it must be universally admitted, that he commenced the duties of his office with manly candour; that his abilities are first-rate; and that his demeanour is most kind and conciliating; while his active business habits are appa-

rent to all who have had intercourse with him."

INCREASE OF POVERTY.—A catholic church, which has been built at the expense of Mr. Lawson, of Brough-hall, was opened with great pomp. The Roman-catholic bishop, Dr. Briggs, and other gorgeously mitred and robed priests, formed a procession, and afterwards performed high mass, which drew together a number of idle people of the neighbourhood. A large gold chalice, &c., was presented to the priests by a Mrs. Douthwaite, who said it was purchased by subscriptions of [Roman] catholics and protestants.—*Newcastle Standard*.

The Rev. Wilson Beckett, curate of Northallerton, has been presented with a superb piece of plate; the gift of his parishioners, in token of their sense of the zeal and ability with which he has for several years discharged his ministerial duties amongst them. The rev. gentleman is about to leave Northallerton, having been recently appointed to the vicarage of Heighington.—*Newcastle Journal*.

The Rev. T. L. Gregg, previous to his departure from Sheffield for Dublin, was presented, by his congregation of the first named town, with a purse containing 160*l.*, as a testimony of their high respect for his character and services.—*Sheffield Crescent*.

WALES.

Mrs. Smallwood, who lately presented the sum of 100*l.* towards the expense of certain improvements in the churchyard at Monmouth, has also offered to defray the expense of an apparatus for warming the whole of that church by flues. The Rev. Mr. Williams, rector of Marcross, Glamorganshire, has given 40*l.* towards ceiling and repairing the church of that parish.—*Times*.

IRELAND.

CONVOCATION.—**PETITION OF THE IRISH CLERGY TO HIS MAJESTY KING WILLIAM IV.**—The clergymen of Ireland, of whom there are nearly five hundred at present assembled in Dublin, have agreed to the following petition to His Majesty, relative to clerical convocations:—

TO THE KING'S MOST EXCELLENT MAJESTY.

"We, the undersigned clergymen of the United Church of England and Ireland, deeply impressed with a sense of the many and great dangers to which it is exposed, and of your Majesty's paternal solicitude for its welfare, humbly submit to your most gracious consideration—That the present circumstances of the established

church, no longer supported, as heretofore, by a legislature exclusively protestant, call imperatively for the adoption of such measures as may be calculated to confer upon it that stability of which it has been thus deprived. . . . That your petitioners are persuaded that no measure is likely to be effectual either for increasing its spiritual efficiency, or extending its ministrations, unless accompanied by a restoration of the primitive privilege of synodal government, by which the internal arrangements of the church might be administered, union and efficiency produced, and the collected opinions of its members authoritatively declared. . . .

That, in asking for a government by synods, diocesan, provincial, and national, your petitioners only claim the rights of the church from the very earliest period; and press for a return to usages that prevailed for centuries in the general church, and more particularly in that part which has, under the Divine blessing, existed in these realms. . . . That, in thus claiming a right which is enjoyed by all other religious denominations in the empire, more especially by the established church of Scotland, whose internal polity is so admirably and beneficially administered by its own legitimate councils, your petitioners would deprecate every idea of erecting an independent jurisdiction, or exercising any power but in strict subordination to the constituted authorities of the state. To them they would be 'subject, not merely for wrath, but for conscience' sake.' But while they would cheerfully 'render unto Cæsar the things that are Cæsar's,' your petitioners would humbly solicit from your Majesty's paternal care the privilege of self-direction, government, and control, in the matters relating to the internal discipline of the church, and its spiritual conduct and efficiency."

THE IRISH CLERGY.—We are glad to find that the opposition to the Irish clergy, on the part of the popish priests of Ireland, has eventuated in permanent good to that persecuted body of faithful men. It occurred to several pious persons, at the time of the deepest distress, that it would be a noble work to found a school for the education of the sons of those distressed clergy who were unable to send their sons to suitable establishments. Such a school, or preparatory college, has been opened; the Provost of Trinity College, Dublin, has in the handsomest manner granted certain exhibitions to the pupils of this interesting establishment, which is conducted under a board of clergymen; the secre-

tary is the Very Rev. the Dean of Ardagh, who is now in this country, seeking assistance to accomplish the endowment of this school. At the meeting of the Irish Society, on the 27th, he stated some very interesting facts connected with it; the building was on the point of being purchased by the popish priests for a monastery, when it was procured and appropriated to this excellent object by the watchful and zealous Protestants of Ireland. It has at present 100 pupils, all sons of distressed clergymen, 25 of whom are orphans. We are happy to add, that the Duke of Northumberland, the Countess Dowager of Ross, the Earl of Wicklow, Viscount Lorton, the Right Hon. Thomas Lubbock, M.P., Mrs. L. Franks, &c., have all given large donations, and great support and assistance has been given by Mr. W. Hulton, of Hulton Park, Lancashire, and others. We feel that it is just the opportunity which good men who love the church should avail themselves of, and assist in promoting, as it is proposed to add 50 more pupils to those already in the Establishment.—*Standard*.

COLONIAL.

The Annual Meeting of the Antigua District Committee of the Society for Promoting Christian Knowledge, and of the Antigua Branch Association of the Society for advancing the Christian faith, was held in the society's school room in St. John's, on the 27th of March last. The Lord Bishop, as president, in the chair.

The report of the Branch Association was then read by the Rev. R. Holberton, the secretary, and the venerable the archdeacon gave a very satisfactory account of the friendly societies established in the different parishes in this island; after which the report of the District Committee was read by the Rev. H. G. Hall, the secretary.

It appears from the report that the issue of Bibles, Testaments, Prayer Books, and Tracts, has increased, since 1853, from 206 to 1,910, the greatest increase having been in Prayer Books; and also that the great demand for these books arises from young persons at schools on the estates, and in parochial Sunday-schools.

Sir H. Martin, Bart., moved that the report of the societies be adopted, which was seconded by the bishop, who addressed the meeting at considerable length. His lordship entered into the history of the societies, explained the great benefits the

whole diocese had derived from them, and entered into some details as to the management of schools and parishes; and also gave some explanation of the causes which had led to the diminution of the aid from England towards schools in the year 1836. The bishop then alluded to the Society for Promoting Christian Knowledge, and remarked that schools could not exist without the materials for teaching; that the society had, at various times, given the sum of 1,300*l.* stg. in money for this purpose. That at the time of emancipation 1,000*l.* stg. had been given towards the distribution of Prayer Books among the labourers in the West Indies, and subsequently 800*l.* stg. more, for the supply of school books to assist in teaching the emancipated negroes to read; besides the magnificent grant of 10,000*l.* stg. in aid of the West Indian church and school fund raised by voluntary contributions in England, and placed under the direction of the venerable Society for the Propagation of the Gospel in Foreign Parts. The bishop concluded by some allusions to the state of the schools.

The Hon. H. M. Daniell, Dr. Musgrave, Mr. Martin, and the Rev. N. Gilbert, moved and seconded various resolutions which were adopted, and the thanks of the meeting were offered to the Lord Bishop of the Diocese, and the Rev. Secretaries.

St. John's, April 1st.—Besides attending to the confirmations and other regular proceedings, the bishop inspected, both here and in Montserrat, every ecclesiastical edifice, especially those which have been lately erected by means of assistance from the West Indian Church and School Fund, raised in England by the generous piety of the mother church, and assisted in some instances, by a parliamentary grant. Of these, four are in Antigua, (charge 875*l.* altogether,) and three in Montserrat, (charge 735*l.*) and grants have been promised to others.

In his progress through Antigua and Montserrat, the bishop examined personally the different schools which were assembled together for the purpose at nineteen different places, fifteen in Antigua, and four in Montserrat, and was much pleased with most of them. In some the church catechism appeared to have been neglected; and the appearance of some of the children was less satisfactory than in former years.

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NOTICES TO CORRESPONDENTS.

Dr. Tonn's third letter is delayed by the non-appearance of a report which he wishes to see.

The "Determination of Bishop Davenant," printed in the present Number, is given for the purpose of calling attention to the grounds on which that eminent divine thought that the apostasy of Rome might be established. It would be the Editor's desire hereafter to give extracts from other of our writers, shewing the different views which they took of the same subject. In the meantime, he will be very happy to receive any remarks on the subject. The Editor thinks it right to say this, as, in the case of the former Determinations given, his own views have more fully coincided with them than he is quite prepared to say they do in the present instance.

"Theta" is received, with very many and very sincere thanks; a most copious use will be made of his papers.

Perhaps "Scrutator" will leave his paper in the Editor's hands a little while. He would be happy to use it, but it is impossible to manage a paper of such length while Parliament is sitting.

"L. W." is requested to wait till next month, as the questions he asks will require some inquiries to be made before they can be answered.

Many thanks for the "Ecclesiastical History of Queen Elizabeth's Reign."

"No. 2," on "Mendicity," &c., was never received.

The suggestion as to the value of preferments being given should be complied with, but this part of the Magazine is not made up till the very last moment, when there is barely time for getting it into the printer's hands, and no possibility of consulting any of the common sources of information.

Many thanks for the P.ought of the Exeter Clergy Petition; but as no notice was subsequently received whether it was at all altered or abridged at the meeting of the 23rd, no use could be made of it.

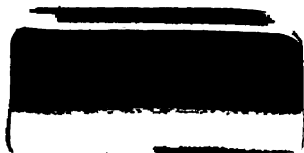
Thanks, again, to another friend, for Mr. Orger's exquisite Sermon, which shall receive due notice in the next Number.

It will be seen that, in the review of a little book called "Christian Trials," an extract from a speech of Mr. Chancellor's (a great proprietor of public carriages) was alluded to, in which he stated that he had given up Sunday work, and had lost 500l. a year by it. The writer of this notice, after this portion of the Magazine was printed, having observed the name of Chancellor on two omnibuses which passed him on Sunday, would be glad to know whether this is the same person.

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